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THE MANNERS AND CUSTOMS OF THE RWALA BEDOUINS

BY

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Frontispiece

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Aš-Šejḫ Mûsa ar-Rwejli

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TO

TOMÁŠ GARRIGUE MASARYK

FIRST PRESIDENT OF THE CZECHOSLOVAK REPUBLIC

WHO FOR MANY YEARS GAVE ME SUPPORT AND ENCOURAGEMENT

IN MY EXPLORATIONS AND STUDIES

CONTENTS

CHAPTER PAGE
00o PREFACE xi

I THE HEAVENLY BODIES AND THE WEATHER 1
The Sun and Moon 1
Clouds and Rain 5
Seasons and Rainy Periods 7
Prayers for Rain 10
Periods of Abundance and Want 13
Hot and Cold Weather; Dews; Winds; Fogs; Mirages; Sand Storms 17

II ANIMALS 20
Carnivorous Animals 20
The Larger Herbivorous Animals 25
Small Animals 27
Carnivorous Birds 31
Falcons and Falconry 31
Other Carnivorous Birds 35
Non-Carnivorous Birds 37
Reptiles 41
Insects 43

III STRUCTURE OF SOCIETY 44
Settlers and Nomads 44
Blood Relationship 46
Bnai al-ʿAmm 46
Âl and *Ahl* 47
Chiefs 50
Traditions Concerning the Rwala Chiefs 51
An-Nûri eben Šaʿlân 56

IV THE TENT AND ITS FURNISHINGS 61
The Construction of the Tent 61
Furnishings of the Men's Compartment; the Fireplace 64
Furnishings of the Women's Compartment 66
Use and Transportation of Tents 72
Camping Grounds 73
Poems Relating to Camping Grounds 75

V FOOD 86
Milk and Methods of Procuring It 87
Wheat and Other Grains 90
Locusts, Dates, Salt, Water, Edible Plants 93
Meals 96

[i-iv blank]

500

CHAPTER PAGE
V FOOD (continued)
Meals 97
Coffee and its Preparation 100
Poems Relating to Coffee 102

VI DRESS AND WEAPONS 115
The Beard and Hair; Tattooing; Body Belts 115
Men's Clothes 118
Women's Clothes 122
Peddlers; Care for Personal Appearance; Infants; Staffs and Canes 125
Smoking Pipes 127
Poems Relating to Smoking 128
Weapons 131
Care of the Person 134

VII MARRIAGE CUSTOMS 135
Limitations on the Choice of a Wife 136
Rights of the *Ebn al-'Amm* 137
Love Ditties and Poems 140
In Praise of Lovers; the Delights of Love 140
In Praise of a Sweetheart's Kinsmen 152
Meetings, Greetings, Good Wishes 153
Lovers' Parting; Sorrows of Separation; Pain of Love 159
Laments for Lost and Dead Lovers 186
Elopements 199
Treachery in Love 201
Lovers' Quarrels 205
Unrequited and Thwarted Love 210
Difficulties Due to Kinsmen 217
Rivalry in Love 221
The Wedding 224
Plurality of Wives 230
Treatment and Duties of Women 231
Divorce 232
Penalties for Unchastity 239
Character of Bedouin Women 241

VIII CHILDREN 242
Birth and Naming of Children 242
Circumcision Ceremonies 244
Ditties Sung and Circumcision Ceremonies 246
Raising of Children 252
Boys' Games 254
Ditties Sung by Girls 256

IX STRANGERS IN THE CAMP 267
Neighbors or *Kossora'* 267
Wandering Petty Merchants or Kubejsât 269
Poems Relating to *Kossora'* and Kubejsât 270

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER PAGE

IX STRANGERS IN THE CAMP (*continued*)
Slaves 276
Wholesale Merchants and their Agents, the 'Aķejl 278
Blacksmiths 281

X POETRY 283
Poets and Poetical Composition 283
Typical Bedouin Poems 285
Lament of a Man Dogged by Misfortune 285
A Slanderer is Warned to Make Sure of His Own Paternity Before Reproaching Others 287
In Honor of the Author 289
'Abdallâh Answers Fejhân's Reproaches 292
'Obejd Eben Rašîd Lies in Wait in a Ravine to Fight the Âl 'Alî 300
'Abdallâh Eben Rašîd Bewails His Expulsion from Ḥâjel 302
Lament of a Father for Two Sons Killed in Battle 304
In Honor of Muḥammad Eben Rašîd 306
In Honor of Bender, Prince of the Šammar 309
Muḥammad Eben 'Arfeǵ in al-Ǵowf Contemplates a Journey to Ḥâjel 309
A Chief, Imprisoned by the Turks at Ḥama', Anticipates His Liberation by the 'Aķejl 314
A Chief Is Reproached for His Extortions 315
A Rebellious Leader Appealed to by the Poet to Make Peace with His Chief 316
An Anxious Father Sends a Message to His Two Sons Absent in the Ḥawrân 318
A Bedouin Yearns to Live in the Settled Country 321
A Ṣlubi Yearns to Be a Bedouin 323
A Bedouin Warns the Ṣlubi Against Changing His Vocation 324
The Poet, Bitten by a Mad Dog and Abandoned by His Kin, Laments to a Friend 326
Riddles 327

XI CAMELS 329
Camels of Different Ages and Kinds 330
Pasturing of Camels 336
Watering of Camels 338
Ditties Sung When Camels are Watered 340
Lost Camels 347
Value and Uses of Camels 348
Camel Saddles 350
Camels on the March 353
Songs Relating to Camels 356
Drinking from a Camel's Paunch 365
Diseases of Camels 366

XII HORSES 371
Horses of Different Kinds 372

000

000

CHAPTER PAGE

XII HORSES (*continued*)
- Breeding of Horses 374
- Equipment, Use, and Value of Horses 378
- Loss of Horses 379
- Care, Diseases, and Names of Horses 382
- Songs Relating to Mares 383

XIII OMENS 389
- Natural Phenomena as Omens 389
- Dreams as Omens 395

XIV SUPERNATURAL GIFTS 400
- Seers or Sorcerers 400
- Soothsayers 404
- Supernatural Powers of Šlejb Women 406
- The Evil Eye 407

XV SPIRITS AND VOWS 411
- The Ǵinn 411
- Reverence for Graves Rare Among Bedouins 417
- Vows 420

XVI JUDICIAL PROCEDURE 426
- Settlement of Minor Disputes; Judges 426
- Lawsuits 427
  - Settlement with Witnesses 428
  - Settlement by Oaths 429
  - Judicial Decisions 431
  - Typical Lawsuits 432
- Murder Cases, Appeals, Paternity Cases, Judgments in Blood Feuds 43

XVII PROTECTION OF THE OPPRESSED 43
- Countenance or *Wağh* 43
- The *Ḫawi* or Companion who Protects Travelers 44
- Protection by Request 44
  - Typical Cases of the Granting of Protection and its Consequences 44
  - Protection of Enemy Who Voluntarily Surrenders 44
- Protection in Cases of Thievery 4
- Protection from Oppressors; Recognition of Benefactors 4
- Beggars; Lost Articles 4

XVIII HOSPITALITY 4
- Salutations 4
- Travelers' Ditties 4
- Reception of the Traveler 4
- Duration of Hospitality and Departure of Guests 4
- Poems Relating to Guests and Hospitality 4

000

CHAPTER PAGE

XIX PERSONAL QUALITIES 471
Poems Depicting Qualities and Deeds of Men 473
Vigilance and Energy 473
Seize Opportunity When it Offers 475
Modesty and Self Reliance 476
Prudence 478
Genuine Bliss Dwells with All True Believers 479
Complaint Against a Knavish Neighbor 480
Moral Precepts 481
Advice to a Friend 487

XX VENGEANCE 489
Avengers and Protectors 489
Arrangements for Payment of the Blood Price 491
Special Conditions of Vengeance 494
Typical Instances of the Application of the Laws of Vengeance 496
Song of a Culprit Longing to Return to His Fellow Tribesmen 500

XXI WAR AND PEACE 501
Declarations of War 504
Raids 506
Small Raids 506
Preparations for a Large Raid* 507
Raiders' Marching Songs 512
Approaching the Enemy 522
The Attack and Counter Attack 523
After the Attack 530
Returning Raiders' Songs 531
Songs of Booty 537
The Raiders' Home-coming 538
Large Battles or Manâh 540
Ditties Sung by Defenders of Their Camps 541
Treaties of Peace 570
The Tribal Emblem, Abu-d-Dhûr 571
Narratives of Rwala Wars and Raids 574
Ad-D[illegible] eben Sa'ûd's Raid on the Żefîr (Early Nineteenth Century) 574
War Between Eben Sa'ûd and Eben Rašîd (Second Half of the Nineteenth Century) 577
Wars Between the Rwala and the Beni Wahab (1850-1864) 580
Wars Between the Rwala and the Fed'ân (1877-1900) 593
War Between the Rwala and the Western Tribes (1902) 603
Songs Composed on This Occasion 607
War Between the Rwala and the Muntifiq (1905) 615
Songs Composed on This Occasion 623
War Between the Rwala and Eben Meǵlâd 626
Poems of Wars and Raids 632

000

CHAPTER PAGE
XXI WAR AND PEACE (continued)
- Scorn of Fallen Chief's Daughter for Kin Who Fail to Avenge Him 622
- Lament of Young Woman for Her Husband Killed in Battle 624
- Cowardice Reproached 625
- Advice to a Chief 625
- Anecdotes of Wars and Raids 627
- Stories of Wars and Raids Told by Blejhân eben Zeri 641

XXII LAWS OF INHERITANCE 662

XXIII DEATH AND AFTER DEATH 666
- Diseases and Wounds 666
- Death 670
- Hell and Paradise 674

TERMS APPLIED TO PHYSIOGRAPHIC FEATURES 676

INDEX 687

1

LIST OF ILLUSTRATIONS

FIG. PAGE

Al-Šejḫ Mûsa ar-Rwejli .... *frontispiece* 006
1 *Umm al-ǵejt*, mother of rain 13
2 Hunting falcons 32
3 The author's tent 63
4 A tent spread out 63
5 Pitching a tent: driving in the pegs 65
6 Pitching a tent: driving in the pegs 65
7 Pitching a tent: setting up the poles 65
8 Pitching a tent: setting up the poles 65
9 Pitching a tent: attaching the rear wall 67
10 A loom, *naṭw* 68
11 *Ḳenn* litters 70
12 *Ḳenn* litters 70
13 *Ḳenn* litters 71
14 *Žetab* litters 74
15 *Žetab* litters 74
16 *Žetab* litters 75
17 *Žetab* litters 75
18 *Žetab* litters 77
19 *Žirbe neǵdijje*, goatskin water container 78
20 A water trough, *ḥowz* 88
21 A water trough, *ḥowz* 89
22 A water trough, *ḥowz*, on a camel 90
23 A leather bucket, *dele* 91
24 A small tent, *ǵazz* 93
25 Pack camels, *al-maṣḥâr*, on the march carrying rolled up tents and poles 95
26 Pack camels, *al-maṣḥâr*, on the march carrying rolled up tents and poles 98
27 Pack camels *al-maṣḥâr*, on the march; a camel carrying a *ǵindib* saddle and tent poles 99
28 Pack camels, *al-maṣḥâr*, on the march 99
29 Pack camels, *al-maṣḥâr*, on the march 104
30 Pack camels, *al-maṣḥâr*, on the march 104
31 Pack camels, *al-maṣḥâr*, on the march 105
32 Coffeepots 117
33 A Bedouin dressed in a *bišt* 121
34 Rwala women 123
35 Diagram of a camel 331
36 A water hoist, *maǵâm* 339
37 A camel saddle 351
38 A *ḳaṭîfe* cushion 352
39 A *wiǵr* cushion 352
40 A *mḥrwâr* cushion 352
41 A *masâme* saddle 353

000

FIG. PAGE
42 A ḥedâğe saddle 352
43 A wisr cushion for the pack saddle 352
44 An ornamented camel saddle with a ša'ed blanket 353
45 A camel halter, rasan 356
46 Camel riders 357
47 Riding camel 362
48 Riding camel 363
49 Diagram of a horse 375
50 A serḳa' mare 376
51 A ḳewara' mare 377
52 A horse saddle, serdâja 380
53 Saddled mare 381
54 Saddled mare 381
55 A horse bridle, 'enân 382
56 Horse fetters, ḳadîd 382
57 A harnessed mare 383
58 Abu-d-Dhûr 572
59 Abu-d-Dhûr 573

PREFACE

101 The Rwala are recognized by all their neighbors as the
114 only true Bedouin tribe of northern Arabia. Traveling and
camping with them for months I had ample opportunities of
studying their life. The results of these studies are given in
this volume. I have found it advisable, however, to add some
[115] details which I learned from my companion Blejhân eben Meġreb, who was not a Rwejli (or member of the Rwala), but hailed from the Kmuşa division of the Sba'a tribe. Both Sba'a and Rwala belong to the 'Aneze group, the Kmuşa being neighbors of the Rwala and almost identical with the latter in manners and customs.

104 In transliterating Arabic terms, phrases, sentences, ditties, and poems I have tried to reproduce exactly the words of those whom I quote — Rwala, for the most part. I have not corrected their many inconsistencies in grammar and pronunciation. All the ditties, songs, and poems were explained to me in the desert. I used no dictionary as an aid to their translation.

In transliterating Arabic letters I have used the same signs as in my works *The Northern Heǵâz* (New York, 1926), *Arabia Deserta*, *The Middle Euphrates* (New York, 1927), *Palmyrena*, and *Northern Neǵd* (New York, 1928), attempting to express each sound by a single letter or a single symbol. The meaning of the different symbols is indicated below.

000 Closing the publication of the results of my explorations and studies since 1908 I must thank all those who have helped me morally and materially both in the East and West, among them: the Academy of Sciences, Vienna; Archbishop Dr. František Bauer, Olomouc; al-Ḥâǧǧ Dâûd eben Sulejmân eben Şâleḥ, Damascus; Khalil Fattal, Damascus; Dr. Otto Feilchenfeld, Prague; the Geographical Society, Vienna; Dr. Max Ritter von Gutmann, Vienna; Abbot Dr. Gilbert Helmer, Teplá; Dr. Joseph Ritter von Karabacek, Vienna; Jindřich Klinger, Prague; the Lackenbacher Fund of the Theological Faculty of the University of Vienna; the reigning Prince Johann von und zu Liechtenstein, Vienna; Dr. Melchior Mlčoch, Olomouc; Prince an-Nûri eben Ša'lân; Baron Louis Rothschild, Vienna; Philipp Alois Schoeller, Vienna; Abbot Dr. Method Zavoral, Prague.

2;Musil S-4,5 (no date) 1928 MD4 Rwala MD4

009 The editor Dr. John K. Wright has cared for my wor as if they were his own. For over eight years Miss Ann Blechová, Secretary of the Oriental Seminar at Charles Uni versity, Prague, has devoted herself with rare enthusiasm t the task of preparing these volumes and maps for publicatio

It should be pointed out that the printing of this series a a whole, and particularly that of the present volume, raise exceptional typographic difficulties. The work was carried ou by the Státní tiskárna of Prague under the able direction o Mr. Karel Dyrynk. The typesetters were unfamiliar with bot the English and Arabic languages and the transliteration o the latter involved the use of innumerable letters with dia critical marks. It is altogether extraordinary that the wor has been accomplished so accurately and expeditiously.

TRANSLITERATION

109 Line (-) or bow (⌣) under the letter indicates an aspirate a dot (.) an emphatic, and the sign (˙) over the letter a palat pronunciation.

ʼ = أ
b = ب
t = ت
ṯ = ث (th)
ǵ = ج (like g in gem, or [illegible])
ḥ = ح
ḫ = خ
d = د
ḏ = ذ (dh)
r = ر

z = ز
s = س
š = ش (sh)
ṣ = ص (ss)
ḍ = ض (dh, [illegible]
ṭ = ط
ẓ = ظ (zh)
ʻ = ع (strong guttural sound)
ġ = غ (ghr)
f = ف

ḳ = } ق
ǵ = } [illegible]
k = } ك [illegible]
č = } (ch)
l = ل
m = م
n = ن
h = ه
w = و
j = ي (y in yoke)

CHAPTER I

THE HEAVENLY BODIES AND THE WEATHER

THE SUN AND MOON

The Rwala imagine that their life is regulated by the moon. The moon condenses the water vapors, attracts the rain clouds, distils the beneficent dew on the pasture, makes possible the growth and longer life of plants — particularly the perennials, which are of the greatest importance to the camels — and grants to the traveling Bedouin comparative safety and refreshing sleep. 821

On the other hand, the sun would like to destroy the Bedouins. It dries up all moisture, not only from the ground, but from plants and animals as well as from man, destroys all life, renders possible the invasion of enemies by allowing them a wide view, and takes revenge on the destroyed animals and human beings by transforming their dead bodies into deadly poison. The sun is a strong, bony female, full of passion and anger. Being sterile herself, she is jealous of all life and would spoil it while yet in embryo. Ever since the woman sun has been known to the Bedouins, she has always been equally old and equally mean. Whether she ever was any younger and has had children they do not know, but they think that, if she could be restored to youth and could bear children, she would at once grow kinder.

The moon is a merry youth, full of vigor and high spirits. The sun is his wife, but he does not live with her. Only on the last day of the old and the first of the new moon does he stay with her for sexual intercourse, but her passions he is unable to satisfy. From fear of her and the needless waste of his vigor the moon grows very thin. At first he refused to gratify the desires of his old yet insatiable wife, but this enraged her and a fight took place between them, in which they each knocked out the other's eye. Since that time they have both a dark stain or scar in that place. Each longs for

T2| the lost eye: the moon in order to do good to the Rwala, t
sun to hurt them still more. The moon sometimes says: "
God, if thou hadst not knocked out my eye, I could bring
about that the falconer could hunt in a bright night; *w-all*
law lâk fazzaḥti ʿejni la-ḫalli aṣ-ṣakkâr jiḥedd bekamrâje
To which the sun replies: "By God, if thou hadst not knock
out my eye, I should have had a two-year-old she-camel roast
in a red-hot plain; *w-allâh law lâk fazzaḥt ʿejni la-ḫalli ḥeǧǧ*
al-bel tišwaʿ bramẓâje."

The moon and sun have a common enemy. This is a fis
like female monster called *ḥawt*. *Al-ḥawt* has persecuted the
from time immemorial but seldom succeeds in deceiving the
Still, whenever she does so, she opens her maw and tries
swallow them. Sometimes they elude her, so that the monst
gets only a small piece of them, but at other times she gul
them down whole. The woman sun is so scorched and bo
that even the *ḥawt* cannot digest her and she is soon vomit
out unhurt. Then the Rwala are vexed that even the *ḥa*
cannot rid them of the murderous sun. But for the mo
they are much concerned. When they notice that the *ḥa*
has bitten into the moon youth, most of the camps becom
agitated and from the tents pour out both men and wome
hurrying to the moon's assistance. The women beat the
copper pots, the men brandish their spears, cut the air wi
their swords, and shoot, all crying in unison: "O *ḥawt*, let th
moon go! *jâ ḥawt eflati al-ḳamdâdâr.*" If that is of no ava
the men leap on their horses, the women on the camels, a
all gallop in the direction where the female monster is threate
ing the moon. So far they have always succeeded in rescui
the moon, but they still fear that the *ḥawt* may win; ther
fore there is a night watchman in every camp, whose du
it is not only to watch over their property but over the
benefactor, the moon, as well.

Much uneasiness, too, is felt by the Bedouins on the fir
night of the new moon, *lejlet as-sarra*. Since the moon
that time appears neither west nor east, they watch the wes
ern sky anxiously after sunset on the following day, in th
hope of discovering at least a little piece of the circle, *lâlme*
min ḳarṣateh, of their emaciated benefactor. If they sig
the new moon, they show him to each other and raise the
hands to him, crying: "O thou new moon! O lord! O our ben
factor! O powerful new moon! O thou, who savedst us (fro

an attack) this (month) just passed, wilt surely save us also in that which is now beginning. *Jâ helâl jâ sajjed jâ sa'îd jâ 'azz al-helâl jâ-lli fakkejtna bha-lli zell tafekkna bhalli hell.*" 821

The Rwala never know positively how many nights old the new moon is. When discussing this they fall to quarreling and then have to believe what the older and more experienced say about it. But from generation to generation the confidence in the elders is on the wane. The young men are too clever and heed neither the advice nor the hints of their parents; whereat an old father thus complains to his son: "My son, there will come a disobedient generation, which will claim of (the first night of) the moon that it is already two nights old; *jâ wledi jetla' ǧîlen wêni jeḳûl lal-helâl eben tâni.*" An old neighbor of his adds: "A perverse generation is coming; if thou invitest them to feast, they will never find enough to drink or eat; if thou raisest thy war cry for help, they will not come; *jetla' ǧîl medfa' ilja 'azzemteh mâ jarwa' w-mâ jeŝba' w-ilja naḫajteh mâ jefza'.*" [593]

The Bedouin is most happy from the eighth to the eighteenth night, for the moon in that period is still alive at sunrise, *tafla' aš-šams w-al-ḳamar ḥajj.* These nights are called the white, *lejâl al-bîẓ.* The Bedouin cannot then be discovered from afar, nor suddenly attacked from near by, as he sees farther than the rifle would carry. Beginning with the eighth night he can sleep easily; from the tenth onwards, he need not drive together the camels which lie here and there around his tent; *lejlet ṯemân nîm hemân w-lejlet 'ašar lâ taredd an-naẓar.* In these nights the fire of a lonely traveler can be left burning; on war expeditions no lantern is needed to show the way — what wonder then that the grown youth wishes: "I would that the night were always bright moonlight, the depression always freshly green, and that I might live on, growing neither younger nor older; *abri enna-l-lejl aḳmar w-ar-rawẓ aḫẓar w-ana ḥajj lâ aṣṛar w-lâ akbar.*"

But after the eighteenth night trouble begins. Thieves prowl around, hostile troops ride through the region, the smallest fire can be seen from a great distance, and danger threatens from both near and far. Therefore the warning is heard over and over again: "The twentieth night! Guard thy property, wretch! *lejlet 'ašrîn eḥfaẓ mâlak jâ meskîn.*" The darkness of the night fills the wakeful with terror, and they cry out: "God save us from the evil of the darkness and of those

821 who walk by night: *allâh jeċfina šarr aẓ-ẓalma w-aẓ-ẓâlmin.*

In winter time the moon passes across the center of th heavens, but in summer it stays on the edge, *ma' baṭin a sema'*, while the sun burns right overhead.

805 The Bedouin divides all time into two periods: one whe the moon reigns and the other when the sun reigns. Th first is called the night, the second the day, *nahâr*, and to gether they form our day of twenty-four hours, *jowm*; thi name, however, is not used by the Bedouin, who speaks onl of the night or the nights; the day, the reign of the sun, i regarded as an appendage of the night, which begins wit sunset and ends with sunrise. The period of sunset is calle *moγreb*; the first part of the night, *'aša'*; the time betwee sunset and dark, *'atim*; then follows *al-'atim al-aḫir* (th second *'atim*) and finally midnight, *nuṣṣ al-lejl*; the perio between midnight and sunrise is *tâli-l-lejl*; then comes *šakka al-'amûd*, or the time when the morning star begins to ris above the dark horizon; and finally the dawn, *ṭal'at al-ḥamâ* The period of sunrise is called *ṣubḥ*; when the sun has rise and dried the dew, or about halfway between sunrise an noon, *ḍaḥa'*. Noon is called *ẓuhr*; then follows *al-ḳâjile* o *ṣakkat al-'omaj*, the time of the siesta. About midway betwee noon and sunset is *'aṣr*, and then comes *'aṣejr*.

The division of the day into hours is not known. Th word hour, *sâ'a*, they use, but in the sense of "right away," "in a minute." For instance: "Light the fire right away *basâ'a*." The days of the week are not counted. *Sbû'*, a week means not only seven, but also five or even nine or more days Whether the month has twenty-eight or thirty days they d not know and do not care, as they count the nights alone

For the individual months they have no special names Ḥmâr, first slave of Prince an-Nûri, insisted that the suc cessive months are named as follows: *'âšûr, ṣofar*, four month of *at-twâm, al-γarra, al-ḳṣejjer, ramaḍân*, two months of *al afṭâr*, and finally *aḍ-ḍaḥijje*, but none of the common Bedouins not even one of the younger chiefs, knew all these names *Ramaḍân* and *aḍ-ḍaḥijje* were known to all; of the rest every body could name some but without knowing the order.

The year itself begins with the autumn. When every stalk cracks, *jiṭekk al-'ûd*, and breaks — a sign of its bein completely dry — then the Bedouin observes the clouds an waits for the rain and the new year which follows.

CLOUDS AND RAIN

The rain is caused by the new moon. As soon as the rainy season ends, the new moon sucks and draws the water from the great sea in such tiny drops that even the *ḳaṭa* bird could swallow a hundred of them at once. These drops the new moon places in symmetrical rows and forms of them vapors and thin clouds, *ṛejm*, somewhere far in the west — at al-Ḫaẓra, or Tûnis, as some think. Then, scarcely has the star Canopus appeared on the horizon in the autumn, *al-hârif* (for *al-ḫarif*), the time when the Bedouins have neither water for themselves nor pasture for their herds, than Allâh sends his angel to the far west. The angel compels the drops to cluster closer together and thus forms the dark clouds, *seḥeb*, which he draws to the left (that is, to the north), where he puts them in chains. These clouds he thickens, *jeḥaǧheǧ*, by more and more small clouds, *ṛejm*. Finally, grasping the stick, *meḥǧân*, with which he guides his female riding camel, he drives them before him, *ješillha*, above the territories of the Rwala and other Bedouins and compels them to let their water fall on the scorched desert. If any cloud resists, the angel beats it with his *meḥǧân* into lightning, *jer'aǧ*, and thunder. The frightened cloud then gives up all the water it is carrying, dissolves, and disappears.

But it is not every cloud that brings rain. The Bedouins like best the clouds called *seheb* and *mizen*. A *saḥâba* or *saḥâb* is a dense gray cloud, which often becomes yellow-stained and then never fails to give rain, *ilja raḳḳaṭat naḳḳaṭat*. A *mizne* is a small cloud, originally white, which is joined by many other similar clouds, *jitafâze'en*; the augmented cloud rises, grows black in places, flashes with lightning, rumbles with thunder, and produces heavy rain, *sana'at*. The Bedouins are wont to say: "Thou art the cloud with the white spot whose abundant rain has surprised us. Truly, I welcome thee twice, for even the earth welcomes the moisture it has received. *Enti miznet al-ṛarra alli ṛaššâna halalha wa-halli bič halûtên halwat al-arẓ bebelalha.*" When it is raining very heavily, the Bedouin rejoices, saying: "The rain is pouring in streams, the world has changed into a torrent; *hallal al-maṭar hallal sajjalet ad-dinja.*" If rain can be seen falling at a distance, men say: "The world has prayed successfully for an abundant rain, *istahallat ad-dinja.*" A downpour which lasts a little while only

921 is called *raḥâšijje* (or *marhâš*). A downpour which irrigates a small territory is *hemlûl* (pl., *hemâlîl*). If there is abundant rain over a wide district, the rain is called *dîm*. The *saḥâb* cloud brings the heaviest downpour; therefore one may often hear: "The *saḥâb* cloud is a robber strewing on the hills a mixture of stones and gravel, *saḥâb naḥḥâb jarmi 'ala râs al-ḥzûm ekšâš*." A heavy downpour carries away the fertile soil suitable for different plants from the lofty hillocks, which resemble waves, and there remain large stones of various sizes only, among which the camel can find but sparse pasture. The Bedouins call a completely overcast sky *mṭawwaḳ*. The semi-transparent, cobweb-like clouds floating under the upper dense clouds are the rain-giving clouds, *rwêjât al-maṭar*.

All clouds obey the dictates of Allâh, who sends his angel to them. The angel holds a stick, *mehǧân*, in his hand, urges on the clouds, shouts at them, and beats the disobedient. A swish of the *mehǧân* is the lightning's zigzag course, *'aḳraba*; the shout and the blow are the rumbling of thunder, audible as far as a two days' march (over one hundred kilometers). If a thunderstorm is near, *ḥîja ra'edat as-saḥâbe*, the Bedouins, in happy anticipation of rain, shout: "Bring us a good pasture, O mighty one! O what a lovely sound! *A'mer jâ kerîm jâ zên al-wahaj*." At each flash of lightning they exclaim: "How powerful art thou, whose countenance is glorious (whose protection is known to all)! *'azzak jâ 'azîz al-waǧh*." If the lightning strikes something, *ṭa'aš al-barḳ*, in the neighborhood of the camp, the Bedouins fear lest pieces of the clouds may fall down and bury them; hence they cry: "Lift the sky from the ground, thou strong one, who art merciful (when thou couldst slay)! *erfa' al-'arš 'an al-farš jâ mâne'en ḳâwi*."

Sometimes a piece of the sky, consisting of fire and iron, actually breaks off and falls on a Bedouin, killing him, *flân ṭâḥat 'alejh aṣ-ṣâḳe'a*. If it rains from a great height, the water floods some small star, of which there are thousands floating in the firmament on cold nights. Every little star burns like a piece of red-hot coal, *ǧamra*. When the rain falls upon it, the star is quenched, begins to hiss, breaks to pieces, and falls down to earth. While falling it wails for help, *jeṣraḫ*. In the desert such a fallen star forms a furrow, *maṭîḥ an-neǧm*, forty to sixty paces long, at the end of which it hides itself. Whoever observes the fall of a star runs instantly with a water bag to its hiding-place, pours water over it, shovels

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

on gravel and sand, and then waits a whole year. At the expiration of that time he scrapes away the sand and gravel, takes out the star, and brings it to a good swordsmith, who melts and beats it into a saber which can be sold for one hundred Turkish pounds ($450). 821

If there is lightning and thunder, but the clouds begin to scatter and disappear, the Rwala pray: "O, that he, who sends (angels) to the cloud, may send (an angel) to it on eight riding camels and say to it: 'The gift (of God) shall come down.' *Jâ min jirsel las-saḥâb jirsel leh ṯamân erčâb w-jaḳûl leh 'afwa' jiǧi.*" If merciful Allâh spreads out the clouds on high and but few drops fall, the Bedouins lament: "After this (rain) we have lost what might have brought us gold, (we have lost it) like a vibrating mirage. Truly, we can do nothing without Allâh. *Min 'oḳbeh raddejna-ḏ-ḏahâb miṯl ṣahṣâḥ as-sarâb 'oḳb allâh mâ ḥenna šien.*" Abundant rain would have given the camels good pasture and for well-fed old camels gold can be had from the 'Aḳejl.

The end of the rain in the daytime is announced by the rainbow, *sejf al-maṭar.* As soon it appears, the clouds grow calm; *ilja sajjefat kajjefat.*

SEASONS AND RAINY PERIODS

In summer the clouds are plentiful, but they bring no rain. Only in the autumn there becomes visible either on the right or on the left of the sun a sun dog, *middat aš-šams,* a sure sign that rain will soon come. In this season the seer, *ṣâḥeb as-sirr,* of the Nṣejr clan, Mbârek eben Ḥwêmel, takes a large handful of salt and, dividing it into six small heaps indicating the principal rains, arranges them in the form of a cross, *ṣallab,* thus: 821 791 787

o *shejlâwi*

o *šitwi* o *ṭrûwi* o *ṣejfi*

o *ǧôzâwi,*

and then lies down by them and waits for what Allâh's messenger will tell him during the coming night. On the next morning he and the others examine the heaps. The one where the most salt is melted is the one which will produce the most abundant rain.

The year of the Bedouins begins with the first heavy rain following the appearance of the star Canopus, *sheil,* in 805 132

805 the first days of October. "Canopus has shown himself; well,
132 then, let us go into the inner desert; *ṭala'at as-shejl nušarreḳ,*"
is now the cry of the Bedouins, who, leaving the borders of the
settled and cultivated districts, wander with all their possessions
into the interior of the desert in search of pastures.
Canopus reigns for forty nights, after which the Pleiades,
ṭrajja, take the helm for twenty-five nights, *ṭrûwi,* to be
followed by Gemini, *ǧawza',* for an equal period. Thus the
reign of Canopus, the Pleiades, and Gemini lasts ninety days
in all — three months — and this season of the year is called
aṣ-ṣferi, corresponding approximately to October, November,
and December. Next, the star Sirius, *aš-ša'era,* rules for forty
nights; this season of the year is called *aš-šta'.* For fifty
nights after Sirius the ruler is Arcturus, *as-smâk,* but in the
middle of our April the reign of the stars ends, as then the
summer, *aṣ-ṣejf,* appears, which lasts to about the beginning
of June and is succeeded by the dry season, *al-ḳêẓ,* extending
over four months, to about the first days of October. The
Bedouin knows, therefore, five seasons of the year: *aṣ-ṣferi,*
ninety nights (from the beginning of October to the beginning
of January); *aš-šta'* forty nights (to about February 20), followed
by a period sometimes called the second part of *aš-šta',* ending
about March 4; *as-smâk,* fifty nights (to the middle of April);
aṣ-ṣejf, to the beginning of June, and the four months of *al-ḳêẓ.*
The common Bedouin is quite ignorant of any other division
of the year.

821 The rains are divided by the Bedouin into *al-wasm, aš-šitwi,*
132 *as-smâk,* and *aṣ-ṣejfi.* The first includes the rains of
as-shejlâwi, aṭ-ṭrûwi, and *al-ǧôzâwi,* i. e. the rains of Canopus,
the Pleiades, and Gemini, or the *aṣ-ṣferi* or autumnal rains.
[821] As soon as Canopus appears, the Bedouins leave their camps,
pitched in the valleys and the broad dried-up river beds, which
are often over two hundred kilometers long. After copious
[131] rains have fallen at the heads of these valleys, the water
rushes wildly through the channels, washing away the camps
and drowning both the people and their herds; hence the
[245] proverb: "When Canopus rises, trust not the creek and gather
dates even at night; *ilja ṭala'at as-shejl lâ tâmen as-sejl wa-tlammes at-tamr bel-lejl,*"
because at that period the dates are
ripe and no selecting is needed. The *shejlâwi* rain is also called
132 *al-ḫerfi* (or *al-herfi*). If the ground is thoroughly soaked with
137 it, *arż mawsûma 'alejha-l-ḫerfi,* there soon appear on all sides

the tiny pale-green leaflets of annuals, which the Rwala call 132
"grasses," *'ešeb*, whereas the perennials are called by them 137
"woody plants," *šağar*. If the *wasm aṯ-ṯrâwi*, the rain of the Pleiades, is likewise abundant, the grasses attain their full growth and the camels pasture on fresh *'ešeb* even before the winter, *aš-šta'*, sets in.

The most important rain of all is the *wasm aṯ-ṯrâwi*; it is the decisive factor for the future grazing. A copious rain of Gemini extending over wide areas assures the growth of both the grasses and the woody plants and banishes the dread of hunger. Sometimes at the end of the *ǧôzâwi* rain period comes a rain called *aṭ-ṭwejbe'* (of Aldebaran), which completes the fertility brought by the rains of Gemini, although not sufficient in itself to take their place altogether.

The *šitwi* rain, called also *an-neǵṣân*, will not assure a successful growth of the grasses if they have not already sprouted after the *wasm* rains. In the *smâk* and, especially, in the *ṣejf* seasons there are many very hot days, so that the grasses which came out from the ground after the *šitwi*
rain grow yellow before reaching their full development. But [312]
the *šitwi* rain fills all the reservoirs with pure healthful water, which evaporates but slowly during the cold winter days and nights and in consequence remains pure for a long time.

The rain of *as-smâk* is beneficial only when the soil has been thoroughly soaked by some autumnal rain, especially that of Gemini, for then both the grasses and woody plants are rapidly developed by *as-smâk* and the prosperity of the Bedouins in that particular season is well-nigh assured. Yet even the most abundant *smâk* rain is of but little account if it falls on ground already parched from lack of moisture from the preceding autumnal rains, for the hot sun of the following season, *aṣ-ṣejf*, will consume everything that the *smâk* has called to life.

An abundant *ṣejfi* rain leads to the destruction of the annuals, strengthens the perennials, and fills all the spring wells. The grasses refreshed by copious summer rain become luxuriant, quickly sending out new leaves and blossoms; but in a few days the scorching sun absorbs all their sap, withering them more prematurely than if *aṣ-ṣejfi* had not awakened them. The woody plants, on the other hand, having a longer period of vegetation, acquire from abundant summer rain so much moisture that they can attain their full development.

132 A luxuriant growth of perennials in the autumn is a sure
137 sign that the particular district has been visited by good *ṣejfi* rains, whence the saying: "O that lovely little gazelle! it will eat its fill of the autumn pasture after the summer rain; *jâ ʿajn al-ḫâejf tarʿ-al-ḫelfi ʿoḳb aṣ-ṣejfi.*" Abundant summer
[312] rain also fills both the natural and artificial reservoirs, but such water soon swarms with frogs, *ḍaʿâliṣ*, and all kinds of worms, which render it foul-smelling and undrinkable in a short time.

PRAYERS FOR RAIN

539ˣ If the earth does not receive abundant autumnal rain,
789 the danger of a failure of the pasture, *maḥal* (or *maḥḥi*), arises. In order to prevent it, the girls and wives of the Bedouins form a procession with the *umm al-ġejṯ*, mother of the rain (Fig. 1). A woman's gown is stretched over two sticks forming a cross and is carried by a girl (virgin) at the head of the procession, which wanders from tent to tent singing:

1. *Jâ-umm al-ġejṯ ġejṯîna*
   belli bšejt râʿîna
2. *jâ-umm al-ġejṯ ġejṯîna*
   min al-maṭar esḳîna
3. *jâ-umm al-ġejṯ ġejṯîna*
   min midd allâh meddîna
4. *jâ-umm al-ġejṯ ġejṯîna*
   min al-wabel ʿafîna.

O mother of the rain! rain upon us;
Wet the mantle of our herdsman.
O mother of the rain! rain upon us;
With pouring rain allay our thirst.
O mother of the rain! rain upon us;
From Allâh's measure measure out to us.
O mother of the rain! rain upon us;
A real flood let our share be.

Verse 1. *Ġejṯ* signifies a rain of at least four days' duration
[291] extending over a vast region. *Bšejt* is a cheap gray cloak made of wool or cotton waste. 2. The girls gradually increase their prayers for rain. At first they want the rain only to wet the herdsman's mantle; then they pray for a downpour, *maṭar*,

which lasts several hours. 3. If Allâh pours from his measure, 539
or rain vessel, that is a cloud-burst. 4. *Webel* is a downpour for 789
several days, inundating whole plains. *Nafa'* is used for *'afa'*, to give.

1. *Jâ-mm al-ġejṯ ġejṯîna*
dâjem karrek bâlîna
2. *jâ-mm al-ġejṯ ġejṯîna*
dâjem 'aǵǵen 'âmîna
3. *jâ-mm al-ġejṯ ġejṯîna*
wahj al-maḥal jatlîna
4. *jâ-mm al-ġejṯ jâ sak'e*
ḳatalna-l-bard w-sak'e.

O mother of the rain! rain upon us;
Thy evil is still tormenting us.
O mother of the rain! rain upon us;
Clouds of dust are still blinding us.
O mother of the rain! rain upon us;
The specter of want speeds towards us.
O mother of the rain! O hungry one!
The chill and severe cold have destroyed us.

Verse 4. *Bard* is less strong than *saḳ'a*. In summer the saying "*bard al-jawm*, it is chilly today," is often heard, but *saḳ'a* is used only when the icy but dry north wind penetrates the bones.

1. *Alli ta'ṭîna bel-ġerbâl*
ǵe'al walejdah ḫajjâl
2. *alli ta'ṭîna bel-menḫel*
ǵe'al walejdah jedḫel
3. *alli ta'ṭîna bel-ḥafna*
'asa 'aduwwateh ledofnah
4. *alli ta'ṭîna bel-ḳamša*
ǵe'al 'ajûnaha-r-ramša.

Of her who will give us a full sieve.
Oh may (Allâh) make the little son grow up a rider.
Of her who will give us a full bolt,
Oh may (Allâh) lead the son to a bride.
Of her who will give us a large handful,
Oh may the grave open for her enemy.
Of her who will give us a small handful,
Oh may her eyelashes soon grow thicker.

Verse 3. *Ḥafna* is as much as the hand with the palm
539ᵇ turned upwards and with bent fingers can hold, or a large
789 handful. 4. *Kamše* is as much as can be held between the
palm and the fingers of the hand turned downwards, or a
804 small handful.

Erčebûni-l-ḥâši
w-eb'adû bikmâši
dem' 'ajni nawardši
'ala-lli fâraḳûni.

Seat me upon a weak young camel,
And take away him who would hold me;
The tears of my eyes are exhausted
Weeping for him from whom they have parted me.

539ᶠ *Ḥâši* is a camel not yet three years old; an older she
camel is called *ǧill*. The young camel suffers from lack of
787 pasture and water, the girl from sorrow for her lost sweetheart, and both will perish if no one cares for them.

Erčebûni-l-ḥamra'	Seat me upon a bay mare,
w-eṭ'emûni tamra	Feed me with one date.
allâh jeṭûl 'omrah	Oh may Allâh prolong his life,
jowm hom ḫallaṣûni.	For they have liberated me.

They (her relatives) saved her from death by bringing back her lover, who did not perish of thirst in the raid.

Jâ ḏîb jâ ṭâred al-hejf
oṭrod habûb aš-šemâli
'ajjant 'alja' w-abu zejd
ahl al-ḳṣûr al-'awâli.

O wolf! O thou who strugglest with the hot south wind!
Drive away the cold breeze of the north wind.
Thou hast surely seen 'Alja and Abu Zejd,
Who used to dwell in manors high.

The wolf is not injured by the various winds and thus
789 reaches an age so great that he could tell much concerning
132 the occupants of the demolished manors which he has seen.
825 *Al-hejf* is the hot dry wind blowing in summer from the southeast, causing much suffering, especially to children and women. *Aš-šemâli* is the icy north wind, which destroys plants as well as animals and human beings. If it blows for some time, the grass freezes and both animals and men fall sick. There are

no rains after the *hejf* in summer nor after the *šemâli* in 789
winter. The wolf struggles, *ǵâred*, with the south wind and 132
overcomes and drives away the north wind. Abu Zejd and his 825
sweetheart ʿAlja are the heroes of stories that are told among

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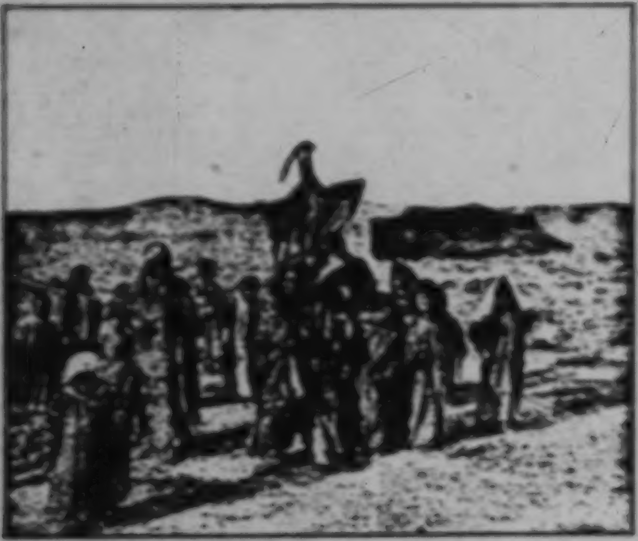

FIG. 1—*Umm al-ġejṯ*, mother of rain.

the settlers. They are supposed to have owned the towns now lying in ruins and to have lived in manors, the crumbling walls of which rise high above the horizon on the borders of the desert.

In every tent a gift of some kind is handed to the girls 789
accompanying the umm *al-ġejṯ*. Having visited all the tents 431
in the camp, they go with their umm *al-ġejṯ* to a small tent pitched at some distance, where they divide and eat whatever has been given them, remove the gown from the cross, and in the evening return to their tents.

PERIODS OF ABUNDANCE AND WANT

An abundant *wasm* rain, especially the rain of *aṯ-ṯrâwi* 132
(of the Pleiades) assures to the Bedouins, as we have already 137
said, a rich pasture of annual plants or grasses, *ʿešeb*, and
thus abundance, commonly called *rabîʿ*. In the inner desert 000

In the inner desert

132 the word *rabî'* does not signify a season of the year; it is 805 therefore impossible to translate it by the word spring, as we may when we are dealing with the settled and cultivated territories. The *fellâḥîn*, inhabitants of the cultivated territories, enjoy the *rabî'* from year to year, and, as it always begins at the same season, the *rabî'* for them signifies the 821 spring. The angel Ǧibrîn, who rules over the rain clouds, likes neither the Rwala territory nor the desert; therefore he spreads 132 his wings over them, so that it rains there only in narrow stripes, i. e. where the rain slides off his wings. On the contrary, when he flies over the territory of the *fellâḥîn* he folds his wings as close together as possible, and then the rain falls everywhere. On his journey over the desert Ǧibrîn beats the clouds to make them fly the faster, but over the settled territory he leaves them in peace and it rains abundantly there. The teachers of the Koran in explanation of this conduct of Ǧibrîn say that he is angry with the Bedouins because they disregard the instructions which he imparted to the Prophet (Mohammed).

132 If the earth is not thoroughly soaked by any of the 137 autumnal rains, then there is no *rabî'*; *al-arẓ alli mâ tinwasem mâ terabbe' muḥtije*. The abundance, *rabî'*, is also greater 511 and of longer duration if the ground, after its soaking by the autumnal rain, is visited in addition by an abundant *smâk* rain. Then the whole steppe and even the desert are transformed into a delightful meadow. Every valley and piece of low ground or gentle slope, all the plains composed of fine red sand, as well as the rifts and heights are at once covered with an infinite variety of annuals and perennials. The camels 231 nibble at the greatest dainties only and grow so fat that they 511 can hardly move. The milk often flows or drips from the udders of the she-camels, which are full to overflowing; the mares and foals roll about in the thickest grass and the Bedouins, men, women, old people, and children, have more sweet or sour milk and camel's fat than they know what to do with. Moreover, they have the hope of a sure profit in selling the superfluous old or sterile she-camels to the 'Aḳejl buyers, who pay well for fat animals. In a territory where there is a *rabî'* tents can be seen scattered all around. With plenty of good [233] pasture close to their tents the herdsmen do not drive their camels far out. Pure cold rain water can be found in every low-lying place, rock crevice, and hole in the river beds. Every 515 one bathes, the clothes are washed, and parasites of all kinds

destroyed. In the afternoons and evenings the young people 515
hasten to the water holes, *ġudrân*, in the valley bottoms for their ablutions. They bathe separately, the youths in one place, the girls in another. Their shouts of joy and various songs are heard on all sides. In the tents mushrooms and truffles, 262
young bulbs, and fresh vegetables are cooked and enjoyed.

The local name for the mushrooms is *hawbar*. They grow 222
after warm night rains, *emṭer bel-lejl w-rîḥ jataḫamma-l-hawbar*. On the mornings following such nights both men and women go out in search of this dainty, which grows best of all near the channels, while the truffle prefers soil mixed or strewn with sand. When they come to the surface the latter form tiny hat-like lumps, which attract the eye of the picker. The earth or sand covering them is then turned over by the hand or a stick, and the truffle dug out. In cooking they are 252
boiled in salt water and then served with butter or camel's fat. Another method is to bake them in hot ashes after a thorough salting.

Of the truffle, *faḳʿ*, there are three kinds: *al-čema*, *az-zbejdi*, and *al-ḫlâṣi*. A Bedouin, having gathered a heap of 262
truffles, sorted them in his tent according to their kinds, saying: "This one is *al-čmajje*, the mother of the little girl will get that; this *az-zbejdi* I will give to the mother of my little son; and the best, *al-ḫlâṣi*, I shall keep myself; *al-čmajje lumm al-bnajje az-zbejdi lumm wlejdi al-ḫlâṣi larâsi*."

All Bedouins greatly enjoy the small bulbs of certain wild plants, especially *aṭ-ṭîṭa*, *rubahla*, *harrâṯ*, etc. Mothers send their boys in search of them with the words: "My little sons, O sonnies! go bring me *aṭ-ṭîṭa*; I will prepare for you *maṭîṭa* (a dish of mashed bulbs); *ʿejâli jâ ʿejâl aṭ-ṭîṭa w-maṭlakom maṭîṭa*."

In the sun-baked gravel plains (called *ḥamâd*) in a year 251
of abundance the *semḥ* grows with its subvarieties, *ad-daʿâʿ*
and *al-ḥawwa*. These plants, when already ripe and still fresh 262
are much sought after by the Bedouins, who place them in pits safe from water or in bags. When dry the plants are beaten with sticks and shaken, and the seed, *čeʿber*, which have fallen to the ground, are put into sacks, *ʿedûl*, and brought to rain-water holes, where they are either left for some time or at least thoroughly soaked until the dry husks crack. Sometimes the large leather water troughs, *ḥowz*, are filled with water and the full shells are put in; in time they swell and burst.

251 The chaff, *ḳišr*, which floats on the top is then thrown away,
262 while the clean seed are spread on blankets and allowed to dry. Or the Bedouins lay the filled sacks when still moist in the sun, shake them until the seed fall to the bottom, throw away the chaff, and clean the seed once more, so that they may serve as an article of food in a poor season. This is called *semḥne* or *sebîb*.

137 The fertility, or abundance, *rabîʿ*, depends entirely on a
511 luxuriant growth of the grasses, or annuals, not on that of the woody plants, or perennials. The latter become green even
132 after a good *ṣejfi* rain, when the earth is well watered, *maṣjûfa*; but no *ṣejfi* rain can relieve the annuals, for the heat of the sun soon burns them. In the same year one tribe may have no *rabîʿ* at all, while another tribe, even a neighboring one, has abundance of everything. This difference is the more noticeable when the tribes are enemies. Of such a year they say: "This year has queer teeth; men live well (have something to bite into), and men die of hunger; *hâḏi-s-sene w-laha snûn nâs jaʿḳlûn w-nâs jemûtûn*." The Bedouin also refers to a *rabîʿ al-mdâd*, meaning a season when the entire growth consists of solitary grass patches insufficient to feed even the youngest camels; a *rabîʿ aṣ-ṣafâra*, when nothing grows except the *ṣafâra* with its yellow blossoms; a *rabîʿ ad-dimne*, when the grasses, though they may have sprouted and grown luxuriantly after the *wasm* and *ditâwi* rains, fail to receive the *smâk* rain and become yellow as early as the end of March; a *rabîʿ an-naffûn*, when all the plains and lowlands are thickly carpeted with grass; and, finally, a *rabîʿ aš-šafḥa*, when not only the lowlands but all the slopes, as well, afford luxuriant pasture.

137 Just as the Bedouins long for the *rabîʿ* years, so they
132 fear the years of want, or *ḥawaʿ*. If for two or three years
731 the rains in the autumn months have not been copious enough there are no grasses and the camels must live on the woody plants alone. The winter rain, *aš-šitâwi*, makes these perennials swell, but during the hot *smâk* days they dry up, become unpalatable to the camels, and thus the actual *ajjâm al-ḥawaʿ*, or days of want, set in, a period in which many camels perish. But if the rains of the *ṣejfi* also fail, then not a single perennial shoots up, last year's offshoots fall to pieces, to be broken and scattered by the wind, and the region soon changes into

a dead and death-dealing desert. This[1] is the work of the woman sun, whose sole aim is to burn and destroy. 137 132 731 821

HOT AND COLD WEATHER; DEWS; WINDS; FOGS; MIRAGES; SAND STORMS

The greatest heats, called *ḥamm al-ḳlejbên*, occur in the season of *al-ḳêẓ*; *ḥamm as-sheil*, the season immediately before the rise of Canopus, is the next hottest. When the Pleiades, *aṯ-ṯrajja*, disappear from the heavens, every stalk dries up, *iḏa râbat aṯ-ṯrajja kll ʿûden jibes*. 132

The season of *aš-šta'*, with a few days before and after it, is the coldest of all; from about December 11 to January 20 is the time of the real winter, *al-marbaʿânijje*. The *šta'* cold is followed by the seven poisonous nights, *sabaʿ semm*; then come the seven bloody nights, *sabaʿ demm*; and finally seven nights in which the fat (of the camels) is either increasing or decreasing, *jiṣîr ad-desem w-illâ jiṣîr*. In explanation it should be said that the nights of the first and second week following the *marbaʿânijje* are often so cold as to make the life of both human beings and animals miserable; the noses of the camels even bleed from the effects of the cold. Not until the third week, or about the middle of February, do the cold nights begin to alternate with warm ones. In the daytime the earth is warm, but at night the air stratum more than one meter above the ground cools off; wherefore the two giants (i.e. the camel and the palm) suffer much from cold, *berd aṯ-ṯawîlên*. In winter, *al-marbaʿânijje*, all of Palmyrena, all the territories of al-Ḥamâd, al-Wudijân, al-Ḥeǧera, al-Ḥunfa, Ḥesma', and even the Nefûd are covered with white frost, *ḥalît*. In Palmyrena, al-Ḥamâd, and al-Wudijân trees and bushes become white with hoarfrost, *ǧelîd*, at that time. Snow falls, *feleǧat ad-dinja*, in Palmyrena, al-Ḥamâd, and Ḥesma in large flakes, *ṭoḥrât*, regularly every year, but as a rule it remains on the ground no more than one day, excepting in Palmyrena, where it sometimes stays longer, causing great losses to the owners of sheep and goats. [821]

The dew, *ṭall*, *neda'*, or *ṭofal*, is plentiful all the year round, especially during the summer months. It is sent by the moon to refresh both the annuals, or grasses, *ʿešeb*, and the perennials, or woody plants, *šaǧar*, which otherwise could not support the sun's heat [821]

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1 [The drought--Analyst]

132 not support the sun's heat. Hail falls sometimes instead of or with rain, and the hailstones are often of a size large enough to wound and even kill young camels.

[821] As every breeze comes from Allâh, nobody dares curse the winds. A light wind is called *háwa*, also *habûb*; a strong one, *ṣalf*. The west wind is the most frequent. In summer it springs up regularly two hours after noon, cools the heat of the day, and is called *barrâd* or *ǵa'ǵâ'i*. The north wind, *eš-šemâli*, blows almost exclusively during the *šta'* season, dispersing the clouds and absorbing their water, and therefore called *es-sallâjta*. In the winter time the Bedouin likes the south wind, *al-ḳibli*, best, as it is always accompanied by rain, *es-sḳajje*. The east wind, *aš-šerḳi* (or *aš-šerḳijje*), generally blows for only three or four days, and the west wind always follows after it. Towards the end of the *smâḳ* and *ḳêẓ* seasons the east wind is especially strong, blowing then for as long as seven days and nights. It is called *semûm*, is exceedingly dry and hot, and causes much suffering especially among women and children. They would all perish if it blew for more than seven days. Sometimes the northwest wind, *en-naćbe*, blows in winter, usually on nights when there is no moon and the stars alone are shining. A night of this kind is called *ǵird*; it is very bright, but icy cold. If a stiff but cold west wind blows at night, the night is called *ḳalta*. A warm, cloudless night is known under the name of *ḳamre zerîǵ*; a warm but clouded night is called *ṣalma' dêlkes*, and a dark rainy night, *radra'*.

If on a bright sunny day the view is not clear and the horizon is slightly hazy, the day is spoken of as the *reḥâṭ mâ ja'ṭi-ḍ-ḍowf*. During the hot summer days the noon atmosphere is almost opaque and the sun resembles a yellowish disk; this is the *čatme* (or *čitâm*). In autumn and winter a dense moist [821] fog, *ḳubejs* (or *kubejs*), hangs over the country. The Bedouins think that the fog can hear like human beings and is afraid of the fox, and therefore they shout at it: "O father of the fogs, run away! The fox! *Jâ-ba ḳbâs 'ank aṯ-ṯa'leb.*" They take fog to be the creation of the earth spirits, *ǵinn*, as it usually appears to come out of gullies and jagged rocks, where it also remains longest. Besides the *ḳbejs* in the cool season, the *'aǵâǵ* and *sarâb*, which occur in the hot season, are likewise the work of the *ǵinn*. On hot and bright days, especially about noon, there appear on the scorched plains of al-Ḥamâd many ponds hedged in with bushes and tall grasses.

132

The stranger, deceived by the apparition, urges on his tired animal to the water near at hand and wonders why the animal does not itself hurry. But here the beast is wiser than the inexperienced stranger. Those ponds, bushes, and grasses do not rest on terra firma, but merely vibrate in the air and are nothing but a mirage, *sarâb*. At other times again the *ǵinn* raise a strong wind with clouds of dust and sand, which they drive against the Bedouins, trying to blind them, to overthrow their tents, and to entomb every living thing. Such a storm is called *'eǵâǵe*. Dreadful are the days and even more so the nights during the sand storms. In the south a tiny dark cloud appears on the horizon. The wind dies down, the sun is enveloped with quivering veils, and a peculiarly depressing feeling takes hold of the people. The camels become excited, and, collecting in groups, stop grazing. The tiny veils grow to a cloud, which covers the edge of the horizon to a considerable height and, steadily rising, sends forth a rumbling noise. Before long there appears a dark wall in front of it, which advances along the whole line. The rumbling increases, changes into a wild roar, the wall comes rolling on, covers everything with dust and sand, carries away whatever resists, and buries what it cannot carry away.

[21]

CHAPTER II

ANIMALS

CARNIVOROUS ANIMALS

136 Various animals live on the pastures visited by the Rwala.

The *fahed*, panther, is found particularly on the uplands to the northeast of the depression on Sirḥân as well as in the environs of al-Ḥazel.

The *ḳarǧa* is a beast of prey similar to the wildcat, only larger, dark yellow in color, with cropped ears ending with a tuft of long straight hairs. It lives in the territories of al-Ḥeǧera and al-Labbe. It lies in wait for gazelles and is fond of hiding itself in the dry annuals, *al-ḥemri*. The breeze blows the hairs on its ears as it moves the annuals; the gazelles are thus misled and approach it, whereupon it leaps on to their backs, thrusts its claws into their throats, and sucks their blood.

The *ṣab'a*, hyena, dwells in large numbers in dens on the
aṭ-Ṭawîl range. By day it is timid, but by night it infests
the whole territory, opens graves, devours corpses, attacks
wounded or ailing camels, and even preys on crying babies.
224 It has three or four cubs. If the Bedouins observe its fresh
spoor near a den, they surround the den, bring a long rope,
make a noose in it, and send one of their number after the
hyena. The hunter slips the noose on his left arm, crawls along
on his stomach, draws the rope after him, and gropes cautiously on all sides searching for the beast. As soon as he catches
hold of it, he shouts: "It isn't here, this isn't it! isn't here!
I have found a piece of old sheepskin, but it isn't here!" In
the meanwhile he slips the noose round the hyena's neck and
crawls out. At a given sign his comrades draw the hyena
262 out, kill it, and eat its flesh. The flesh of the young hyenas,
about six months old, who are living with their mother, is
825 particularly appetizing. The teeth of the hyena, hung round
the neck, protect children against various diseases. The gall of
751 the hyena, when mixed with water and taken as a drink,
278 assuages fever.
757

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

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The *ḏîb*, wolf, is most fond of frequenting caves and crevices in rocks. Only when it is about to give birth to young does it crawl into a deserted hyena den. In color it adapts itself to its surroundings. In the volcanic territory it is dark brown, *ashem*; in the sandy desert of the Nefûd it is a light brown with a greenish tinge, *azraḳ*; and in the plains of al-Ḥamâd and al-Wudijân it is gray with a tinge of blue, *adhab*. Wolf skins are used in making rebecs, or one-stringed viols, *rebâbe*, which then have a particularly high note. The wolf's eye fetches a very high price, because it affords protection in the greatest danger. The wolf thoroughly understands human speech. He himself was once a human being and his name was Serḥân. At that time all the sheep and goats belonged to him. Because of some great sin he was changed into a wolf, and his flocks were taken by man. But the wolf even now regards goats and sheep as his own and has a grudge against shepherds and their dogs because they prevent him from enjoying his property. Once a wolf said to a sheep dog: "Tonight I will take some of my property for supper, *al-lejle ʿaššîje râs mâl*." The dog replied: "We shall see. If I get supper from my masters, I shall protect their property, so that thou wilt not get a taste of it; *elja ʿaššâni-hali affeḳaha lâ tḏûḳaha*." If the dog does not receive an adequate supper, his hunger causes him to seek food throughout the neighborhood, and the wolf can plunder to his heart's content. 136 925 [539] [777]

There was a certain Bedouin who went out on his camel for booty. He met a wolf who likewise was going in search of spoil. They agreed that they would help each other like brothers, *taḥâwow hu w-aḏ-ḏîb*. The wolf sat on the camel behind the rider. While the rider slept, the wolf watched over the grazing camel. When they reached a high hill, from the top of which there was a good view, *merḳâb*, the wolf crawled out on to the hill and inspected the region on all sides. Finally he caught sight of grazing camels which belonged to a hostile tribe. They rode cautiously in their direction. The rider kept his camel in a hidden gully and crept with the wolf towards the camels. The wolf ran up to the shepherds, who immediately seized their weapons and pursued him with shouts. Scarcely had they disappeared when the Bedouin seized the finest camel and rode with it into the gully. The wolf led the shepherds far away from their herd; then he returned to it, caught by the throat a tiny young camel, which was covered with 539

§39^c the skin of another young one, and dragged it likewise into the gully. (A young camel of this kind is called *bawr*. If a [231] strong she-camel, which gives milk long and abundantly, gives birth to a weak male cub, the owner removes it from its mother, kills it, and ties a portion of its skin around the neck and throat of another young camel. The mother of the animal which has been killed sniffs at the skin, thinks that this is her cub, and lets it suck. Thus she does not lose her milk with fretting, while the mother of the living camel continues to treat it in the same way. Thus both she-camels adopt the cub, both feed it, and the owner can milk both of them.) As soon as the she-camels noticed that their cub was being removed by the wolf, they fled after it and also ran into the gully, where the Bedouin tied them up and drove them as a welcome booty into his camp. His comrade, the wolf, not venturing into the camp, hid himself in a rocky cleft near by and waited for the Bedouin to bring him something. This, however, the latter forgot to do. After two days the wolf began to howl: "'*Aû 'aû 'auwesni*, give me something to eat!" The Bedouin immediately killed one of the she-camels, brought the intestines, the throat, and the forelegs beyond the encampment for the wolf, and, having explained the whole affair in the chief's tent, he announced that he would punish anybody who harmed his comrade, the wolf. In this encampment there was a youth who was learning to shoot. Catching sight of the wolf, he forgot the threat, took aim, and shot it. The Bedouin avenged his brother, the wolf, and all the elders said that he was in the right. The Bedouin exclaimed: "I have fraternized with the wolf. Oh, woe is me! My other brother did not leave this brother. *Taḫâwejt ana w-ḏîben sarḥân, jâ wejja ḫawijje mâ ḫalla ḫawijje.*"

136 The *sîb* is a cross between a wolf and a female hyena. It lives in the environs of the well of aš-Šîš and attacks a man even when not provoked.

The *ẓarbûl*, badger, is an animal smaller than a dog with a grayish-yellow back, a black belly, a dog's head, teeth similar to those of a human being, and a long tail. Its skin has a characteristic smell. It lives in dens, which it digs for itself, and devours jerboas and ordinary mice, lizards, chameleons, etc. Its flesh is eaten. If a Bedouin sees that a *ẓarbûl* has hidden in its den, he shouts: "Run away, badger! run away, badger! *kurr eẓ-ẓarbûl kurr eẓ-ẓarbûl.*"

The *ab-al-ḥṣejn, ṯa'leb,* or *ǵorejri*, fox, is found all over 136
the territory of the Rwala. If its spoor is seen in the morning [224]
in the dew, a greyhound, *sluḳe,* is set on to it. The flesh of [262]
the captured fox is eaten. The fox has a great grudge against
human beings for pursuing it and accuses them of ingratitude. 539 ×
Adam, the first father of all human sons, once found a half- 825
frozen serpent outside the garden of Eden. Being moved by compassion, he laid the serpent in his bosom and returned with it into his garden. The serpent became warm, recovered, and shouted to Adam: "Carry me back at once to the spot whence thou didst take me; I have my family there. If thou dost not carry me back there at once, I will bite thee." Adam could not exactly remember the spot. He walked to and fro with the serpent, who kept shouting: "This is not where my family lives. Carry me back there at once, or I will bite thee." Adam, wearied and terrified, was glad to meet a fox, and proposed to the serpent that the fox should act as judge. The serpent agreed. Adam sat down in front of the fox and was about to explain what the point at issue was, but the fox interrupted him with the words: "Be silent until thy adversary comes." "My adversary is here." "I do not see him." "I am here. I am lying right on Adam's belly." "If thou art Adam's opponent, *ḳebileh,* thou must sit opposite him, *ḳebileh;* otherwise I cannot acknowledge thee as such." "Very well; then I will crawl out." The serpent crawled out from beneath Adam's garment and sat down in front of him. The fox said: "Thee, O man (Adam), I will call Nejṣûbe, therefore pay heed that thou mayest comprehend everything. Behold the serpent's head, O Nejṣûb beh!" But *Jâ nejṣûb beh* means: "Oh! a blow upon it." Adam understood the meaning of the fox's challenge, seized his cudgel, which was provided with a heavy knob, *ḳena,* and smashed the serpent's head. Since then the sons of Adam have slain every serpent at sight. But when they began to pursue the descendants of the fox also and to eat their flesh, the latter complained: "Shame unto thee, thou black-headed one! Why am I being pursued? Is it thus that I am requited for my good deed? *Aḫs jâ aswad ar-râs lêh etanâšer teala-l-melîḥ.*"

The fox declares that he wishes to live at peace with everyone, but in reality he wishes to beguile everyone. Thus he sent a message once to the raven: "Gladly would I entertain thee, *aḫyi aḳrem lak.*" "Good! entertain me! *zîn 'oḳrem.*" The

539x 825 fox boiled some *'aṣide*, gruel made of milk and flour, poured it out on a shallow rock, and invited the raven. The raven came and the fox urged him, saying: "Enjoy thyself, comrade! *efleḥ jâ ṣâḥbi*," and at once began to lap the fluid from the surface of the rock, *aṣ-ṣafa'*, while the hungry raven was unable to get anything into its beak. He thought to himself: "Very well, then; that is the fox's hospitality." But he did not show his dissatisfaction and invited the fox to visit him for sweet dates. The fox's mouth watered. He was very fond of sweet dates, but he could never pluck them; they hung too high, and it was only for them that he had wished to make friends with the raven. The raven shook the finest and ripest dates into a dense shrub containing long and sharp thorns, *ǩetâde*, and he then said to the fox: "Enjoy thyself, comrade!" The fox ran round the shrub trying to snatch out at least a single date with his tongue or his foot, but in vain. The thorns wounded his legs. Enviously he watched the raven, who with his claws drew forth date after date and picked them up with his beak. Since that time the fox has acknowledged the raven as his equal.

The fox is very fond of feeding on grains of wheat. He therefore invited the hedgehog, *ḳumfod̲* (pl., *ḳenâfid̲*), to till a field in common with him and to sow wheat. The hedgehog agreed, and with his family — he had twenty-four children — he set about the work. They plowed the soil, sowed the wheat, and protected it against trespassers. From time to time the fox came running up to look at them, but he did not help them. He promised that he would reap, thrash, and winnow the wheat. But this work also he left to the hedgehog. When the wheat was thrashed and winnowed, the fox suggested to the hedgehog: "Thou and I shall run a race. Whichever of us runs first from my den to the pile of wheat, shall take it all. We are friends. Why should we divide it?" The hedgehog agreed. The race was to begin at sunrise. In the night the hedgehog brought his wife and his twenty-four children to the pile of grain, placed his wife up against it, and proceeded straight to the fox's den, posting his children at fixed intervals, so that he reached the den alone. "O father fox, the sun is rising. Wilt thou not run?" "Run thyself. I will catch up with thee!" "Good, I will run." When it grew warm and the dew had dried up — that is, in the time of *aẓ-ẓaḥa'* — the fox jumped up from his lair and shouted: "Where art thou, hedgehog?" "Near thy jawbone," and actually he perceived the hedgehog in front of him. He went a short distance farther and asked afresh: "Where art thou, hedgehog?" "Here, in front of thy face." The fox was surprised at seeing the hedgehog in front of him. He set off at a trot. The hedgehog was still in front of him. He ran leaping on. The hedgehog was still in front of him. The sweat was pouring off him when he drew near to the pile of wheat, but the hedgehog was sitting on it. Thus the hedgehog gained a victory over the fox. 539x 825

The foxes wanted to make friends with the dogs. After conferring together, the foxes wrote a long letter in which they described their love and devotion as well as their longing for peace, and they sent a young fox to hand the letter to the chief of the dogs. Scarcely had the fox reached the frontier of the territory belonging to the dogs, when he was observed by the guard, and five dogs set upon him. The fox shouted that he had come to negotiate for peace and showed the letter, but the dogs did not believe him. He threw the letter to them in order that they might read it, but the dogs continued to snarl angrily and rush after him, without taking any notice of the white paper. The fox was glad to escape with his life. Bleeding from many wounds and all covered with sweat, he reached his companions. When he had recovered, the foxes asked: "What about the letter?" "They did not believe it." "What? they did not believe it? Why, we stamped it with our seal." "Then the dogs do not trouble about your seal. I showed the letter to five of them. Not a single one could read or write, but they could all snarl and bite, as you see from me."

THE LARGER HERBIVOROUS ANIMALS

The *beden* (or *wa'al*), ibex, with long powerful horns, lives in the mountains of ar-Rawâḳ, aš-Šâma, aṭ-Ṭawîl, and al-Hûǧ. If it descends to the plain, it does not escape the dogs, but in the mountains it cannot be overtaken. The hunters track the fresh spoor which it leaves when going at night to the pasture. They crouch in a rocky cleft and wait until it passes. Sometimes five or even more men go out to hunt it. One proceeds along the ridge of the mountain, the rest go at fixed intervals along the slope, and during the day they search for the place where the ibexes take their ease. The ibex has very 136 [224]

136 weak sight, but its sense of hearing and smell are excellent. The female protects her young with her horns.

The *baḳar al-maha* (or *baḳar al-wahaš*), Beatrix antelope, attains the size of a one-year-old calf. It is white and has straight sharp horns, with which it defends itself against dogs. During the day it is most fond of frequenting the deep funnel-shaped pits of the sandy desert an-Nefûd. In the summer, when the Bedouins do not encamp in the Nefûd, it grazes quite freely even during the day, while in the rainy season it goes out to the pasture only at night and is very timid. If it is alarmed it will flee for a whole day without stopping. [224] Its sight is bad. A huntsman in a white shirt can approach to within gunshot of it if he advances against the wind behind a white horse or camel. The male is called *ṯôr*, the female [281] *bḳara*, the young *'eǧel*. Its flesh is very tasty. The skin is used for making water bags or coverings, and from the fat [293] skin at the back of the neck, known as *'ar'ara*, the Bedouins sew gauntlets, *daraḳe*, for protecting the hand against saber wounds.

The *ẓbi*, gazelle, forms whole flocks, *ǧemîle*, in al-Ḥamâd, especially in the territory of al-Manâẓer on the southern border of Palmyrena. The male is called *tejs*, the female *'anz*, the young *ḫišf* (or *ṛazâl*). The gazelle is known as *rîm* if it is white, *'efri* if it is white beneath its belly and yellowish on its back, and *ḥemri* if it is of a pinkish tint.

224 The best gazelle hunters are the men of the Ṣlejb tribe. Their favorite method is to hunt in twos. One does the driving, *ḥawwâš*, the other the hunting, *kannâṣ*. The one who does the driving wraps skins, *ḥabbâjât*, round his knees and elbows and crawls on them towards the flock of gazelles, endeavoring to drive them up to the hidden marksman. In a single day they capture ten to twenty gazelles.

In al-Manâẓer the gazelles are driven into extensive enclosures. A wall about one and a half meters high, shaped like a figure eight, is built of stone without mortar. The lower loop is only half finished. Where the two loops meet, a narrow opening, *ṭenijje* (or *ẓejž*), is left. At several places portions of the wall enclosing the upper loop are a little lower than the rest of the wall. At each of these places a hole two or three meters deep is dug outside the enclosure. The flock of gazelles is cautiously driven into the lower uncompleted loop. This is soon accomplished, because the two walls are about

a thousand paces distant one from the other. The gazelles at 224
first advance quietly, but later on, becoming scared, they run along the two walls and try to penetrate as rapidly as possible through the narrow opening into the upper and completely closed loop. As soon as they run through, the narrow opening is blocked up and a greyhound, *sluḳe*, attacks the gazelles. The frightened animals run round the wall, jump across it where it is lowest, and fall into the pits that have been dug outside. It is said that the gazelles even dream of the narrow opening,
ẓejž, through which they rush to certain destruction. If a Bed- 825
ouin wishes to stop a gazelle in flight, he shouts: "A narrow opening is in front of thee, O gazelle! *aẓ-ẓejž jâ ṛazâl*," and
the gazelle at once stops and looks round. If a Bedóuin per- [777]
ceives a gazelle when he is undertaking an important task, he is afraid of bad luck, and shouts: "Gazelle, gazelle, let the misfortune vanish as well! *ṛazâl ṛazâl w-šarren zâl*."

SMALL ANIMALS

The *arnab*, hare, is found throughout the territory of the 136
Rwala. In the sandy Nefûd it is pinkish-white; in the volcanic regions it is black; in al-Ḥamâd it is grayish-yellow. Hence it cannot be distinguished from its surroundings. The male is called *ḫazaz*, the female *ʿedene*, and the young *ḫurnež*. The full-grown hare is not as large as the wild rabbit of Europe. Like the gazelle and antelope it quenches its thirst with dew only. If a man approaches it, it crouches close to the ground or hides behind a stone in a brushwood thicket, and does not move even if the man walks right past it. If, however, it notices that the man is returning, it seeks safety by rushing madly away.

The hare is said to boast: "I am he with the white lip 825
in the plain with the dried-up plants, who satisfies two and makes the mouth of the third one water; *ana-š-šerma bḳâʿat al-šerma mišbeʿ aṯ-ṯnên w-mlaṛṛem aṯ-ṯâleṯ*," or "I am he who hides beneath a tiny shrub, whose fur gives pleasant warmth, and who is not seen except by the camel herdsmen; *ana šǧêreti ḫafijje w-wbâreti ẓafijje w-lâ jišûfni kûd râʿi al-belijje*." If the hare runs away, the Rwala shout after him: "Furry one, furry one, into the fire with him when he's caught! *wabra wabra w-ben-nâr minṭabra*." If the hare shows himself to men hunting with falcons, they shout: "Thy appearance is a

825 good omen to us, but we will show thee to the falcon; *‘araẓtina-l-ḫejr w-‘araẓnač laṭ-ṭejr.*"

136 The *ḫanzîr*, wild pig, lives only in Palmyrena and in the environs of al-Azraḳ, where it hides in the marshy thickets. The boar is called *šiḥl*, the sow *šîbe*, the sucking pig *ḳarnûṣ*. [262] Instead of *ḫanzîr*, the Rwala use the word *tahzîr*. The flesh of wild swine is generally eaten.

The *ṣejd aṭ-ṭas‘a* is an herbivorous animal of the size of a six-months lamb, gray in color; its head is said to resemble that of a wether below and a human being above. It lives almost solely on the border of the Nefûd, and its flesh is very tasty.

The *wabr*, marmot, is found in the same mountains as the ibex.

The *nîs*, porcupine, is particularly abundant in the environs of al-Ḳa‘ara, where the innumerable caves and rocky hollows of all sizes serve as its refuge. When wounded, it attacks a man by biting and scratching. Its flesh is very good.

[224 825] The *ḳumfoḏ*, hedgehog, is also hunted, as its flesh is very tasty. Hedgehog skin is tied round the neck of timid camels. It is said that when they have worn it for at least a month, they cease to be scared.

The *ǧerdi* is a large variety of jerboa. It scrapes deep holes on the uplands and excavates passages into them in such a way that the water does not penetrate even during the heaviest rains. Its flesh is not particularly savory.

The *ǧarbû‘* (or *jarbû‘*), a smaller variety of jerboa, prefers to dig holes in plains with soft sandy soil and forms long and easily recognizable passages immediately below the surface. These passages are known as *neṭâḳa*. When it runs into its hole, it immediately stops up the entrance with a heap of clay, *ḳaṣ‘a*, for fear of snakes. This heap of clay is 224 an unfailing sign that the *jarbû‘* is in its passages. If the Bedouin wishes to hunt it, he thrusts stalks or branches of plants into the passage at several spots and waits until one or another of them moves. That shows him that the *jarbû‘* is trying to crawl through, and he kills it with his stick or tramples on it. If he has no time to wait, he tramples on the passages until he drives the *jarbû‘* out. In its terror the animal often penetrates the roof of the passage and escapes, if the Bedouin fails to reach it with the stick he throws. The 252 flesh of the *jarbû‘* is very tasty, similar to that of chicken. The skin is removed and the carcase roasted whole together with the entrails, only the lower part of the legs being thrown away. 252

The *ǧarbûʿ* and *ǧerdi* boast: "I am *al-ǧarbûʿ*, the son of *al-marbûʿ*; on me ten people can easily eat their fill at supper, and pieces of my extremities will still be left in the scrub; *ana-l-ǧarbûʿ eben al-marbûʿ muʿašši ʿašara maʿašera w-ḳaṣâlimi ʿala-š-šǧera.*" "If my forelegs were as long as my hind legs there is no *ʿobejje* mare, which could overtake me; *law idejje ṭûl riǧlejje mâ talḥaḳni kill ʿobejje.*" "I am *al-ǧerdi*, the son of *al-ǧerdi*, who thrusts a man in armor into a mouse hole; *ana-l-ǧerdi eben al-ǧerdi rammâj al-milbes bel-ḫabâra.*" The man in armor always rides on a horse, which stumbles if it steps into the deep hole of a *ǧerdi* and throws its rider. 539ˣ 825

An old *ǧarbûʿ* was giving advice to her child. Amongst other things she said:

Fuz bnafsak en šufet ẓejmen
w-ḫalli-d-dâr tanʿaʾ limin banâha
ad-dâr taǧed dâran aḫejr minha
w-rûḥak lam taǧed rûḥ sawâha.

Flee alone if thou beholdst a mightier
And let the dwelling mourn for him who built it.
A dwelling, thou wilt find a dwelling better than this one,
But a soul, thou couldst not find a soul such as the one thou hast.

Elja ḫall aṭ-ṭežîl bdâr ḳowmen
w-mâ lis-sâčenîn illa-r-raḥîl."

If the oppressor penetrates into the dwelling of his vassals,
There is nothing left for the dwellers but to go.

The *fâr*, mouse, is found everywhere. It penetrates into the tents, carries away food, and often gnaws even sleeping persons. A Bedouin recites: [136]

Ana-sharatni tâli-l-lejl fâra
tâḫoḏ zahâbi jamm ḥeǧrah twaddih
ṣarabtuha ḳaṣdi-lha bel-feḳâra
min ǧûd melḥi râḥ dammha jibârih
w-adḫol ʿala ḥaṣnân w-šejḫ al-wabâra
w-allâh jiṣajjeʿ min ḫalla ʿawânih
amm-ente jâ ṣarbûl mâ bak ḥemâra
aḳṣa ǧûdak bṭâref al-ǧoḥr tafîh.

539x A mouse woke me at the end of the night,
Taking my food and carrying it into its hole.
825 I fired at it, aiming at the tip of its back,
But my powder was fresh, and therefore its blood
immediately gushed forth.
I will place myself beneath the protection of the fox
and the chief of the marmots;
Allâh would destroy him who would desert his protégé.
But thou, O badger! thou art not afire with courage,
Thy courage extends at the farthest to the border
of thy pits, whither thou bearest [thy children]
to the pasture.

A Bedouin was sleeping in the desert while on a raid. His provisions, *zâd*, were lying beside him. Waking up, he saw a mouse stealing from them. Wishing to frighten it, he aimed his rifle, which was loaded only with powder, at the tip of its back, in order that he might singe its fur. But he had fresh powder which pierced the fur, so that blood immediately appeared. Fearing the blood revenge of the mice, the Bedouin placed himself under the protection of the fox and the chief of the marmots, who are famed for never deserting their protégés, *'awânih*, which include a neighbor, *ḳaṣîr*, a fellow-traveler, *ḫawi*, a guest, *ẓejf*, as well as one who takes refuge with them, *daḫîl*. The badger, *ẓarbûl*, rebuked the Bedouin for not turning aside to him in the desert, but the Bedouin disposed of him with scorn, saying that even when going to the pasture he did not venture farther than to the border of his pits; whence then would he derive courage to protect him from the revenge of the mice?

The mouse laments: "I am a mouse, the daughter of a mouse, my forefeet were deformed by a mattock; *ana-l-fâra bint al-fâra ḳaṭa'at idĕjje al-meḥfâra.*"

The greatest adversary of mice is the cat. The mother of all mice feared the mother of all cats. Once she was crawling along the roof of a tent and perceived the cat below the tent. In her terror her legs were benumbed and she called on the name of Allâh, just as children call when they tumble; and she added: "O Allâh! if thou protectest me from this creature, I will never again demand thy protection." Allâh was very angry with her for this, and the cat immediately ate her up.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Once the mice summoned a great meeting and agreed 539x with one accord that every cat must wear around its neck 825 a little bell which would give warning to the mice. The mice bought many little bells, and their chief, *čebîr al-fâr*, called on the bravest to come forward and undertake to hang them around the cats' necks; but so far no mouse has ever come forward. The little bells are lying in the storeroom of the mice, and the cats still torment the poor creatures.

The *ḫlend*, mole, grayish in color, lives particularly in the depression of Sirḥân. Once a mole encamped with an owl, *bûma*, a swallow, *rḳêʿi*, a frog, *ẓafẓaʿ*, and a moth, *šerâra*. There came to them a man riding on a camel. They all entertained him; he was the guest of all. At the time when the morning star rose, someone stole his camel from him. All his hosts had just fallen asleep. The lamentations of their guest woke them up. They at once left the camp and went in search of the stolen camel. The mole searched for it under the earth, the owl among ruins, the swallow among herds of grazing camels, the frog in the water, and the moth among garments and carpets. The butterfly moth is unhappy because it has not yet succeeded in finding the camel, and throws itself into the fire with the words: "Rather into the fire than live in dishonor."

CARNIVOROUS BIRDS

The Rwala divide birds into *ṭjûr* and *ḥummar*, the *ṭjûr* 136 comprising all carnivorous birds. 223

Falcons and Falconry

The main representative of the *ṭjûr* is the hunting falcon, *ṣaḳr*, which is often known as *ṭejr*. The Rwala buy hunting falcons from the settlers in aš-Šejḫ Miskîn and ar-Rḥejbe, who either select young ones or catch fully grown ones. The best hunting falcon is *al-ḥorr*. It is reddish brown, *ašḳar*, with many white spots, *ṭrejwât*, on its tail; or dark brown, *adbas*; or even black. The male falcon is called *šabbûṭ*, the female *šêhâna*. The Bedouins relate that the young falcon remains forty days in embryo, forty days before it is hatched from the egg, and that only after another forty days does it show whether it will fly or not; *arbaʿîn jowm fêẓ w-arbaʿîn jowm bêẓ w-arbaʿîn jowm jeṭîr w-lâ jeṭîr*.

136 223 The best of the young falcons is called *zên an-nâder*; the second best, *laziz an-nâder*; the third best, *ḳaṭʿijje*; and the one which is of no use for anything is *tibeʿ*. The male provides food for both the female and the young. It brings home *ḥabâri* (bustards) and hares. If the young one falls out of the nest, only the male looks after it. If the male perishes, the female is glad if she can supply her young and herself with jerboas and mice, which are not particularly good for the young. When the young falcons are able to feed themselves is the most favorable time to take them out. A dealer in falcons gives them food until they are fully developed, whereupon he sells them to the Bedouins.

FIG. 2—Hunting falcons.

223 The catching of full-grown falcons involves less trouble. The falcon hunter, *ṭarrâḥ*, seeks out a suitable spot among the rocks, prepares a hiding place there, places two or three stones in front of it, fastens a small net between them, shakes clay over it, and connects it to his hiding place with a string. To a thin cord he then ties a raven, a handful of feathers, and a pigeon. By means of a slender thread he fastens the raven to a large stone between the hiding place and the net and gives it water and food; he himself keeps in his hiding place with the pigeon, and waits until the cry of the raven shows that the falcon is circling above it. He then cautiously pulls the raven in, so that in its place there remain the feathers tied to the same cord, while the pigeon sits down by the net. If the falcon flings itself upon the pigeon, the hunter releases the net by means of the string, catches the falcon, and immediately sews up its eyelids, *jeḳaṭṭeb aṭ-ṭejr*. After three or four days the falcon has become a little tame, *jewâlef*, and the stitches may be undone. The falcon hunter sells untrained falcons for eight to twenty *meǵîdijjât* ($7.20-$18) each. [435]

The Bedouin has to train the falcon himself. The chiefs generally have a slave who trains falcons for them and also hunts with them. If the chiefs wish to hunt themselves, they must also occupy themselves with the falcons, or else the birds will not be accustomed to them and will not return to them from their booty. The falconer needs a wooden stand about forty centimeters high, provided with an iron spike below and covered with leather above. Upon this stand, *markûba*, the hawk lives. On each foot it has a leather loop, *sibḳ*, from which there extends a chain, *marbaṭ*, passing about halfway down the stand. The falcon can rise a little, but it cannot fly away (Fig. 2). On its head the falcon wears a small leather helmet, *burḳu'*, which can be drawn down over its eyes and fastened under its beak around its neck, so that the bird cannot throw it off with its claw.

Shortly before sunset the falconer, *ṣaḳḳâr*, puts a coarse leather gauntlet, *dess*, on his right hand, removes the chain from the loops, draws a long thin cord through them, takes the falcon on his right hand, keeps calling its name, *jad'i*, and swings it to and fro, endeavoring to make it fly. The falcon rises and circles above the falconer. He fastens the other end of the cord to a firmly fixed peg, takes a small riding bag in his left hand and a piece of meat in his right hand, and with this he beckons to the falcon, calling it by name. If the falcon does not clutch, he slowly treads on the rope until the bird finally dashes upon the meat. When the falcon after a few days of training returns of its own accord, he lets it go entirely free. Then he obtains a hare, which has either been wounded by a shot or has one leg broken, and he sets, *jihedd*, the falcon and a greyhound, *sluḳe*, on to it. If the falcon catches it, he lets it have it all. When the falcon has caught and devoured several wounded hares with the help of the greyhound, the falconer goes out hunting with it. He fastens it on a small chain behind the saddle of the camel, takes a riding bag with him, calls the greyhound, and rides out beyond the camp. If the greyhound raises a hare or a *ḥabâra* bird, the hunter unloosens the falcon, takes it on his right hand, rides up at a trot behind the dog, and sets the bird on the hunted animal. The falcon looks round, lifts its wings, *jifarfer*, and, observing the prey, *ṭala'*, flies after it. It catches the *ḥabâra* immediately, but the hare usually slips away, hides, and thus escapes its beak. If the falcon swoops

223 down upon the hare, this is called *aṭ-ṭejr jedlih*. If it succeeds in plunging its talons into the hare's back, *'alaḳ*, the falconer rides up at full speed behind it, covers it and its prey with his cloak, slaps, *jiṭabṭeb*, the bird on the back, shouting "*kiš kiš*," and endeavors to remove it, *tenašneš*. The falcon receives its share of the prey only inside the tent, never on the open plain. A well-trained falcon can catch as much as ten *ḥabâri* and twenty hares a day, but only if there is an abundance of game. But there are few falconers who keep their falcons as long as three or four months, as they all get lost. In February and March they do not return, especially if they meet with wild falcons.

539* 517 524 The young Bedouin is fond of hunting with falcon and greyhound. He can then ride more freely among the throngs of his migrating countrymen and can approach his sweetheart, talk to her, or offer her his booty. He therefore sings:

Jâ lejt li ǧerwen w-jâ lejt li ṭîr
w-ḳu'ajjeden nensef 'alejh aš-šdâdi
neǧi mâ bejn as-salaf w-al-meẓâhir
w-nešalli-l-ǧerwa w-aṭ-ṭejr ṛâdi.

Oh had I a hound for the chase! Oh had I a hunting falcon
And a little camel! we would place a saddle upon it,
And would ride forth between the leader's troop and the migrating tribe,
We would call to the hound, and the falcon would hunt.

223 539* The *ǧerwa* is the bitch of the greyhound species. The leader's troop of warriors, *salaf*, rides generally one or two kilometers in front of the pack train. The *ǧerwa* runs out in front and raises hares and *ḥabâri*, which flee from the danger behind the *salaf*, but are turned back by the migrating tribe. Thus a good falcon has the best opportunity for hunting between the riding troop and the camels with the baggage.

Aṭ-ṭejr 'ajja jâ-l-ḳzej'i jeṣîdi
jâ alli 'ajja jeṣîd al-ḥebâra
lâ wa' ḥasâjef naḳlejteh 'al-īdi
meseḥḥ ar-rîšân 'afen aṭ-ṭejâra.

The hunting falcon, O al-Ḳzej'i! has refused the chase,
Alas for the one which refused to hunt the *ḥebâra*;

A pity is this loss; I shifted it into my other hand, 539*
But it is like a *meseḥḥ ar-riẓân*, which because it is 223
a sluggard cannot be trained for flight.

The falconer seizes the falcon, places it on his hand on which he wears a leather gauntlet, unfastens the chain from its foot, and by swinging it to and fro in his hand compels it to fly. When one hand becomes tired, he shifts it into the other and repeats his attempt. The *meseḥḥ ar-riẓân* is a bird of prey similar to the falcon.

Aṭ-ṭejr jâ 'ammâr jâ čâseb aṯ-ṯena
allâh w-lâ leh ğerraten nastahdi bah
ṛadat beh 'arda min al-ḳerâniṣ ḥâjel
'âmên šâtên muḫḫaha biğerîdah.

Of our falcon which was so winsome and ever captur-
ing booty,
By Allâh himself! there is no trace which we could
follow;
It was joined by a hardy female falcon, a barren one,
Whose marrow after two summers and two winters
had gathered in her feet.

The *žernâṣe* (pl., *ḳerâniṣ*) is the [illegible]own female falcon. The *ğerîd* are the falcon's legs from [illegible]alons to the knees. The female falcon had not paired for two summers and two winters; she had remained *ḥâjel*, barren. In the opinion of the Bedouins the marrow — mainly that which has accumulated in the region of the shin — escapes from the bird's body during pairing. [825]

Other Carnivorous Birds

The *ğeleme* is a bird of prey smaller than the falcon, *ṭejr*, but larger than the *bâšeḳ* (known also as *čhala*), a kind of hawk. It catches and devours all *ḥummar* birds (see below, pp. 37—41) and seeks particularly after *al-ḳaṭa'*, the sand grouse. 136

The *meseḥḥ ar-riẓân*, a kind of falcon, is fond of catching the *ğarbû'*.

The *bâz* is the sparrow hawk.

The *ḥdejja* is a kite.

136 The *'akâb*, eagle. Not even a *bâšek*, nor a *ğeleme*, nor the
falcon itself is safe from the *'akejb al-ğerdân* species.

223 The *nisr* (pl., *nsûr*), vulture, especially the *habaši* species,
825 is shot and eaten, for its flesh is healthful. Seven pieces of
its flesh dried in the sun are the best remedy for rheumatism
757 and hemorrhoids. The patient should eat these seven pieces
at once, cover himself with seven quilts, and sweat, and Allâh
will help him.

136 The *rahama* (*Vultur perenopterus*) migrates at the beginning
825 of the autumn rains and does not return until the
beginning of the *smâk* season. The Bedouins greet its return
with joy, for they know that within ten or fifteen days there
will be warmer weather. The *rahama* is unwilling to give up
its booty and exerts all its strength to get possession of it.
Hence the saying: "So and so craves for something like a
rahama. twahham twahmet ar-rahama."

The *sa'adi* or *abu sa'ad* is the stork.

The *rark* is a water bird.

The *rurâb*, raven, is found in three varieties: the *zâr al-bak'*, the smallest, is black with a bluish or greenish luster on its chest; the *ğab'a*, somewhat larger, has a short tail and very tasty flesh; the *rurâb al-'ak'ak* is the largest. All three species accompany the camels far into the desert and from them they pick ticks, *karâd*, and the larvae of the gadfly, *heleme*; but they also gnaw at the blisters under the saddle, and for this reason the herdsmen drive them away. If they see a raven settling on a camel, they call to it: "Fly away into the inhabited regions! *rarreb rarreb.*" Or: "Beware of the awl! The awl will prick thy throat! *mhejrîz jibett lehâtak!*"

777 If a man undertakes an important journey and observes
a single raven, he laments: "Oh! weary with weeping is the
825 eye of him whom a single raven has approached. *jâ kard
al-'ejn min ğâh al-rurâb whîd.*" He knows that he will have
bad luck, and therefore he will prefer to return. If, however,
he sees two ravens, he exults: "Oh! blissful is the eye of him
whom two ravens have approached, *jâ hazz al-'ejn min ğannah
al-rurâbên.*"

539x The young ravens are more wary than the old ones. An
ancient raven was giving instruction to its great-grandson:
825 "My son, do not trust people. If thou perceivest a man approaching
thee, fly away as soon as he bends down. He might

lift a stone and throw it at thee." "Granddad, do not be afraid for me. I shall not wait until he bends down, but will fly away as soon as I catch sight of him. Why, he might be carrying a stone in his hand, and then he could throw it at me without having to bend down." 539* 825

NON-CARNIVOROUS BIRDS

Non-carnivorous birds, known as *ḥummar*, are as follows: 136

The *ḥabâra* (pl., *ḥabâri*), a variety of bustard. It is dark-gray, with white feathers in its wings and tail, and is the size of an average hen. It runs quickly but flies clumsily. It is most fond of frequenting plains and valleys covered with perennials, and for the most part it lives on seeds and young shoots. When frightened it hides under a shrub and does not fly out until its enemy draws near. It flies close to the ground for a distance of one or two hundred paces, settles down for a moment, makes off again for several paces, and once more nestles close to the ground under a shrub or a leaning slab. It is very difficult to get within striking distance of it, because it flees continually. Only a rider on a horse full of endurance can weary it. Its greatest enemy is the falcon, which watches its movements from above and when it settles down swoops upon it like lightning.

Originally the falcon was afraid of the *ḥabâri*, for they were more numerous than his own stock. Once a wounded falcon asked for their hospitality. They received it kindly, fed and nursed it, so that it completely recovered. It seemed strange to the falcon that they did not hold any councils together. Accordingly, it asked the hostess: "To what tribe do you belong?" "We are the *ḳôm* (subjects of) az-Zennâra." "And who is your chief?" "I am the chief," said the hostess, but her neighbor exlaimed: "Not at all, I am the chief." A bird which was flying past contradicted her: "Why, how so? I am the chief." The falcon was very much pleased, for it thought to itself: "Surely I shall not be afraid of these. They will never attack me together. I shall be able to feed on one after the other. I shall have less trouble than if I were to catch only small birds, as hitherto." From that time the falcon, *ṭejr*, has devoured the *ḥabâri*. 539* 825

The *ḥabâra* mocks at the falcon: "I am the *ḥabâra*; in the region where there is no camp the shouting of the herds-

539x men [who have observed thee] scares me, so that thou wilt
825 not overcome me, my poor fellow; *ana-l-ḥbâra barz eḳfâra ḥess ar-ra'jân jeğazzini mâ teḳwâni jâ mesčini.*" The falcon replies: "I am the commander assigned to thee, with very keen eyes, although I do not rub indigo upon them; *ana ḥurren leč madkûren leč makḥûl al-'ajn belâ nîli.*" The *ḥabâra*: "I am like a snake crouching under a shallow stone, so that thou wilt not overcome me, my poor fellow; *ana-l-ḥajje taḥat aṣ-ṣfajje mâ teḳwâni jâ mesčini.*" The falcon: "I am a snake charmer, the son of a snake charmer, I charm the snake, so that thou canst not harm me; *ana-l-ḳarrâ'i eben al-ḳarrâ'i aḳra' al-ḥajje mâ teğini.*" The *ḥabâra*: "I am a tiny date, hidden at the top of the palm [protected by the spikes of its leaves], so that thou wilt not overcome me, my poor fellow *ana-s-sḥala brâs an-nḫala mâ teḳwâni jâ mesčini.*" The falcon "I am a climber, the son of a climber, I will cut the spike with my knife; *ana-r-raḳḳâj eben ar-raḳḳâj aḥask* (sic) *aš šowk besečini.*"

136 The *na'âme*, ostrich, is found mainly in the Nefûd, particularly in the northwest part, also to the west of al-'Elejm in the environs of aṭ-Ṭawîl, in al-'Arejž, and in al-Ṛwêṭa. I the dry season the ostriches go far to the north, as far a the environs of Palmyra. On account of its dark-gray plumag the male ostrich is called *ẓlîm* (or *muẓellel*); the female is calle *rabda* and the young, *rîlân*. In the *smâk* season the female lay ten to thirty eggs in shallow holes in the sand. Such a heap o ostrich eggs is known as *deḥw*. As soon as the first egg ha been laid, the guarding of the nest begins. According to th Rwala, in the daytime it is guarded by the male, while th female feeds, and during the night she does the watchin When the last egg is laid, three or four are rolled away to distance of one pace from the nest. The bird does not troubl about these, but turns the others over and during the nigh sits upon them and warms them. The male bird, which remai by the nest during the day, does not sit on the eggs, as the are then warmed by the sun, but the female protects the against the night cold with her body and plumage. After wh is said to be twenty-one days the young are hatched. The ma then pecks through the eggs, which were removed from th nest one after the other, and makes the young birds fe on their contents. When they have finished these eggs, th go to the pasture under the protection of their parents. Th

are always led by their mother, while their father walks 136
behind them and protects them from wolves, hyenas, and
nsûr. The ostrich has very bad hearing; on the other hand, 224
its sight is excellent. It is easiest to hunt near its nest. When there is no wind the spoor of the ostrich is very plain in the sand. The hunter follows it, hides behind every shrub, crawls on his stomach, and so draws near to the bird. If the male observes from a distance any suspicious movement of the shrub or the hunter, it flees with the whole flock, which cannot be overtaken in the sand even by the swiftest horse.
Near the nest the hunter can fire at the birds he is stalking. [757]
The fat of the ostrich, known as *zihem*, is a remedy for various diseases.

The *ḳandara* is a pinkish bird about the size of a hen. 136
It flies badly and runs in a clumsy manner. It is found solely in the Nefûd, especially on the precipitous slopes of the pits.

The *ḳaṭra* is larger than the *ḥabâra*. It flies very little. If attacked by the falcon, it lies on its back and defends itself with its claws.

The *ṭarše* is a dark bird the size of a small duck. It lives only in pairs in al-Ḥamâd. It has no sense of hearing.

The *bawwa* is half the size of the *ḳandara*. Two varieties live in al-Ḥamâd, of which the darker and larger is the *kidri*.

The *ḳaṭa'*, sand grouse, is found in the interior of the desert only as long as the various natural reservoirs are filled with rain water. When these dry up, it migrates to the edge of the desert about a hundred kilometers distant from permanent water The *ḳaṭa'*, *ḥaǵal* (see next page), and the pigeon are the only birds which regularly drink water after sunrise and before sunset. The *ḳaṭa'* never lays eggs near a watering place, but in a remote valley covered with grass and bushes. It digs a tiny hole alongside a shrub, and the female lays three or four eggs, gray in color with dark spots, the size of a pigeon's egg. The birds leave their nests only when flying to the watering place; otherwise they always keep close by them. In such valleys there are usually at least a thousand nests. When the young are hatched they run about like count-
less tiny chickens and search for seeds. The *ḳaṭa'* never flies 136
alone, but always in flocks. If the flock does not contain more 825
than ten birds, it is known as *fira*; otherwise as *raff*. The Bedouins express surprise that the *ḳaṭa'*, when flying to a watering place — even though it may be a hundred kilometers

136 825 away — never goes astray and never deviates from the straight course; and therefore they say of a good guide, *delîl*, who has an excellent knowledge of the flat desert, that he is *delîl ḳeṭâwi*. The *ḳaṭa'* is very fond of entering encampments, where it seeks for grain. Its arrival is known immediately throughout the camp, for it is always possible to hear the cry of the bird: "*Ḳaṭa' ḳaṭa'*." The Bedouins say: "The *ḳaṭa'* have come to us with a deafening cry; would that Allâh had not blessed the *ḳaṭa'*; *ǵâna-l-ḳaṭa' leh farḳaṭa' lâ bârak allâh bal-ḳaṭa'*."

The *kérwân* is a variety of *ḳaṭa'*, but smaller; the outer half of its wing is black.

The *ḥaǵal*, partridge, lives in flocks of eight to sixteen in the depression of Sirḥân only, where there is abundance of water everywhere. On hot days it hides in the bushes. The male bird calls his flock together by crying: "*Ḳor, ḳor, ḳor*." The flock, thus alarmed, flies out but soon retires again and hides. If a Bedouin wishes to stop their escape, he shouts: "*Ḥawǵelô ḥawǵelô*." The male bird never hides but jumps from boulder to boulder, watches the enemy, and warns his charges.

136 The *mrẽi* is a smaller variety of the *ḥaǵal*. It does not live in flocks but only in pairs, and it flies well.

The *sâmaḳmaḳ* is a dark-gray bird the size of a small pigeon. Its legs and neck are long, and it lives on fish in the lake near al-Azraḳ.

The *ṣabri* collects seeds and insects, but it also gnaws the young of the *ǵerdi* and *ǵarbû'*.

The *ḏabbâḥ ummeh w-abûh*, murderer of its mother and its father, is the hoopoe.

The *sammâne*, a small dark-gray bird, creeps among the bushes.

The *feejsi*, a small bird with a white belly and a dark back, flies only among the tops of bushes and trees.

The *ṣi'w* is a small bird similar to our finch. One variety is yellowish, another black and white.

The *ǵerǵera*.
The *ḳa'êle*.
The *rḳê'i*, swallow.
The *ṣaffâra*.
The *ḏhejjen*, a dark-brown bird, smaller than the hoopoe.
The *sumarmar*.
The *mlekit ar-ra'jân*.

The *umm ṭwejž*, the turtledove, lives only in the oases. 136

The *ḫṣâri'* is found only in palm groves.

The *mḳaṭṭa'* eats ripe dates.

The *umm ṣâlem* is a small ash-colored bird which always flies round camels. If it flies up to a height of ten or fifteen meters, it begins to choke and at once comes down again. Its voice is very pleasant. Once the *umm ṣâlem* came to the 539ˣ ant and begged: "Give me supper for my children." The ant disposed of her by saying: "Depart! I am constantly attending to the harvest, but thou to singing; *ana hammi al-ḥaṣâjed w-enti hammeč al-ḳaṣâjed.*" The *umm ṣâlem* replied: "And yet my voice is often more precious than the whole of thee with thy ragged tail, *ana jowmen min ajjâm ṭrubi jeswâč jâ mḥazûḳat ad-ḏnebi.*"

REPTILES

Of reptiles the Rwala are most interested in the following: 136

The *ẓabb*, also known as *abu ḥamad*. Many declare that it does not belong among the reptiles, because it has four feet of which it can make good use. It is a large lizard with seven vertebrae. It has five toes on each of its feet. Its tail is longer than its actual body. It lives on plants only and is fond of lying in the clefts between stones. The Bedouins eagerly pursue it. 224 If they catch it, they turn it over on its back in order to cut its throat. It then raises its forefeet to protect itself. The flesh of the dead lizard twitches for a long time. It is very tasty. Generally the Bedouins push the *ẓabb* into the sand and light a fire above it. After about an hour they rake the fire away, dig the *ẓabb* out, turn it over, push it back again, and make another fire over it.

The *ẓabb* was originally the chief of all reptiles, being 539ˣ the first one who urged them to prayer and who taught 825 them how to bow down, while praying, and to kneel and touch the earth with their foreheads. When human beings began to increase in number, the *ẓabb* sent forth his spies into the territory inhabited by human beings, in order to find out what weapons the latter possessed and how war could be waged with them. The spies, who were the actual sons of *abu ḥamad*, informed him of what they had seen and heard, and he realised that war with human beings was not possible and that it would be best to hide from them. Accordingly he

539* 825 dug dens for himself and his numerous family. To the rest of his subjects he said nothing. When he used to come from his work into the assembly, his whole forehead was gray with dust and clay. His companions asked him: "What makes thy forehead gray?" "Constant praying, during which I touch the earth as is prescribed." One day the guards who had been posted on the boundary came running up, shouting: "The Arabs are approaching with dogs and weapons." *Abu ḥamad* and his family at once hid themselves in the dens which had been prepared, so that none of them perished.

1·36 825 The Rwala divide serpents into *ḥajje* and *dâbb*, the former being any short snake and the latter any long serpent, irrespective of whether it is venomous or not. In poetry the latter appellation is always used for venomous serpents. Of the short serpents they are afraid of the viper, *efâ'i*, which is found in the rocky desert, as well as of the *batra* and the *ḥaṣaf*, which live in the sandy desert. The latter crawl out only by night. During the daytime they dig themselves into the sand, so that the tips of their heads alone project.

Of the long serpents the *ḥaniš* is particularly venomous. It is one meter long, covered with patches of color, and swims in pools of rain water.

[757 262] The skin shed by a serpent, *silb*, serves as a remedy for various diseases of the eye. The Rwala all eat the long serpents. The flesh of the short snakes they give to camels suffering from the disorder of the stomach known as *roḳš* and from caries, *rasis*.

The *ḥarḏawn*, chameleon, basks in sunny spots and nods its head at passers-by.

The *ab-aṭ-ṭhejḥ* is smaller than the *ḥarḏawn*. It lives exclusively in the Nefûd, where it hides in the sand, leaving its head alone uncovered.

[278] The *malas*, a reptile similar to the *ḥarḏawn*, is found likewise in the Nefûd. It is spotted with red and black patches. Its flesh dried in the sun and ground to powder is eaten by impotent old men.

The *solejmâni* (or *ǧlejmâni*) and the *ḥabanaṣijje* are harmless lizards.

136 825 The *ba'erṣi* (or *brejṣi*) is a venomous lizard of the Nefûd. When a man is bitten by this lizard, he becomes very restless. He cannot remain in one place. If he is lying in the shade, he craves for the sun, and if he is carried into the

sun, he wants the shade. Hence they say of a man who runs from place to place: "He has been bitten by the *brejṣi, hu keriṣ al-brejṣi.*" 136 825

The *ʿaḳrab*, scorpion.

INSECTS

The Rwala are infested by the following insects: 539x

The *ʿankabût*, a venomous spider. 136

The *naḥal*, bees, which are found particularly in the rocky regions. They are tiny creatures, and their sting is insignificant. Their honey has a sour taste. If anyone finds a swarm of bees, he endeavors to reach the honey. There is a well-known riddle: "It feeds in the waterless region, no man tastes its flesh, but its offspring is eaten by every passer-by; *žâfer al-arẓ marʿaha w-mâ ḏâḳ an-nâs laḥamha illa waladha jâkeleh kill min ǧâh*"; the answer is: the bee.

The *ḳaʿejsi*, a species of large ant, is known also as *šejḫ an-naml*. It forms the subject of the following riddle: "It devours barley and is not a camel; it devours straw and is not an ass; it pulls down a dwelling and is not a mouse; it is black as night and yet is not night; *jâkel aš-šaʿir w-lâ hu baʿir jâkel at-tiben w-lâ hu ḥmâr jiḫarḳ ad-dâr w-lâ hu fâr aswad al-lejl w-lâ hu lejl*"; the answer is: *ḳaʿejsi.*

The *naml*, the ordinary ant, of which there are three varieties: *ṭajjâr, farsi,* and *ḏarr.*

The *arẓa*, wood borer, a small insect somewhat larger than the ant. It devours everything that it can reach.

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 619 101 829 The Rwala divide human beings into *ḥaẓar*, or those who dwell in permanent houses, and *‘arab*, or those who dwell in movable tents. Arab, therefore, is the name given throughout the desert to the inhabitant of a black tent only. The phrase is used: "*‘Arabna raḥalow, ‘arabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *‘arab al-żebîla* are members of the same tribe. *‘Arab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *‘orbân* expresses membership of various clans or tribes. *‘Orbân ‘ala ḍmejr* denotes that in the environs of Dmejr are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-‘arab*, from these Arabs," they ask: "*Fâhmîn annak min al-‘arab mâr min ajj al-‘orbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 221 342 The dwellers in houses, *ḥaẓar*, are divided into *karâwne* (the individual is known as *karwâni*), or those who never leave their permanent dwelling, and *ra‘w* (or *ra‘ijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *ra‘w* or *ra‘ijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 233 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The *šwâja* have two things black, *lehom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

do not permit them to go into the interior of the desert, *mâ* 101
ješarrežûn. They are limited to the territory where there is 233
abundance of water and where annuals grow every year. They
encamp on the edge of the desert and are therefore known
as *ruhm ad-dîre*, relatives of the (people of the) settled country;
they do not undertake extensive raids, *ġazw*, and they [579]
acknowledge the supremacy of various Bedouins, to whom [651]
they pay a tax for protection, *ḫâwa*. The Bedouins are Arabs
who breed camels exclusively, or at least in the main, and for
ten months dwell in the interior of the desert, *ješarrežûn*. At [221]
the end of June they go to the edge of the desert, *jeġarrebûn*,
dwell among the settlers until the middle of August or the
beginning of September, provide themselves with grain, clothing,
and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease 361
of the population can be observed. If the government guarantees 166
complete security of life and property to the inhabitants 659
of the towns and villages, the herdsmen of goats and sheep 621
are transformed into active farmers; on all sides they build
cottages, hamlets come into existence, and the *ra‘w* and *šwâja*
become peaceful settlers. They entrust their goats and sheep
to the care of various clans of Bedouins, who do not go
back to the open desert but remain on the border between
villages and settlements and are themselves transformed into
šwâja. If there is no strong government in the populated regions,
security of life and property disappears and there follows
a decrease of population. The permanent house is exchanged
for the moveable tent; the farmers become *šwâja*. The former 101
settlers, however, never become real Bedouins, because the 621
actual Bedouins will never acknowledge them as equals. The 829
term Bedouin is, hence, much narrower than the term Arab.
In the view of the Rwala not all inhabitants of the Arabian
peninsula are actually Arabs. Only those are Arabs who dwell
in movable tents. Not all the Arabs, however, are Bedouins,
but only those who spend the greater part of the year in the
interior of the desert and who breed mostly camels. The Rwala
are recognized by all tribes as being true and pure Bedouins.
They are *ba‘îdîn az-ẓa‘na wâsi‘în aṭ-ṭa‘ana*, they have very
extensive territories and drive their enemies far away from
their camps. They are *ahl as-snân w-al-e‘nân*, warriors on horseback,
for they are able both to wield the spear and to manage
horses.

1 [The šwâja -- Analyst]

BLOOD RELATIONSHIP

Beni al-'Amm

101 The Rwala belong to the large group of tribes called
619 'Aneze, which is scattered almost throughout the peninsula
and is divided into a southern and a northern branch. The
614 southern 'Aneze comprise the tribes from which are descended
the Ab-al-Ḥejl, Eben Ṣabbâḥ, Eben Sa'ûd, and various clans
of the Ḳaḥaṭân and Muntifeẑ. The northern 'Aneze are the
Ẓana Muslim and Ẓana Bišr. The latter includes the Sba'a,
Fed'ân, and 'Amârât. The former include the Weld 'Ali and
Rwala, who are also known as the Âl Ǵlâs. All the tribes and
[602] all the clans of the 'Aneze, in the opinion of the Rwala, have
a common father and therefore are their *beni al-'amm*, their
paternal cousins.

611 Only blood relationship on the father's side bestows the
right of *eben al-'amm*. It is common to hear such a remark
602 as: "His ancestor was not, at a remote period, our relation on
609 the father's side; how could he now be our paternal cousin?
*min ḳaddîm ǧeddeh mâ hu eben al-'amm čêf jeṣîr lena-bn
al-'amm*." or: "The Beni Ṣaẖr are more popular with us than
the 'Amârât, but the latter are closer to us by blood relationship
than the former. The Beni Ṣaẖr are foreigners, we
and they have no forefather in common. *Beni ṣaẖr arla' lena
min al-'amârât w-lâčen bel-ḳurba haḏôle aḳrab lena min haḏôlak
beni ṣaẖr aǧânib mâ lena w-lahom ǧidden wâḥed*."

Ẓbê'ân eben Ḫašmân of the Sirḥân tribe had encamped
with the Rwala for more than thirty years (in 1909). He
married a Rwala woman, and his sister Maha' married Prince
Saṭṭâm, to whom she bore a son, Ṭrâd. Ẓbê'ân undertook
warlike expeditions and raids together with the Rwala, he
wore their costume, his sons speak like the rest of the
Rwala, and yet they still belong to the Sirḥân. Their kin,
or *ahl*, is not with the Rwala, but with the people of the
Sirḥân. The paternal blood relationship, *'amâm*, and not the
[628] maternal relationship, *ḫwâl*, forms the kin, *ahl*. If one of the
sons of Ẓbê'ân were to kill one of the Rwala, he would have
to seek refuge with his *ahl*, the Sirḥân, and the blood of the
Rwejli would have to be expiated with the blood of a Sirḥâni.
602 Kinsmen on the father's side are more often needed than
827 those on the mother's side, *'amâmeh alzam min ḫwâleh*. The

former give muscular vigor and power, the latter wombs; 602
'amâmeh 'aṣabe w-ḫwâleh arḥâm. 827

Among those connected by blood relationship, *eben al-'amm*, it is prohibited to bind a captured thief, *mâ 'alejh ar-rbâṭ*, or to attack after midnight or shortly before sunrise, which is the most favorable time for resting; *mamnû' 'alejhom al-bejât w-aṣ-ṣbâḥ*. The blood price is fixed at fifty camels, a mare, and armed equipment. 602

The blood relationship, *beni al-'amm*, at the wish of the chiefs is sometimes granted to clans who are not related by blood and who derive their origin from quite different ancestors. If the chiefs of two unrelated tribes, *barrâni* (or *aǧnabi*), are favorably disposed towards each other, they proclaim that they will bestow the right of kinship upon each other, *ḥaḳḳ al-beni'am* (or *ḥaḳḳ al-ben'ame* [sic]), as follows: "Between us and you there shall continue the friendship of kinsmen as between kinsmen related by blood; *bênana w-bênakom ṣadâḳat al-ben'ame swât al-beni'am.*" As such it is their duty to protect each other's neighbor, *ḳaṣir*, guest, *ẓejf*, or fellow traveler, *ḫawi*, even though he should be their actual enemy. It is likewise their duty to acquaint each other with the movements of hostile troops. In reality such a friendship has no value if the chiefs do not pay heed to it. "It is fairly spoken but it brings no profit, *teṣliḥ al-ḥači min ġejr manfa'a.*" If a member of one of these tribes kills a man of the other tribe, he does not pay the blood price amounting to fifty camels, such as is the custom with actual *beni 'ammeh*, but only seven, as in the case of unrelated tribes, *aǧnâb*. If a thief from such a tribe is caught, he may be fettered; moreover, such a tribe may also be attacked after midnight, which is not permissible with the actual *beni al-'amm*. 608 628

Âl and Ahl

According to the Rwala, their tribe is known as *ḳabîlet* (or *bedîdet*, or *'ašîrt*) *ar-rwala*, *'ašîre* having the same meaning as *bedîde* or *ḳabîle*. The clan and sometimes the kin are denoted by the word *âl*, which is often interchanged with the article *al*, although the meaning of the former is known to every Rwejli. Generally the word *âl* denotes the same as *beni* or *eben*, its meaning being larger than that of *ahl*. *Ferîž* is the 101 601

101 name given to a group of kindred descended from the sam
601 ancestor; a *feriž* is also wider than an *ahl.*

The *ahl* (for which we shall use the word "kin," in
611 technical sense) is a group fixed in relation to the individua
602 only, a man's kin differing from the kins of his father o
son (although all three kins in this case would include many individuals in common). A man's kin comprises his descendant to the third generation — that is, his sons, grandsons, an great-grandsons. It also includes his ascendants to the thir generation — that is, his father, grandfather, and great grandfather — and the descendants of these ascendants t the third generation from each. Descent is reckened throug male lines only. Second cousins are the most remote collateral that may belong to one's kin.

An easy way of determining whether X belongs to th same kin as Y is to count from X up to the common ancesto of both X and Y and thence to count down to Y. Provide not more than five individuals are thus counted between and Y and provided, also, that the common ancestor is no separated from either X or Y by more than three generation X and Y will belong to the same kin. This conception of th kin explains why every Bedouin knows his great-grandfather whereas of his great-great-grandfather he is likely to be absolutely ignorant. My comrade Blejhân gave me the followin explanation of his own kin: "I am the descendant of Ẓeri who is descended from Meṣreb. Ẓeri begat Dâṛer and Ṣâleḥ Dâṛer left Ibrâhîm and Baṛri. Ibrâhîm, my father, left m that is Blejhân, Ǧîʿân, and ʿAšwân, while Baṛri's sons wer Defrân, Rašîd, and Meršed. Ṣâleḥ's sons were named Ned and Ǧlejdân. Nedi begat Nejtûl and Ḏijâb; Ǧlejdân had Neǧî and Ṣajjâḥ. All these are my relatives, my *ahl*, and nobod else. My father's *ahl* reached as far back as Naṣṣâr, the fathe of Ẓeri and ʿAbdallâh, but the descendants of ʿAbdallâh d not concern me at all; they will not protect me and I sha not protect them." Of Naṣṣâr's father Blejhân knew nothin at all, except that he was descended from Meṣreb's kin (an therefore was known as Eben Meṣreb) and that he had brother, Maʿrûf by name. But how many generations ther were between Meṣreb and him neither Blejhân nor anybod in his whole kin could tell. Blejhân counted himself as bein thrice removed from his first-cousin, Defrân (i. e. by (1) hi father, (2) his grandfather, and (3) his uncle). Similarly h

counted himself five times removed from his second cousin, 611
Neğib. The older a man grows, the more extended is the circle 602
of his relatives, provided, of course, that he begets sons, for
his *ahl* then comprises not only his father and grandfather.
if living, and his collaterals, but also his sons and grandsons. 602

The *ahl* of a Rwejli protects him from injustice and suffers
for his guilt. The representative of this blood relationship is
likewise known as *ahl*. This representative, that is, the *ahl* in
the narrower sense of the word, is usually either the father, the
uncle, or the elder brother. Sa‘ûd, the son of Prince an-Nûri,
had a tent of his own; if he said: "I shall go to my *ahl*,"
he never went into his own tent but into that of his father,
Prince an-Nûri. If the latter was not present, he hastened
to his older brother, Nawwâf. A solemn proclamation that 608
somebody has been received into such and such an *ahl* may
take the place of blood relationship.

The *ahl al-bejt* denotes the wife of a tent-owner or the 601
wife of his brother, the whole tent being under her control. 592
The phrase *ahl al-bejt* is interchangeable with *râ‘ijet al-bejt*,
the mistress of the tent. A guest calls for *ahl al-bejt* if he
wishes to have a covering for his bed. The Bedouin living in
a tent of his own calls his wife *ahl al-bejt*, *ahl bejti*, or *râ‘ijet
bejti*. If he has children they also belong to the *ahl al-bejt*.
The wife never calls her husband *ahl al-bejt* or *ahl bejti*, but
râ‘i-l-bejt or *râ‘i bejtena*, lord of the tent, lord of our tent.
If she has a little boy, she refers to her husband as *abu flân*,
the father of So and So. As long as the Rwejli lives in his
father's tent it is impossible to speak of his *ahl al-bejt*, even
though he is married and has children. He and his family
belong to the family, *ahl*, of his father. If the father dies
and his married sons still remain with their families in his
tent, it is known as the tent of the sons of So and So, *bejt
‘ejâl flân*, or the tent of their mother, if she is alive. The
ahl al-bejt of such a tent is either the old mother or the
wife of one of the brothers who has charge of the tent. If
the wife of the oldest brother cannot agree with the wives
of the remaining brothers, her husband says to her: "Thou
shalt stay in this corner and from today onwards the *ahl al-
bejt* (*râ‘ijet al-bejt*) will be So and So." Among the Rwala the
ahl al-bejt is the same as the *‘ajle* of the other tribes.

In its broader significance *ahl* denotes distinct tribes that 619
are generally united for their mutual protection. Thus it is

619 possible to speak of the Ahl al-Ǧebel, by which are understood the various tribes of diverse origin that encamp in the eastern and southern parts of the Ḥawrân mountain range. *Ahl ad-dîre* are the inhabitants of various villages who never leave their territory, Ahâli-l-Kerak are the various tribes forming the population of the town of Kerak, and so on.

594 The *ʿajle* indicates a family which has a house and hearth of its own, *al-ʿajle ahl al-ǧdâr w-an-nâr*. Any settler who has a house of his own and in it a wife who cooks for him is said to have his *ʿajle*.

601 The word *ḏurrijje*, descendants, is replaced among the Rwala by the word *ẓana*, which designates very distant descendants, irrespective of whether they have actually sprung from a common ancestor or the relationship is due to adoption.

CHIEFS

622 The word *ḳowm* indicates the Bedouins ruled by a chief. Thus it is possible to say: "*Ḳowm eben šaʿlân*, he is of the *ḳowm* of Eben Šaʿlân"; "the *ḳowm* of Eben Meʿǧel are encamped there; the *ḳowm* of Eben Ǧandal also took part in the raid"; but such a phrase as: "That is the *ḳowm* of the Rwala" or "He is descended from the *ḳowm* of the Freǧe" will never be heard. When Prince Eben Šaʿlân speaks of *ǧemâʿati* he is thinking of the various tribes who obey his orders and who hasten to his assistance, *jefzaʿûn*. *Ǧemâʿa* is almost the same as *ḳowm*.

The rank of chief is hereditary in a definite house, *âl*. It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities, nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or
643 prince to whom the other chiefs have submitted either of their own free will or under compulsion and who represents a whole tribe or group of tribes is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as *šejḫ al-bâb*, while affairs of war are left to a man renowned for his courage and prudence

even though he may be descended from a different kin. Such 643 a leader is known as *šejḫ aš-šdâd* or *šejḫ al-ḥarb*. If he succeeds in overcoming the enemy and concluding a favorable peace, several clans become attached to him. They obey him in peace, and there ensue wars in which the hereditary head chief generally succumbs and his house acknowledges the supremacy of the previous military commander, who then becomes *šejḫ al-bâb* as well.

Traditions Concerning the Rwala Chiefs

According to tradition the head chief of all the Rwala 643x was originally descended from the kin of the Ḳaʻḳaʻa. Šaʻlân 173x was the son of worthy parents. Although he had no property of his own, he had charge of the camel herdsmen of the Âl Murʻaẓ kin in the capacity of a *fedâwi*, free-born servant. The herds grazed in the environs of a certain settlement in Neǧd. The Ḳaʻḳaʻa once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defenses, and the settlers threatened that the captured camels would die of hunger if they did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Šaʻlân and that he would not give up the camels except to him. The head chief called Šaʻlân to him and said:

"Thy friend, *ṣiddîž*, the elder of the settlers, will give up the camels but only to thee. Hasten to him and come to terms with him in my name."

"Thou art the head chief; it is for thee to command, it is for thee to advise."

"Hasten to him. Come to terms in my name."

"You will not fulfil the terms I make."

"We will."

"Will you restore the captured sheep and goats to the settlers?"

"We will."

"Let representatives of the Freǧe and Ribšân clans go surety for that."

643* "I, So and So, offer surety that the Freǧe will not permit a single thread of the settlers to be cut."

173* "I, So and So, offer surety that the Ribšân will not permit a single thread of the settlers to be cut."

"Good, *zên*. Now give me thy seal ring."

"What dost thou want it for?"

"How could I settle anything in thy name without thy seal ring?"

The representatives of the Freǧe and Ribšân pleaded with the chief to give Šaʿlân the seal ring, and this was done. Šaʿlân went to the elder and came to terms with him. The settlers returned the captured camels, *addaw an-nawâḳeṣ*, received their sheep and goats, and renounced all claims to compensation for the damaged grain. All praised Šaʿlân and said that he was a *ṣâḥeb al-marǧala*, gentleman. A *ṣâḥeb al-marǧala* must have a courageous heart, *ḳalbeh ḳâwi*, he must have a very shrewd wit to cope with difficulty, *râʿi fetel*, he must have a shrewd understanding, *leh ʿerf*, he must see clearly into the future, *šôfteh baʿîde*, and he must never be too hasty, *leh ṣabr*. Šaʿlân remained in the settlement and did not return the ring to the head chief. The settlers, the Freǧe, and the Ribšân supported him, and after four years he overthrew the head chief and himself guided the destinies of all the Rwala.

A struggle for priority ensued between the head chief Eben Šaʿlân and his Rwala and Chief aš-Šrejfi of the Kwâčbe. The latter belonged to the Ḳaḥaṭân division of the ʿAneze. Originally they camped in Neǧd. Under their chief aš-Šrejfi they advanced to the territory of the Rwala and encamped to the east of al-Ǧowf. They wished to act and rule in complete independence, *al-ʿamâl w-al-ḳwâl lehom*, but the Rwala declared that they must acknowledge the Rwala supremacy or else withdraw. Thereupon the Kwâčbe joined with the Šammar and Ẓefîr and undertook a great raid upon the tribes obeying Eben Šaʿlân. They were led by the seven sons of aš-Šrejfi. With aš-Šrejfi there was serving at that time as a camel herdsman a member of the Freǧe clan named Meḥi. On the evening after the departure of the warriors aš-Šrejfi said to him:

"What kind of Rwejli art thou, Meḥi? Thou art peacefully eating thy supper and thy kinsmen are threatened with destruction."

643 x
173 x

Meḥi replied: "What is to happen will happen." Having finished his supper, he lay down and waited until all were asleep. Then he got up, saddled the swiftest camel, and rode out at full speed to his own people, warning them and forestalling the enemy. His people concealed their herds in a safe valley, opened the leather receptacles in which they kept their armor, *drû‘*, and prepared for a fight. The armor had been wrapped up in the leaves of a strongly fragrant plant known as *ǧa‘ade*, partly in order that the metal parts might not damage the leather receptacles, partly in order that the moths and *arẓa* borers might not eat the leather. The fragrance of the *ǧa‘ade* was spread about the neighborhood when the warriors put on their armor. After midnight they rode out of their camps to a certain spot situated in the direction from which they expected the attack. They unsaddled the camels, sent them back, hid the saddles, and occupied the rocks which almost entirely enclosed a basin covered with an abundant growth of grass. After sunrise the herdsmen drove the riding camels and about two hundred and fifty other camels into this basin for pasture, and struck up a merry song in order to attract the attention of the hostile spies.

The spies discovered the herds and announced the fact to the seven sons of aš-Šrejfi, who gave orders for the herds to be attacked. The warriors swiftly mounted their horses and rode out at a gallop to the defile leading into the basin. They were riding from the southeast and the wind was blowing from the northwest. As they were approaching the defile a Šammari riding on a spirited stallion shouted to the seven sons of aš-Šrejfi:

"I smell *ǧa‘ade*! I smell *ǧa‘ade*! flee away!"

"Liar! Where hast thou any *ǧa‘ade* around here?"

"The wind is bringing me the smell of *ǧa‘ade*. Flee away!"
He turned and fled, and Mašlân, the youngest of the seven sons, fled with him. The rest of the sons, together with all the Kwâčbe and the greater part of the Šammar and Ẓefîr, rode through the defile into the basin and flung themselves upon the camels. The Rwala quickly occupied and blockaded the defile and surrounded the enemy. A furious contest ensued. Of the Rwala those who most distinguished themselves were ad-Drê‘i eben Mašhûr, Miǧwel âl Miǧwel, and Fhejd eben Ma‘abhel. All the six sons of aš-Šrejfi fell, and of the rest of the enemy only a few warriors saved themselves on foot,

643 because on horseback they could not ride out from the rocks. 173 Having ridden down the fugitives, the Rwala saddled their camels and attacked the Šammar and Ẓefîr who were guarding the camels, water, and supplies. Only ten escaped, all the rest being either slain or captured.

Of all the Kwâčbe there was saved only Mašlân, the youngest son of aš-Šrejfi. One of the Šammar took him on his camel, which was a specially swift one, and rode with him to his father's camp. Having entered the tent, he sat down on one side with Mašlân. After a while aš-Šrejfi asked:

"What is the news? *al-'elem.*"

"There is no news. *mâ min 'ulûm.*"

"By Allâh himself, if thou wilt not give me news, I will cut off thy head straight away; *w-allâh elja mâ 'allemteni laḳṭa' râsak bes-sejf.*"

He did not even look at his son Mašlân, nor speak to him. The Šammari, having given news of the fate of the battle, said:

"O aš-Šrejfi, dost thou not see the darling of thy eye?" Aš-Šrejfi was silent. After a while he called his wife, the mother of all the seven sons, who was sitting behind the partition and had heard all the news. He asked her:

"Mistress of my tent, where is Mašlân, thy youngest son?"

Glancing at Mašlân, she replied: "We did not bear, we did not bring forth, and we did not receive a son named Mašlân; *lâ ḥamalna w-lâ ẓanejna w-lâ ǧâna waluden ismeh mašlân.*"

Mašlân left the territory of al-Kwâčbe and never showed himself there again. His mother, the wife of aš-Šrejfi, died of grief shortly afterwards.

The Kwâčbe and Šammar wished to avenge their great defeat, and in the following year marched against the Rwala. This time it was to be finally decided who should command, and therefore the Kwâčbe marched with their families, tents, and flocks, and established a war camp, *manâḫ*, against the Rwala, whose tents were pitched round the wells Ǧaw Moṛejra and Ḫaw'a (or al-Ḫâwa) to the east of the settlement of Skâka. The Rwala had previously occupied all the wells for a considerable distance around. The Kwâčbe together with the Šammar made several attacks on the encampment of the Rwala, but each time they were repulsed. The Rwala, who were commanded by a war-chief, *'ažîd al-ḥarb*, the renowned

Fhejd eben Ma'abhel, never attacked but so pressed their adversaries closer and closer that they were unable to obtain water anywhere. Thirst tormented not only the animals but the people also. The women and children in particular were sufferers. For one *delw* (about ten liters of water) they paid one camel. They killed the camels and saved the water from their paunches.

Aš-Šrejfi had a daughter named Ḳût, who was both beautiful and courageous. After a talk with the other women of the Kwâčbe she decided that she would go before the countenance, *bwaǧh*, of the enemy commander, Fhejd, to the well of Moṛejra for water. The women prepared water bags, loaded them on camels, and rode up to the tent of aš-Šrejfi in order that they might accompany his daughter Ḳût on her venturesome expedition. When she had seated herself comfortably on her camel, she exclaimed: "O Fhejd, O Fhejd, behold, I am riding before thy countenance, under thy protection." These words were repeated after her by each of the women accompanying her. When the guards of the Rwala perceived more than a thousand camels approaching, led by a woman and ridden by women, they forgot in their surprise to bring the news to their leaders, and waited to see what would happen. When Ḳût came within earshot, she exclaimed: "O Fhejd, O Fhejd, behold, I am riding before thy countenance! *jâ fhejd tarâni bwaǧhak.*" The guards heard this. The younger men ran up to the approaching camels and, disregarding the warning voice of their elders, captured the best animals and the women who were seated upon them. From the camp other young men ran out, and within a short time Ḳût's whole retinue had become the booty of various warriors.

Fhejd was not in the camp. He was making a circuit of the surrounding district. His old slave, hearing Ḳût declare that she was riding before Fhejd's countenance, saddled the swiftest stallion and rode off to seek his master. He met him at no great distance, for he was just returning.

As soon as Fhejd learned that Ḳût had ridden before his countenance and that she had been robbed and captured, he flew into a great rage, uttered a war cry, and declared that at the next sunrise he would burn every tent before which he found camels from Ḳût's retinue. Those who wished to escape this punishment must before sunset bring the camels which had been stolen, together with their entire equipment

643* 173* and the women, before his tent. The kin, *ahl*, and the slaves of Fhejd at once rode through the camps and proclaimed his command. Fhejd himself proceeded with his old slave to the tent in which the captured Ḳût was sojourning. He ordered her camel to be saddled, asked her to be his guest, and led her to his tent, where he assigned the foremost place to her. At his command his slaves killed five fat camels and prepared an abundant supper for Ḳût and all the women of her escort, who had assembled with her before sunset. Not a single camel, not a single water bag, not a single saddle was missing. Fhejd's slaves and relatives watered the camels all night, filled the water bags, and after sunrise the women took them and rode off with Ḳût to their thirsty families. Fhejd accompanied Ḳût to within shooting distance of her father's tent.

The water which had been brought was sufficient for five days. After that time the children were again crying for water, and many young camels collapsed with thirst. The women asked Ḳût to ride again for water. Ḳût declined, urging that peace should be made with the Rwala. At her prompting the elders of the Kwâčbe sent a messenger to Fhejd with a request for peace, and offered the Rwala half their herds. Fhejd agreed and peace was concluded. This harsh war is known as Manâẖ aẓ-Ẓîrên, Battle-camp of the Two Starvations.

The Šammar, the allies of the Kwâčbe, did not accept the peace and threatened them with war. Aš-Šrejfi then decided that he would acknowledge the supremacy of the Rwala and would join them entirely. His daughter Ḳût married Fhejd, and his Kwâčbe encamped together with the Rwala.

After Ḳût had moved into Fhejd's tent aš-Šrejfi's tent remained without a woman in charge of it. Accordingly he placed the female slaves under the control of a widow of a Šammar warrior who had fallen in the battle. The widow brought into his tent an abundance of food, such as butter, dates, and rice, and said to aš-Šrejfi:

"Marry me and I will tend you by day and night." "Good, I will see." The Šammar woman cooked tasty meals for him, kept the tent in order, and urged him to marry her, but aš-Šrejfi put her off. When he was encamped with the Rwala at an-Nuḳra (to the south of Damascus), he suddenly brought into his tent a girl of his kin, *bint 'ammen leh*, and proclaimed her his wife and the mistress of the tent. The Šammar widow

said nothing, but when on the second day aš-Šrejfi lay down 643
during the heat of noon, she took a knife, cut his genitalia 173
with it, and then escaped into a strange tent, where she demanded protection, *daẖalat ʻalejh*. The owner of this tent accompanied her to a great caravan proceeding towards Neǧd, and she reached her kin, *ahalha*, in safety.

The Rwala tradition explains that originally the Ẓana Muslim division were encamped in the vicinity of Ḫajbar, where in the valley of al-Ǧlâs they still have their *ḥelâl*, palms. From there they are said to have moved towards the north. The first tribe to migrate was al-Ḥsene, whose chief was descended from the kin of Eben Melḥem. To him was entrusted the control of the Pilgrim Road from Damascus as far as al-ʻElaʼ, in return for which he received a large sum of money from the Government. In the oasis of Ḫajbar several families of the Weld Slejmân and the Weld ʻAli still have their palms. The Serâḥîn, who belong to the as-Sbaʻa tribe and obey the chief of the kin of Abu Šâma, have their *fellâḥîn* there.

At the beginning of the nineteenth century the commander, *šejẖ aš-šdâd*, of the Rwala belonged to the clan of as-Swâlme; his name was ad-Drêʻi eben Ǧandal.[1] The kin of Eben Bnejje of the Murʻaẓ clan of the Rwala tribe supported the Wahhâbites, with whose help Prince Muḥammad eben ʻAli overcame his adversary, ʻAbdallâh eben Rašîd, and for a time drove him out of the settlement of Ḥâjel. To the house of Eben Bnejje belonged the important wells of al-Hebeke and aš-Šižîž. When in the thirties there ensued a general rising against the Wahhâbites, the kin of Eben Šaʻlân of the Murʻaẓ clan distinguished itself. At the head of the clan was Nâjef, the son of ʻAbdallâh eben Šaʻlân, who had deprived the kin of Eben Ǧandal of the leadership in war. He had seven sons, who all died violent deaths. After his death the head chief was Ḥamad, who left a son, Saṭṭâm.

Fejṣal, the sixth son of Nâjef, won great renown. He established the power of the Rwala to the south of Damascus in the region of Ǧejdûr or, as they say, in an-Nuḳra. He met in war the Weld ʻAli, who were led by Muḥammad eben Dûẖi eben Smejr. Several chiefs of the Rwala tribe, such as Eben Meʻǧel, Eben Ǧandal, and Eben Mǧejd, desired to make an

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[1] Alois Sprenger, *Ein Beitrag zur Statistik von Arabien*, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. 17, Leipzig, 1863, p. 226.

643x alliance with the Weld 'Ali. But Fejṣal forestalled them and
173x in 1859 killed their leader, Barǧas eben Mašhûr, with his own hand and soon afterwards defeated all the allies of Muḥammad near the settlement of Boṣra. Fejṣal waged war successfully and continually, becoming the supreme lord of northern Arabia, but on January 14, 1864, he was murdered in his tent by the avengers of Barǧas, his brother Nahâr and his nephew Hamdân.[2]

The head chief was now Ṭalâl, the son of Fejṣal. The military leader was Ḥamad eben Bnejje. Among the warriors special distinction was attained by Saṭṭâm eben Ḥamad eben Ša'lân and Hazzâ', the seventh and last son of Nâjef. Hazzâ''s wife was Ṯakla, the daughter of Chief Fâjez eben Ǧandal, who bore his sons an-Nûri and Muḥammad. His sons Fahad and and Miš'al were born of another mother.[1]

Saṭṭâm eben Ḥamad made a love marriage with Turkijje of the house of Eben Mhejd, from whom the head chief of the Fed'ân is descended. She bore his sons Ḫâled and Mamdûḥ. By the winter of 1877—1878 Saṭṭâm had already become head chief.[3] Saṭṭâm died in 1904 and his successor was Fahad eben Hazzâ', who, however, was murdered at the instigation of his brother an-Nûri.[4]

An-Nûri eben Ša'lân

643 The Rwala give the name of *šejḫ*, and also *šujûḫ*, to their head chief or prince. One may hear the remark: "I came to the prince, but he was asleep; *ṭabbejt 'ala-š-šujûḫ w-hu čân nâjem.*"

643 651 The head chief an-Nûri eben Ša'lân declares war and concludes peace. Under the Turkish régime he provided surety for the taxes which the Government demanded from the Rwala during their annual stay in an-Nuḳra. In 1907 he paid £T 3500 ($ 15,750), in 1908 only £T 2000 ($ 9000), because many clans of the Kwâčbe tribe migrated to Irak. An-Nûri used to increase the tax by one half and allot it among the different chiefs, who in their turn would likewise increase it and collect from the owners of separate tents their allotment according

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[2] Carlo Guarmani, *Il Neged settentrionale*, Jerusalem, 1866, pp. 196—198.

[3] W. S. Blunt, *A Visit to Jebel Shammar (Nejd). New Routes through Northern and Central Arabia*, in: *Proceedings of the Royal Geographical Society*, New Monthly Series, Vol. 2, London, 1880, p. 81.

[4] Alois Mûsil, *Arabia Deserta*, New York, 1927, pp. 238—243.

[1] [Errata. See p. 712, cat. 116 for correction of lines 12-15 -- Analyst]

to the number of their camels. After a certain time an-Nûri 643
or his son would ride out with his slaves to the different 651
chiefs and collect the tax. Those who escaped and did not pay the tax were punished, when caught, with the loss of one camel. The collected tax was punctually conveyed by the 643
prince to the Government, the prince retaining the half by
which he had increased it. From this amount he made allot- 652
ments to members of the ruling house and some chiefs; thus the following amounts were distributed:

to Ḫâled eben Saṭṭâm	£T 150 ($675);
to ʻAdûb eben Meǧwel	£T 20 ($90);
to Fahad eben Mašhûr	£T 50 ($225).

He himself retained at least £T 150 ($675), and in addition to this he sold annually three or four horses and twenty to thirty camels.

For each of his 30 to 35 horses the prince buys 5 loads of barley at £T 1 ($4.50) per load; for his guests, slaves, and family, 40 loads of flour at 40 *meǧîdijjât* ($36) per load, 20 loads of wheat at 15 *meǧîdijjât* ($13.50), 7 loads of *burrul* at £T 2$^1/_2$ ($11.25), 3 loads of rice at £T 4 ($18), 1$^1/_2$ loads of coffee at 100 *meǧîdijjât* ($90), 2 loads of sugar at £T 5 ($25), butter for £T 55 ($247.50); at least 100 rams or sheep for food at 3 *meǧîdijjât* ($2.70) each; five camels for food at £T 10 ($45) each; clothing and coverlets for his family and slaves and for gifts cost £T 130 ($585). He has 80 rifles, and every year he requires at least 6000 rounds of ammunition at the equivalent of 10 to 12 cents for each round. The repair of the tents and the upkeep of the tent materials and ropes cost annually £T 50 ($225). He must send gifts to the chiefs from time to time and feed an average of twenty people daily.

Insubordinate chiefs are dealt with by the prince where 643
and as he can. Bhejder, a chief from the Freǧe, once departed
with his kin when the camels were to be counted for the 622
purpose of estimating how much tax each chief should pay. 687
Prince an-Nûri sent word to him that he was to return immediately, but Bhejder paid no heed. Not until six months later did he come of his own accord on a camel to an-Nûri, and immediately fetters such as are worn by horses on their forefeet were placed upon him. He remained fettered for a whole month.

A weaker tribe has to acknowledge the supremacy of a 619
stronger one and pay it a special tax, which is known as 651

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651

ḫûwa. The Rwala collect the *ḫûwa* from all the Htejm as well as from the inhabitants of various villages. The stronger the government, the fewer the villages which pay them the *ḫûwa*. Al-Žerjitejn, Tudmor, as-Suḫne, Kowm, and aṭ-Ṭajjibe regularly deliver *ḫûwa*. Every settlement and every tributary tribe has among the Rwala its brother, *aḫ* (or *ḫâwi*), to whom it pays annually about 25 *meǧidijjât*. The *aḫ* is bound to restore to the settlement all the property which his fellow tribesmen have stolen from it. The basis of *ḫûwa* is *ḳûwa*, force. Those who are strong compel the numerous settlements to raise *ḫûwa* for them. Those who have no *aḫ* must rely only on the drawn sword, *sejf ṭâjel*. Those who receive the *ḫûwa* must protect those who give it to them, or, as the Rwala say: "He who eats a young goat must protect its mother, *alli jâkol al-ǧedi jaḥma ummeh*."

CHAPTER IV

THE TENT AND ITS FURNISHINGS

THE CONSTRUCTION OF THE TENT

The tent is made of pieces of coarse black cloth known as 342
šuḳḳa (pl., *škaḳ*). The *šuḳḳa* is usually 60 to 70 centimeters
broad and 15 to 60 *d̠râʿ* (11.4 to 45.6 meters) long. The tent 286
cloth is woven either of pure black goat's hair — both the 435
heavy variety, *šaʿar ṣâfi*, and the light, *nôl*, being used —
or else of cotton, with which only a small amount of goat's
hair is blended, this being called *kumbok*. The weaving of [463]
tent material is carried on by many inhabitants of the towns [443]
and villages, and the Rwala buy it from itinerant traders,
Rḥejbâwijjât or Kbejsât, or from those who make it. An
ordinary tent with one main pole, which is about twelve meters
long and nearly four meters broad, requires at least eight
škaḳ, each 15 *d̠râʿ* (11.4 meters) in length. If they are of pure
goat's hair, *šaʿar ṣâfi*, 1 *šuḳḳa* costs 8 *meğîdijjât* ($7.20); if
they are of *kumbok*, a *šuḳḳa* costs 3 *meğîdijjât* ($2.70); a
šuḳḳa of *nôl* costs 5 *meğîdijjât* ($4.50). The back wall, *rwâḳ*,
of such a tent costs 3 *meğîdijjât*; the lower part, *sefle*, of it,
1 *meğîdijje* (90 cents); 15 *d̠râʿ* (11.4 meters) of a narrow strip
of goat's hair for strengthening the tent material, *ṭarâjež*,
costs 2 *meğîdijjât* ($1.80); two poles cost 9 piasters ($40^{1}/_{2}$
cents); and then there are the ropes, sold by weight: 1 *roṭol*
(2.56 kilograms) for 13 piasters ($58^{1}/_{2}$ cents). Thus the smallest
tent made of heavy goat's hair costs at least 33 *meğîdijjât*
($ 29.70). Every four years, or five years at the most,
a new tent has to be set up.

When a man has bought the tent material, he hands it [462]
over to the women, who sew the tent under the supervision
of an experienced old woman. The old woman gives the following 342
directions: "Draw the separate pieces, *škaḳ*, close together, 286
ṣaffenhen; sew them with coarse threads of goat's hair, *ḫajjeṭenhen*;
in the middle sew on the *ḳoṭb* [a small round board
measuring about ten centimeters in diameter and having in
the middle a circular opening cut out, through which the top

342 286 of the pole passes]; sew a strip of coarse goat's hair, *ṭarâjeẓ*, along the edges of the tent; at the end of these *ṭarâjeẓ* sew (Fig. 3)[5] on leather loops, *ḫurb* (*l*)[6], fastened to strong pegs [about ten centimeters in length]; through the leather loops draw and hook the ropes, both those which hold the tent on its long sides, *aṭnâb* (*h*), as well as those which hold it on the short sides [of which the front rope is known as *jad* (*j*), the back one as *riǧel* (*k*)]; *ḥoṭṭen aṭnâb ḥoṭṭen idên w-riǧlên*. Turn down as a hem the upper edge of the back wall, *rwâḳ* (*f*), and sew on this hem [which is about ten centimeters broad], *maḥalla*, a strong thread, *ǧerîr*, in order that it may be fastened by means of strong pins, *ḫella*; to the lower edge of the *rwâḳ* sew on a strip of inferior material [about fifty centimeters broad], *sefle*; to both the short sides [for a distance of fifty centimeters from the edge] sew on pieces of lighter tent material [about a meter and a half long]." This border strengthened to a breadth of fifty centimeters is known as *ʿamâra*, and the material which is sown forms the side wall, *ruffa* (*d*).

342 284 When the tent is to be pitched, its owner calls out to his sons, servants, slaves, or women: "Spread out the tent, *fellû al-bejt* (Fig. 4); extend all the ropes, *marreṭû al-aṭnâb*; drive in the pegs with a wooden mallet, *eṭebtû* (sic) *al-awtâd bel-miǧema* (Figs. 5, 6); wind the ropes round the pegs; tighten the ropes, *ekrebû*, at the front, *al-meždem*, at the back, *ḳafaʾ*, and at the sides, *česer*, by loosening their ends in the loops, *ḫruba*, drawing them taut, and securing them, *ʿaliṭ* or *ʿaljeṭ* (Fig. 3, *m*); prop the poles up, *ʿemdân* (Figs. 7, 8), first those in the front on the side away from the wind, *esemkû al-mežâdîm* (Fig. 3, *a*), then the main pole, *esemkû al-wâseṭ* (*b*), thrusting it into the *ḳoṭb* opening in the middle of the tent, and finally the two poles at the rear corners, *česer* (*c*); when all the poles are standing, tighten all the ropes, *karrebû al-aṭnâb*; attach the back wall to the windward side (Fig. 9) with iron pins, *rawweżû al-bejt*, and peg its lower part, *sefle*, down to the ground so that the wind may not lift it; do the same also with the side walls, *ruffa*; from the main pole and from two loops sewn on the edges of a *ṭariḳa* strip hang a central
342 592 partition, *ḳâṭeʿa*." This dividing partition, 1.6 meters high, cuts the tent into two compartments, the right-hand one

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[5] This figure represents my large tent of the kind used by the ʿAḳejl camel traders. Its rear wall and pegs differ from those of the common Rwala tent.

[6] In the following descriptions of the tent the text letters refer to Fig. 3.

342

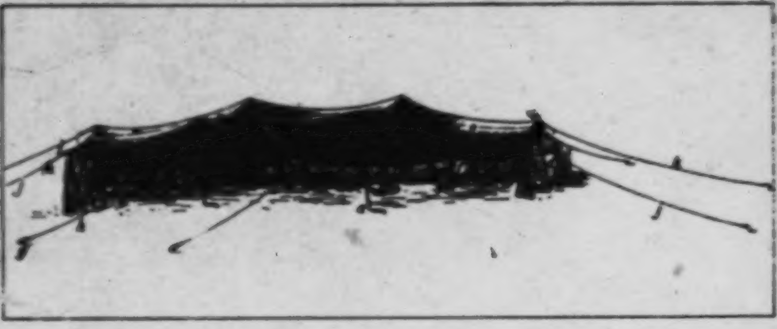

FIG. 3

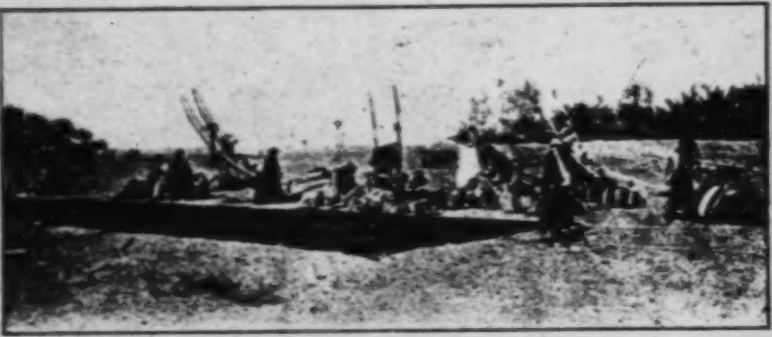

FIG. 4

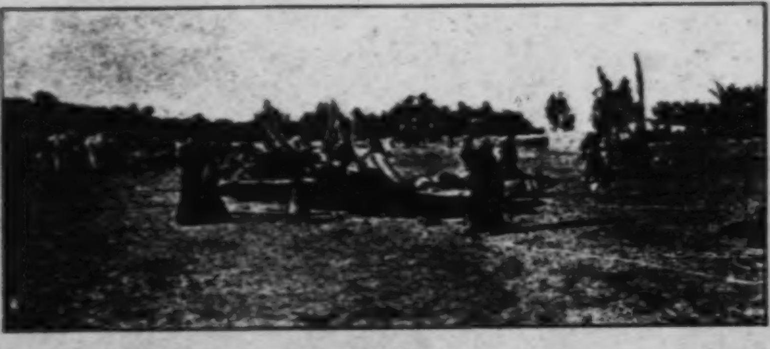

FIG. 5

FIG. 3—The author's tent.
FIG. 4—A tent spread out.
FIG. 5—Pitching a tent: driving in the pegs.

342 being for the women, *maḳ'ad al-ḥarîm*, the left-hand one for 592 the men, *maḳ'ad ar-reǧâl* (or *rab'a*). The partition with a hole through which the women are fond of peeping at the guests is called *sâḥa mafǧûǧa* (or *ḳâṭe'a mafǧûǧa*). The ropes 283 known as *aṭnâb* as well as those called *mḳûṭ* (pl., *muḳṭ*) are of hemp. If such a rope is thin it is called *maras*. *Ḥabl* (pl., *ḥbâ'*) is the name given by the Rwala only to the ropes which they themselves make of camel's hair.

FURNISHINGS OF THE MEN'S COMPARTMENT; THE FIREPLACE

352 When the tent has thus been firmly set up, they carry into 286 it the whole equipment, *ḥelle*. "Place the furnishings, *efehkû al-ḥelle*," orders the owner. In the men's compartment the ground in front of the dividing wall is covered with a carpet, either bought, *ḳaṭîfa*, or else made by the Rwala women, *ma'aneḳa*, upon which are laid quilts, stitched and filled with cotton, *farše* (pl., *frâš*), either of the European pattern, *leḥef*, or of an Oriental pattern, *ṭarrâḥa*. Upon these are placed pillows, one meter long and 30 centimeters broad, filled with wool or camel's hair and sometimes also covered over with a broad woollen shawl, *šâf*. A pillow is often replaced by a camel's saddle, against which it is easier to rest.

516 The master of the tent and his guests remove their shoes [291] or boots, which they place behind them against the dividing wall, while they hang their rifles on the main pole in the women's compartment and sit down on the carpets, drawing their legs in upon it. A man when thus seated usually supports his side, *murtači*, or back, *mutasanned*, on the pillow or saddle. When a man is narrating a story, he sits on his crossed legs, *mutarabbe'*. During a meal he kneels on his left knee and sits on his left heel, *ḳâ'ed 'ala rkubeh w-nuṣṣ*; while inspecting anything or testing a weapon, he kneels on both knees and sits on his heels, *bâreč 'ala rkubeh*; when he washes his hands, he squats, *meẓ'i*; if he sits down with his arms round his knees, he is referred to as *muḥaḥheš*. When it is hot, he lies down on his stomach, *mambaṭaḥ*; when he takes a nap, *jesnčče'* (or *jinûd*), he turns over on his back, *mutasalḳi 'ala ẓahareh*, or lies down with his face resting on his hands, *mufannes*, or turns over on his side, lays his hand under his face, and goes to sleep, *nâjem minǧeda'*.

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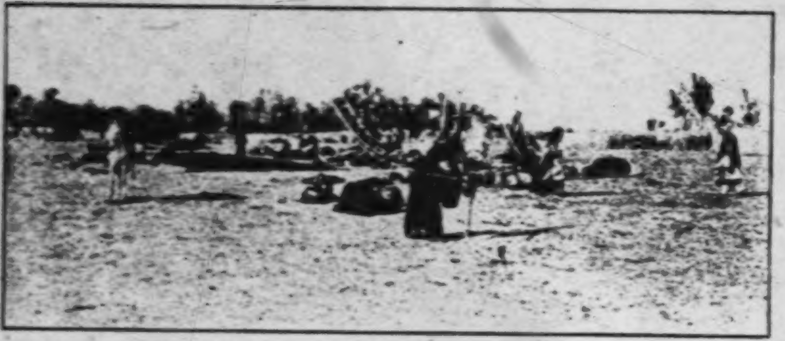


FIG. 6

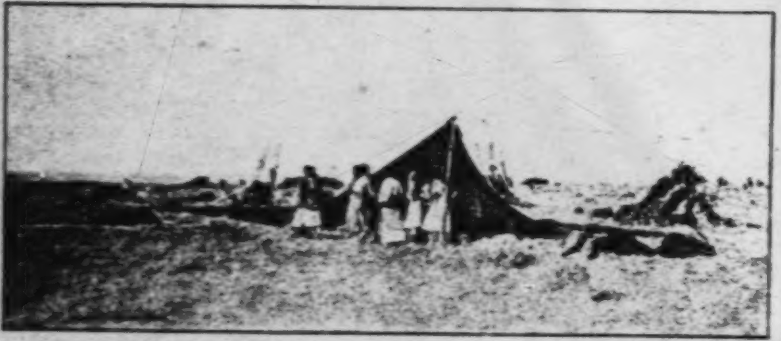


FIG. 7

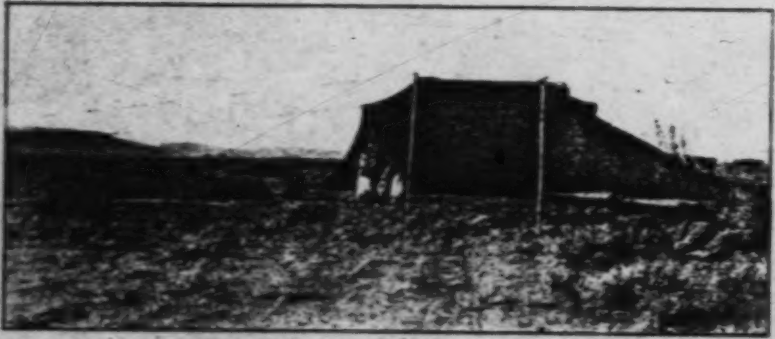


FIG. 8

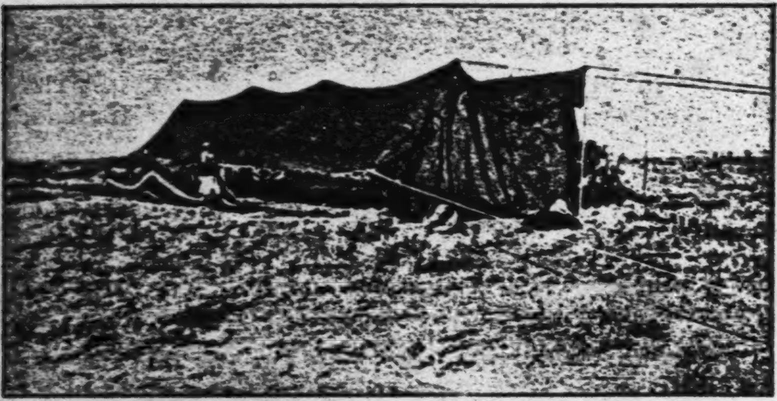
FIG. 6—Pitching a tent: driving in the pegs.
FIG. 7—Pitching a tent: setting up the poles.
FIG. 8—Pitching a tent: setting up the poles.

354 When the tent owner has sat down with his guests, he
calls to his sons or slaves: "Dig out the fireplace, *eḥefrû lannâr*."
[554 With the more important chiefs the fireplace is always
463] dug by a slave, who is entrusted with the preparation of the
coffee. The fireplace consists of a rectangular or circular hole
about twenty centimeters deep, from the size and form of
which it is possible years afterwards to judge with certainty
412 to which chief the tent belonged. It is dug with an implement
332 called *fâz*, which at one end terminates in a mattock and at
the other end in a hatchet and is fastened on a long wooden
354 helve; the double hoe, having at one end a mattock and at
the other a pick, is called *ḳaddûm* or *tubal*. The ordinary
354 Rwejli digs a smaller fireplace, which is nearer the front edge
of the tent. In the cold season the fireplace is close to the
carpets for the guests, while in the hot season it is about
the middle of the men's compartment. The clay which is dug
out is thrown into a heap near the hole forming the fireplace,
ḥufrat an-nâr, and just below the edge of the tent. On it are
[574] shaken the ashes from the fireplace. The larger this heap,
known as *neṯîle*, the more hospitable is the owner of the tent,
for coffee is prepared for the guests on the fireplace in the
men's compartment only and beside the fire the guests may
372 warm themselves. Beside the fireplace is placed a pile of fuel,
consisting of dry roots and stalks of various plants, *ḥaṭab*,
and dry camels' excrements. The best fuel is the dry wood
of the *ġaḍa'* shrubs. It gives off scarcely any smoke, throws
out a great heat, and holds the glowing embers for several
hours before subsiding. The worst fuel consists of the dry *šîḥ*
which blazes up with a bright red flame, crackles as if gunpowder
had been scattered on it, but it does not form embers
[462] and does not maintain the heat. The fuel is collected by the
female slaves and women. If the chief has not a sufficient
supply of fuel, he sends to the surrounding tents for it, or
the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and vessels
into the women's compartment. Carpets and coverlets on
which to sleep are placed in the corner against the dividing
[251] wall. Sacks containing wheat, barley, dates, butter, salt,
sugar, coffee, rice, or *tummen* (a kind of rice), are stored up
against the back wall.

against the back wall. The sacks are either black, made of 353
goat's hair, *ḫaras*, or gray, made of wool and camel's hair, 415
ʿedel, and there are also colored ones woven by the Rwala
women and known as *ṛaffârijje*. 286



[342]

FIG. 9—Pitching a tent: attaching the rear wall.

283 The spindle, *meṛzel*, is shaped like a four-pointed star measuring nine centimeters in diameter and provided with an opening in the center. From this there projects the end of a pole, *ʿûd*, 85 centimeters long, in which a small iron hook, *sunnâra*, is passed. The woman who spins takes the camel's hair or sheep's wool under her right armpit, while with her left hand she twists a thread about thirty centimeters long, ties it to the lower part of the spindle pole, and thrusts in under the hook. Then she raises her left knee and, placing the lower end of the pole upon it, twirls the spindle on her knee with the palm of her left hand, while with the fingers of her right hand she winds the thread. This, running through the hook, is now twined around the whirling pole, which once again has been allowed to hang freely. If the movement of the spindle gives out, it is set whirling again in the same manner. The women do their spinning while riding on camels and also while marching on foot. They keep the wool or camel's hair either in their laps or in their bosoms. If they wish to have a stronger thread, they weave two or three prepared threads together on the spindle.

Fabrics are woven on a loom, *naṭw*, the names of the dif- 000

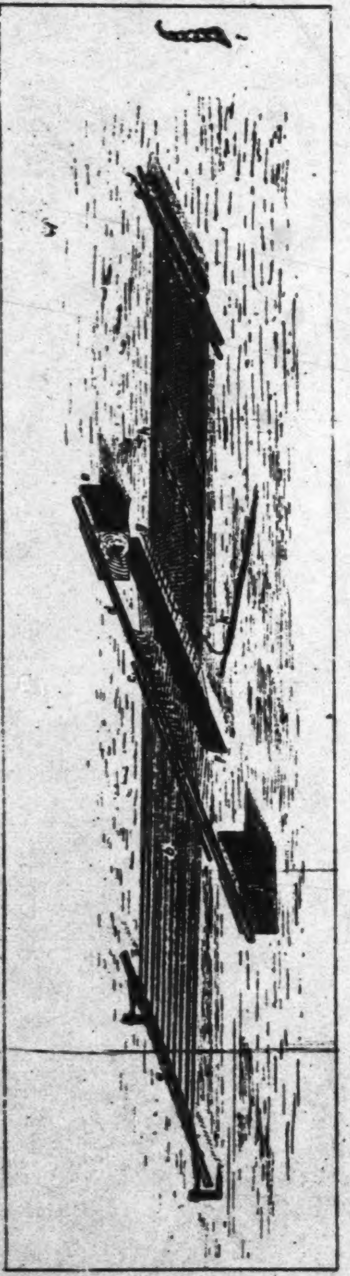


FIG. 10—A loom, *naṭw.*

286 Fabrics are woven on a loom, natw, the names of the different parts of which as shown in Fig. 10 are: *a*, *râs an-naṭw*; *b*, *sida*ʾ; *c*, *ḥafa*ʾ; *d*, *nîra*; *e*, *ʿûd an-nîra*; *f*, *minšâz*; *g*, *ʿâžba* (or *leḥama*); *k*, *minšaʿ*; *h*, *ḥatwa*; *j*, *ḳâʿa*; *l*, *šiṣa*.

415. The best silk kerchiefs and garments are kept in a small box, *ṣandûḳ*, which has a thin lining of tin.

492 By the side wall are placed
415 the litters, either *žetab* or *ḳenn*, and the saddle bags with brightly colored trappings and long tassels, *mezwede*.

The *ḳenn* (pl., *ḳnene*) litters (Figs. 11, 12, 13) resemble rectangular cages, narrower at the bottom, and are made of wooden poles. The main poles forming the frame are called *ʿaṣjân* (Fig. 11, *c*), the four cross poles joining the main poles are called *mibṭâḥ* (*b*), and the vertical pole which strengthens the two back cross poles in the middle and terminates in a wooden knob is called *rwêʿi* (*a*). The *ḳenn* is ~~fastened to the saddle known~~ as *bedd* (or *wiṯr*) (*d*).

[531] The *žetab* litters (Figs. 14, 15, 16, 17, 18) are decorated in the most splendid manner. On the back of the camel is placed a saddle known as *wiṯr*, reinforced with cushions, *bdûda*. Upon these rest two pairs of wooden ribs, *ẓlâf* (Fig. 14, *f*), each terminating in a cone, *rwêʿi* (*a*, *j*). Two pairs of flexible poles, *ʿaṣfûr* (*d*) and *žaʿade* (*g*), each more than 5.5 meters long,

are supported on these ribs and are fastened to the cones by 492
stakes, *hoṣra* (*e*). The poles are joined by cross pieces, *ğamb* (*h*) 415
and *sâmûk* (*l*), and arched so that they form two pairs of wings,
ğenâḥ (*n*). These wings are drawn together in the middle on the
top by means of wooden stakes, *lebad* (*k*) and *ḥani* (*m*). In the
middle of the whole structure between the wings a leather seat,
soffa (*c*), like a deep bowl is stitched to poles called *mibṭâḥ* (*b*).
Of the poles which make the wings the upper parts and the
outside ends of the lower parts have leather or linen twisted
round them. The remainder of the lower parts, as well as the 492
outer part of the two cones, are gaudily decorated with tiny
shells. Here on a dark background there are small squares 415
with red edges, and in the middle a blue rose with red leaves 531
made of shells. Between the squares there are small white
stars also made of shells. From the lower part of each of the
poles marking the wings there is suspended a dark-red strip
of cloth, *ḥwât* (*o*), about twenty centimeters broad and provided
with tassels at either end which hang right down to
the neck and tail of the camel. Red cloths or ribbons are also
fastened to the upper parts of the wings. The *žetab* is placed
on the saddle with the pillow known as *bedd* and is secured
by means of straps under the breast, *ḥaḳab*, the stomach,
bṭân, and tail, *ṭafar*.

The appearance of a number of these litters during a
march is impressive. If they are seen in the distance on a
pink sand drift surrounded by a blue, transparent atmospheric
haze, they resemble huge butterflies swaying freely to and fro
in the air. In the almost entirely flat, grayish-white desert
of al-Ḥamâd, a grayish-white camel bearing the *žetab* and
covered with various gaudy decorations fades from sight,
while the magnificent litters project above the horizon and
glide along as if upon bright and regularly rising waves.

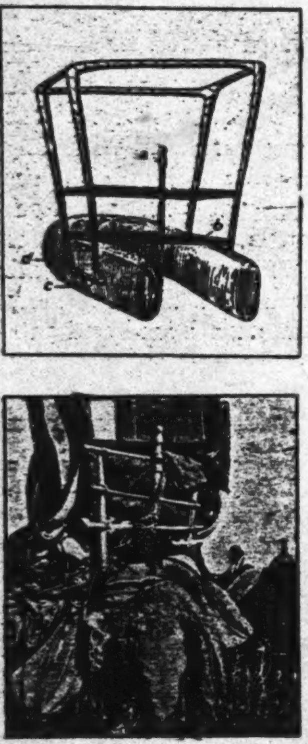
In addition to this the women's compartment contains 415
wooden and copper utensils. The following are made of wood:
a large wooden mortar for crushing grain, *mihbâš*, with a
wooden pestle, *'amûd*; a *maṛrâfa*, or small trough with an
outlet, *ṭe'ebeh*, and a handle; a *ḳadaḥ*, or circular wooden
jar; a *daḳḳijje*, or circular dish; a *ḳdajḥa*, or small plate
from Mecca, *meččânijje*; a *ḳarwa*, or large dish which can
contain enough food for ten persons; a *'elbe*, or circular vessel
for the leavening of dough; a *muḫmar*, or vessel measuring
sixty centimeters in diameter and twenty in height, for the

415 kneading of dough; a *miswâṭ*, or large spoon for the mixing of foods; a *meṭ'âbe*, or deep vessel provided with an outlet, from which one may drink and for use in measuring, *čêl*, butter.

The following vessels are of copper: *židr*, a large kettle with two rings by which it is carried and holding 80 liters; *ṭâse*, the same as a *židr* except that it holds only 20 liters; *ṭwâjse* (sic!), which holds 8 liters; *ṛallâje*, a small plate with a handle for the warming of butter; *sahale*, a dish 20 centimeters in depth and 42 centimeters in width; *ṣaḥen* (or *ṣaḥn*), a large shallow pan for eating from (Fig. 29); a kettle always rests on three stones, *hawâdi*.

[492]

[492]



FIGS. 11, 12—*Ḳenna* litters.

281
415 The women also make various vessels of hide. They rub half the hide of a camel, *ṣafḥa*, with salt, *tamleḥha*, and dough prepared from wheat or barley flour, *tatmorha*. They then leave it for five to seven days rolled up in a shady place. Afterwards they scrape away the remains of the flesh and all the hair and, after stretching the hide, they lay it in a tanning mixture made of *arṭa* or *neǧîb* roots. The former is collected by the women themselves, but the latter is bought. Finally they rub the prepared hide thoroughly with the marrow of camel's bones or with camel's fat, *widak*, and from it they cut out and stitch, *teḫarrezha*, water bags, *râwije* (pl., *rwâj*).

415 These bags resemble large knapsacks. In the two upper corners are stitched firm leather loops, *ḫruba*, midway between which is an opening about 20 centimeters in diameter, *famm*, through which the *râwije* is filled. When the bag has been filled, the hide is stretched over this opening and tied up. At the right lower corner there is left an outlet about two centimeters in diameter, around which is a stout piece of hide, *'ezle*. This outlet is stopped with a wooden peg, *'ûd*, and tied round with a thin string of camel's hair. Through the

loops, *ḫruba*, are drawn coarse ropes, *ʿoṣob*, by which two *rwâj* are always tied to the camel's saddle, *mesâme*. A water bag of this kind will hold as much as 120 liters. Smaller water bags are known as *ḳrab*. A *žirbe ḳwejtijje* is made of oxhide and holds about 80 liters; a *žirbe barḏâdijje* is made of a 415

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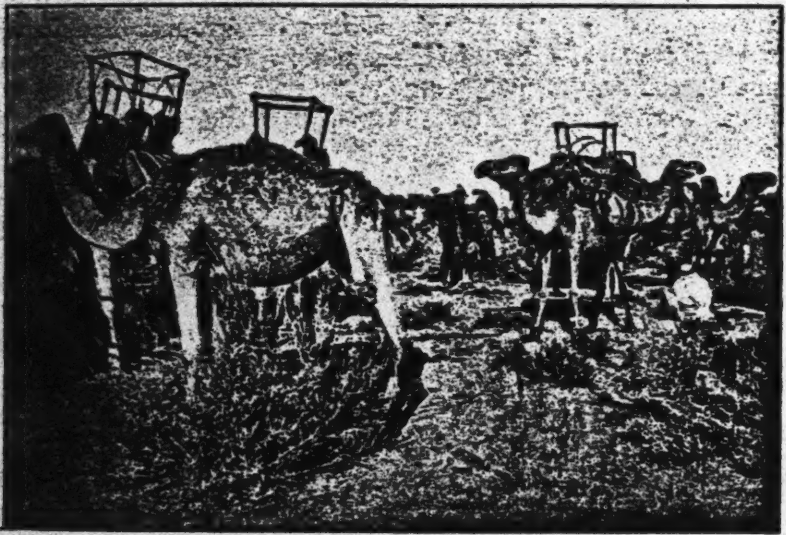

Fig. 18—*Ḳenn* litters.

large goatskin and holds 60 liters; a *žirbe šâmijje*, made at Damascus for the use of pilgrims, is likewise made of goatskin and holds 50 liters, while a *žirbe neǧdijje* (Fig. 19) of goatskin holds 40 liters. Smaller than the *žirbe* is the *ǧûd*, which will hold 20 liters of water and is carried by a single camel rider.

The *semil* is a leather sack for sour milk. The *šakwa* is a small sack in which the herdsman keeps milk. The *ẓarf* or *naḥw* is a leather bag holding about 15 liters, in which dates or butter are kept. The *ʿekka* is a smaller bag which will hold 5 to 7 liters of butter.

The women also make buckets, *delw* (pl., *dli*), of hide. [281]
A bucket for 2 to 3 liters is called *ḳalaṣ*; a *sifra* contains 10 to 15 liters, and a *delw al-čebîr* 20 to 30 liters of water, so that two men are needed to draw it up.

The water trough, *ḥawẓ* (pl., *ḥijâẓ*) (Figs. 20, 21, 22) 415
also made by the women, consists of a leather bowl, *ṭawra*, 417

415 (Fig. 21, *c*), about 70 centimeters deep and 90 centimeters in diameter, the edges of which are sewn to a wooden pole bent
417 into a circle. Three other poles curved in the form of semicircles and with their ends tied to the wooden circle, *ḥanijje* (pl., *ḥanâja*), surround the leather bowl, while three or four forked poles, *šaṛûr* (pl., *šwâṛîr*), 90 centimeters high, support the circle and hold the trough above the ground. The water is poured from a leather bucket, *delw* (Fig. 23). This is a small receptacle about 40 centimeters in diameter and 30 to 50 centimeters in depth. It is sewn to a circular wooden frame to which, by means of straps, *wḏime* (pl., *waḏm*) (Fig. 23, *b*), are fastened two wooden crosspieces, *ʿarḳa* (pl., *ʿarâži*) (*a*). At the point where they cross a small rope, *rša* (*c*), is attached to them, and by means of this rope the bucket is lowered into the well.

354 By the fireplace in the women's compartment there lies
252 a *ṣâǧ*, or convex sheet of iron, 60 centimeters in diameter, upon which the bread is baked. From the main pole there hangs a large straw hutch, *minsâf*, upon which the kneaded bread is placed.

USE AND TRANSPORTATION OF TENTS

484 During long marches in the summer season the tents are
342 not pitched. The adults lie down beneath the open sky, and a small tent, *ṭuzz* (Fig. 24), for the children only, is sometimes set up. This tent has a single pole about 1.2 meters high and measures about 4 meters long and 2 meters broad. A *ṭuzz* tent also has to satisfy the poorest inhabitants of the camp, who do not belong to the Rwala.

A tent with no main pole, but resting on four corner poles so that from the front only two poles of equal height are to be seen, is called a *ḫarbûš*. It is 4 to 6 meters long, 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called *ḳaṭba*. It is 12 meters long, over 2 meters high, and 3.5 meters broad. A tent with two main poles is called *bejt ḳarnên*, or *mdawbel*; one with three poles is called *meṯawleṯ*; with four, *mrawbaʿ*; with five, *mḫawmas*; with seven, *sabʿa wsaṭ*.

If the chief does not intend to remain in the camping place more than two or three nights, he does not pitch a whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṯlaṯ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafa'-l-bejt*. The opposite long side is open and is called *waǧh al-bejt*. The short sides are regularly closed and are known as *ksûr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šala'* (or *inḳala'*), the occupants of the tent tighten it, *jekarrebûneh*.

[574] A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarram*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *žabbelû al-bejt ǧâna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung.

342 354 If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawre'û al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *îdên w-riǧlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥaǧǧar*.

231 By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, [825] *mâ huna anǧas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *'ejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *sâǧ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the

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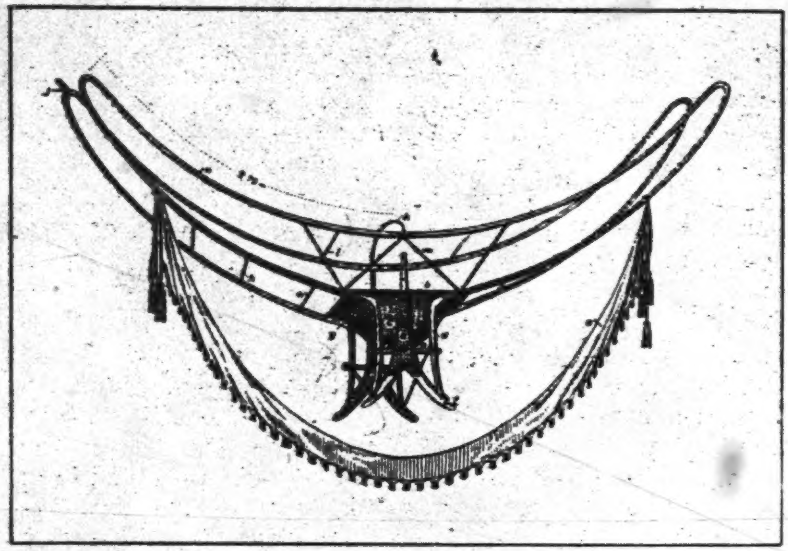

FIG. 14

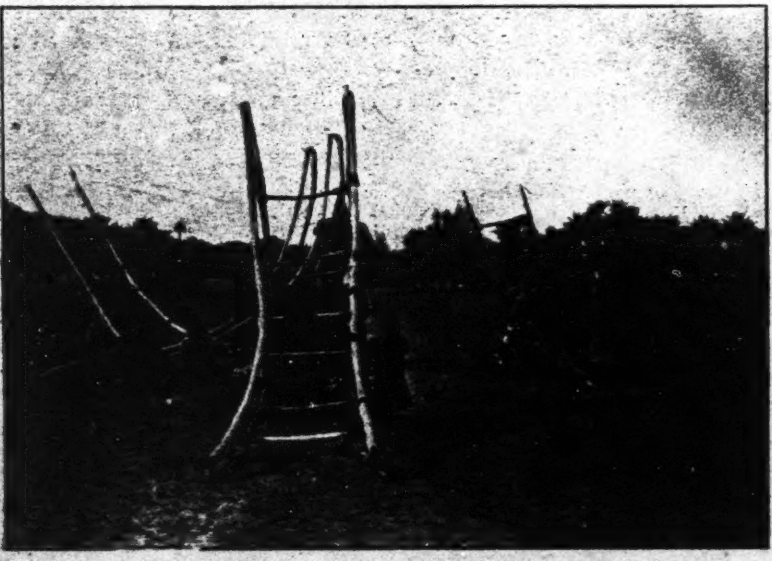

FIG. 15

FIGS. 14, 15—*Žetab* litters.

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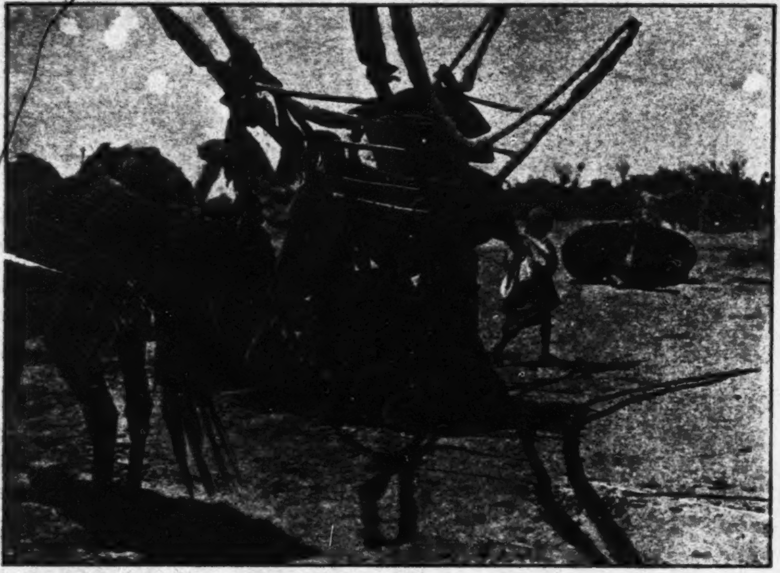

FIG. 16

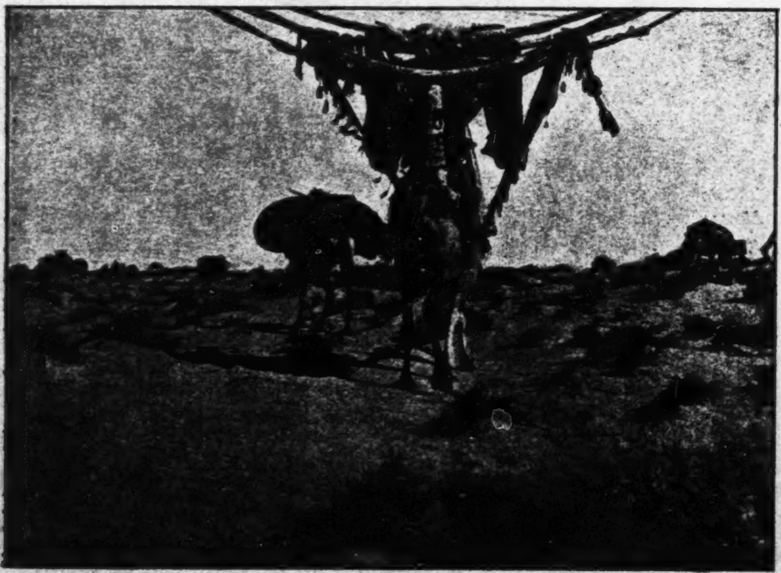

FIG. 17

FIGS. 16, 17—*Žetab* litters.

231 night! They would tear him to pieces were he to go out unaccompanied by the master or someone they know.

342 484 492 If the camp is to be moved and the tents struck, the mistress of the tent issues the order: "Take out the tent pegs, *emsaw* (or *emṣaʿû*) *al-wted*." The tent falls down. "Take out the tent poles, *ḫuḏû al-ʿamed*; spread the tent out, *eṣfeṭû al-bejt*; fold it lengthwise, so that it forms a strip [about one meter broad], *eṭwû al-bejt*." With the large tents the ropes, which are as long as thirty meters, are unfastened and tied up separately, but with smaller tents they are laid inside. The tent, folded up to a breadth of one meter, is rolled up symmetrically from both ends, making two bundles. When these have been rolled, *daraǧow*, to within two meters of each other, a tent pole is placed across beneath each bundle, which is then rolled once more, so that the poles are on top; the *krâṯ* rope is wound round one bundle, passed over, and wound round the other. A strong camel with a *mesâme* saddle is now brought up and made to kneel down, *nawwaḫow al-baʿîr*, and the women or the slaves seize both poles, lift the two bundles of the tent, load them on the camel, make sure that the tent has been loaded quite symmetrically, take the weight of the bundles so that the camel can stand up, *ṯawwarow al-baʿîr*, and set out on the march (Figs. 25, 26). The tent poles and ropes are loaded upon the *ǧindib* saddle (Fig. 27), which is provided on both sides, in front and behind, with strong pegs, upon which the poles are supported.

484 492 The troops of camels carrying the property of the individual families are called *maẓhûr* (pl., *meẓâhir*) (Figs. 28—31). At the head the chief always rides with his picked warriors, *salaf*. The warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys. If the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit. An ordinary march, *raḥala*, lasts from eight or nine in the morning till two or three in the afternoon; a forced march, *raḥala ǧajjede*, from the rising to the setting of the sun.

CAMPING GROUNDS

484 622 The camping place is always selected by the chief. His tent is pitched at the spot where he halts his camel and throws down his saddle. Around him are grouped his slaves and his

kinsfolk. The remainder assemble together likewise according 484
to kinship. The camping place is called *manzel.* The chief leaves 622
the camping place last, rides ahead of all the others, and is the first in the new camping place. The herds are brought

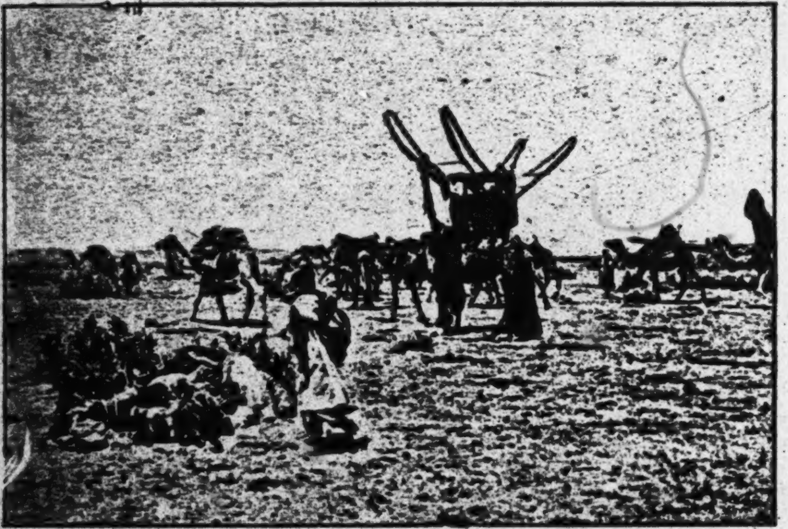

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FIG. 18—*Žetab* litters.

to a standstill, and the herdsmen are told to let the camels have their evening pasture, *maʿaššow.*

The Rwala do not pitch camps in the shape of an ellipse 484
as do some other tribes. Each one may pitch his tent where 361
he likes, for his tribe is strong and can withstand any enemy, A camp with less than ten tents is called *feriž,* one with more than ten but less than thirty tents, *neǧeʿ,* and one with more than thirty, *nezel.*

Before changing camps the chief sends out one or two men, usually of the Ṣlejb tribe, to inspect the pastures and watering places in the region where he would like to encamp. The phrase is: "He has sent some one of his men to inspect the region, *ḳallaṭ leh ḳallâṭen min zilmeh.*"

If there is an abundance of rain, the Rwala are fond of 221
encamping in definite areas during the various seasons. The best winter pastures, *mašta* (pl., *mašâti*), are found in the environs of al-Ḫôr, of the Habra ʿAnka, as well as of ʿLâha. If

221 someone asks the Rwala: "Where did you graze this winter? *wên šattejtu has-sene,*" he regularly receives the answer: "Our winter pasture was in al-Ḫôr, *maštâna bel-ḫôr.*" In the spring they prefer most of all to graze, *marbaʿ* (plural, *marâbiʿ*), in al-Ǧûba and on the northern border of the Nefûd, *rabbaʿna bil-ǧûba.* In the region of al-Bijâẓ between al-Ǧûba, Tell ʿAmûd, and the volcanic territory they find their pastures in the season of *ṣejf,* that is from about the middle of April to the middle of June, *maṣjaf,* whereas from the end of June to the end of August they graze, *maḳîẓ,* in the territory of an-Nuḳra south of Damascus. In the autumn their favorite resort, *maṣfar,* is in the environs of the Sirḥân depression. If there has been no rain in al-Ḥamâd and al-Wudijân, they make their way to the environs of Tejma or to the eastern border of the Nefûd, where it rains more regularly.

[415]

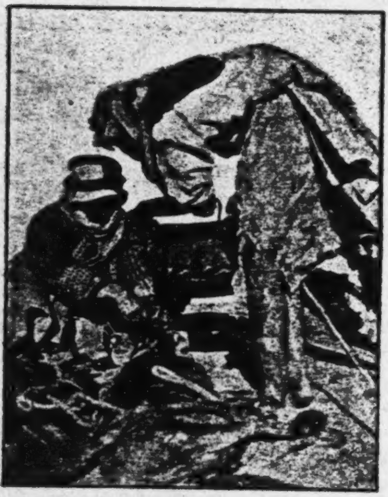

Fig. 19—*Žirbe neǧdijje,* goatskin water container.

484 A camping place in a dangerous region exposed to raids is called *ṣâḳa.* The greatest danger threatens the tents which are pitched on the edge of the camp, *ṭwâref.*

Years afterwards it is still possible to recognize an old camping place, *marḥ al-ʿarab.* The fireplace hollowed out in the men's compartment; the small piles of clay and ashes; the three scorched stones by the fireplace of the women's compartment; the piles of stones or fuel, upon which the beds were laid; camel excrements, *dimne* (pl., *demân*); luxuriant annuals, which the camels avoid, as they grow on the *demân*; all this awakens memories in the mind of the solitary traveler.

Poems Relating to Camping Grounds

539x The Rwala have many songs in which the solitary wayfarer speaks to the old camping place.

1. *Jâ dâr jâ dâr arjaš al-‘ajn wuddi* 539^{x}
‘oḳob al-maḥal jâ dâr ḫolli merîfe
2. *ana-nšedeč ‘an ṣâḥebi wên meddi*
ẓâjefeč ana lìmhazhaz aṣ-ṣedež ẓîfe
3. *ḳâlat ‘ašîrak medd ṣowbi w-ǧeddi*
dûneh dijâren lar-rečâjeb muḫîfe
4. *en ta‘ṭeni ‘an ṣâḥebak testeǧeddi*
telḳa‘ ma‘ al-bedwân binten naẓîfe.

1. "O camping place! O camping place of my beloved with
thick long lashes!
Thou wert deserted, and afterwards, O camping place of my
darling! thou wert covered with densely growing plants.
2. I ask thee concerning my friend, whither went she?
I tarry with thee as a true guest and shake thy right
hand, that thou mayst tell me the truth."
3. The camp replied: "Thy beloved departed in the direction
towards which I face, and hastened,
So that between her and us there extend territories which
fill the riding camels with terror.
4. If thou acceptest my counsel concerning thy friend, then
seek a new one;
Among the Bedouins thou wilt certainly meet a maiden
without blemish."

A negro serving with one of the chiefs fell in love with a negress who was serving with the same chief. After a short time, however, he changed his service and departed to a new territory with his new master. His love did not wane and after a year he set out to seek his friend. He reached the camping place where he had last seen the negress. This camping place, which a year previously had been deserted and trampled upon, he found covered with a thick growth of plants. It had been made fertile by the ashes and camel excrements, so that after abundant rain the plants throve there. The negro dismounted from his camel, made a fire in the camping place — which was very easy to do, because on all sides there were lying piles of perennials and dry camel dung —, and acted as if he were the guest of the camping place. He tried to learn in what direction his beloved had departed.

Verse 2. Wishing to learn the truth, he seized in spirit the right hand of the camping place, took it and entreated it to tell him the truth, *mahazhaz ‘ala-ṣ-ṣaḥîḥ*. This is what The Bedouin does when he wishes to obtain reliable news. 539^{x} 789

539ˣ the Bedouin does when he wishes to obtain reliable news. 3. The camping place faced in one direction, and it was in that direction, *ṣowbi*, that his beloved had departed, but in haste, *ǧedd*. Between her new camping place and this old one there extended vast territories, *dijâr*, in which the riding camels are threatened with danger, *muḫife*, either through lack of pasture or through the raids of enemies. 4. *Eʿṭeni ʿan* means "listen to me, rely upon me in this matter."

1. *Jâ dâr wejn alli bič al-ʿâm čal-jûm*
w-lâ ženn waḳaf bǧenâbeč nǧûʿi
2. *wejn al-ǧehâm alli bič al-ʿâm mardûm*
w-aẓ-ẓuʿûn bežedwet salafha tezûʿi
3. *ahl ar-rbâʿ muzabbenîn kill maẓjûm*
ṭwâl ar-rmâḥ muẓafferîn ad-drûʿi
4. *w-en ṣâḥ ṣajjâḥ min ẓidd mazḥûm*
teǧîh naṯrât as-sebâja fezûʿi
5. *ṣifren jiʿâležen al-ʿanne bihen zûm*
jiďan sakrânîn al-meǧânîn jûʿi
6. *wa' ḥelw ʿarẓathom elja ǧaw jiʿarẓûn*
ʿarfa' sbêʿi mâ ḫalaṭhom fezûʿi
7. *ṣâraw lena ʿadwân ṣirna lehom ḳûm*
w-lâ ẓennetti ʿoḳb at-tefarrož ruǧûʿi.

1. O camping place! where is the man who was here a year ago today?
No litter of my small detachment halts by thee.
2. Where are the herds of camels which a year ago thronged upon thee;
Where are the camels, burdened with their loads, following the tracks of the riders?
3. Here were the owners of large tents, protecting all who suffered injustice,
Piercing the armor with long spears.
4. And when he who was threatened by the enemy shouted in alarm,
Troops of spoil winners hastened to his help,
5. Upon white and yellowish mares, champing the bit, full of endurance,
Urging the riders drunken with lust of battle that each should pay heed.

6. Ah, sweet is their parade, when they ride before their chief shouting the war cry, 539x
'Arfa and Sbê'i, when none hastens to their help.
7. They became our enemies, and we became their adversaries,
And I think that I shall not return after the parting.

A poet of the Sba'a tribe encamping with a kin of the Rwala numbering less than thirty tents fell in love with a Rwala woman. After a short time war broke out between the Sba'a and the Rwala, and the Sbê'i returned to his own people. During the campaign, on riding across the previous camping place, he put his memories into this poem, which I heard from my companion Blejhân eben Meṣreb. [492]

Verse 1. The *żenn* are low rectangular litters for women and children. The *neǧe'* is a camp numbering less than thirty [484] tents. 2. *Żedwa* is a track. *As-salaf jeżeddi al-meẓâhîr*: the warriors on horses and camels indicate and prepare the way [592] for the camels carrying the tents and supplies. 3. *Ahl ar-rbâ'* are the owners of the tents with a special compartment for the men. In the smaller tents there is only a corner reserved for the men, while the large tents are cut by a dividing partition into compartments for the men (visitors and guests) and for the women. 5. *Ji'âležen al-'anne*: in their high spirits [152] they chew or champ the bit. *Zowm* means strength or endurance. The riders are so drunken with the lust of war that their mares by their neighing remind them to pay heed. 6. *'Arẓa* means a row of warriors riding in front of the chief [726] and shouting the battle cry, *naḫâwa*, which among the Sba'a s: "*Ḫajjâl al-'arfa sbê'i*, the rider protecting the 'Arfa is a Sbê'i." A Sbê'i is a member of the tribe of the Sba'a, who call their herds 'Arfa.

1. *Abči hali jâ nâs mâni bmaljûm*
w-aẓonn min jabči haleh mâ jiljâmi
2. *ǧît al-mrâḥ w-ṣâr bel-ḳalb mal'ûm*
manâzel al-ḫullân hom w-al-'amâmi
3. *hâḏa mešabb an-nâr w-al-ḥafr maṯlûm*
marka' dlâlen mut'abâten aš-šwâmi
4. *w-hâḏi merâbaṭ ḫejlahom dâjmen dûm*
ḥoḳb al-'ujûn mrowba'ât al-hwâmi

539L

5. *eḳfaw čema' ṭejren ḳalab râseh al-ḥûm*
bfeğğen 'amîḳ w-lâ jindara' wên ḥâmi
6. *adna' manâzelhom šeṯâṯa w-lamlûm*
w-aḳṣa' manâzelhom medâḥ an-na'âmi
7. *elja lefejt ad-dîre aṣḥâb min ḳowm*
ehreğ tara' ḥamẓ ar-rağâl al-'elûmi.

1. I lament for my kinsmen, O people! I am not among those who are abused,
For I think that one who laments for his kinsmen deserves not abuse.
2. I reached the spot where the herds used to rest and where my heart was light,
Where stood the tents of beloved friends and uncles.
3. This is the fireplace with the small pit half covered in,
And the spot where so often rested the coffeepots from Damascus.
4. Here always were tied up their horses
With the white circle round their eyeballs and their heads almost four-cornered.
5. They departed like a falcon whose head has been turned by yearning for flight, circling
Above a broad ravine, so that no man can tell where it flies.
6. Their nearest camping places are between Šeṯâṯa and Lamlûm,
Their farthest where the ostriches are hatched.
7. If you reach their territory, bring tidings unto my friends who are amid enemies.
Behold! tidings are for men what *ḥamẓ* pastures are for camels.

The poet was a negro encamping with the 'Amârât, who fell in love with a Bedouin woman and was driven away by her relatives. They threatened him with death if he returned to their encampment. The poem was recited by Ḥmâr abu 'Awwâd. It may be interpreted thus: the poet longs for his friends. He visits the place where he was last encamped with them, remembers and laments, not knowing when and where he will meet with them.

Verse 2. *Ḫullân* here means the negro's faithful friends
357 and also his beloved. *'Amâmi* are the Bedouins with whom he
563 encamped and whom he served, for every negro has among

the Bedouins a family whom he serves and whom he calls 357
his uncles. 3. In the men's compartment a small pit varying 563
in shape and size is dug for the fire, so that years afterwards it shows who had encamped there previously. 4. Some
clans have a preference for horses whose eyeballs vanish in a 825
white circle; they call them *ḥowḳa'*. 6. Šeṯâṯa and Lamlûm are settlements in Irak. Ostriches are hatched in the Nefûd southeast of Šeṯâṯa. 7. The plants upon which the camels thrive best are called by a single word, *ḥamẓ*.

539×

1. *'Ajni ğezat 'an nowmiha bân al-aṣbâḥ*
   w-'ajni ğezat 'an nowmiha w-asharatni
2. *ğît al-manâzel rab'ana w-ğît al-emrâḥ*
   w-laḳejt marka' delâlahom ḏakkaratni
3. *jâ dâr lâ tebčin amren maẓa' w-râḥ*
   dowr as-sene jâ dâr erğihom etni
4. *fâraḳatni jâ dâr čal-bedr w-enlâḥ*
   jowm erḥalat jâ dâr mâ šâwaratni.

1. My eyes have had enough of sleep, morning has appeared;
   My eyes have had enough of sleep and have awakened me.
2. I went into the encampment of our comrades and to
   the spot where the herds had passed the night,
   And I found where their coffeepots had rested, and
   these brought back much to my mind.
3. O camping place! mourn not for the thing which has
   passed away and vanished;
   After a year, O camping place! hope and wait.
4. She left me, O camping place! like the full moon when
   its luster wanes.
   And when she departed, O camping place! she asked
   not for my counsel.

The poet was a member of the Fed'ân tribe, who went on a warlike expedition against the Šammar. He was wounded and taken prisoner, and when he had fully recovered he returned after about six months. His wife, of whom he was very fond, had fallen ill and died. Having learnt of his grievous loss, the Fed'âni hastened to the camping place where he had last been with his wife and described his memories in a long poem, of which Blejhân communicated this fragment to me.

In verse 4 *jowm erḥalat* has the same meaning as *jowm mâtat* (or *râḥat*), she died, passed away.

539x

1. *Jâ 'id wa' waǧdi 'ala rab'ana al-'âm*
hâḏi manâzelhom 'ala-l-'ajn ḫelwât
2. *tesma' . ẓebîḥ neǧûrahom teḳel dammâm*
nîrânahom min kiṯr al-wuḳûd ḥajjât
3. *mislâfahom 'asren 'ala rab' ṛannâm*
mâ jilḥaḳ al-meṭleb salafhom elja fât
4. *ḳaṭ'ânahom jir'an elja ḫabb lezzâm*
tabra lehen sird al-emhâr aṣîlât
5. *mutḥejzemîn belḳa' miṯl 'azzâm*
čam fâresen darrabûh w-al-ḫejl 'aǧlât
6. *mâ jilbesûn illa ḳmâšen min aš-šâm*
wa-nšâlḥen min 'amal dâûd zejnât.

1. O 'Îd, alas! my heart follows our friends of last year;
This is their camping place, lying deserted by the fountain
2. It is as if one could hear the angry voice of their mortars, like to the sound of a great drum
As if one could see their fires fed with abundant fuel
3. The journeys of their leading riders are burdensome for the companions of Ṛannâm
No pursuer can overtake their advance guard if they have passed him
4. Their herds graze even when death is pressing on,
For behind them there are armed men on noble mares
5. They are girt with sharp swords like the sword called 'Azzâm
On how many riders have they inflicted defeat, even though their horses were the swiftest
6. They are attired only in costumes of Damascus silk,
And they enwrap themselves in armor, the rings of which are of the best Dâûd's handwork

This poem was composed by a member of the Dahâmše clan; I record it as it was repeated to me by my companion Ṭâreš eben Melfi.

Verse 1. A troop of riders is passing across a broad empty desert and approaches a fountain, within the vicinity of which they had encamped a year previously with their kinsmen. Each kin had pitched its tents at a short distance from the others had its pasture in the neighborhood, and met the others when the animals were taken out for water. The poet long for his acquaintances. 2. In the opinion of the Bedouins the mortar is angry because coffee is beaten in it, and it emits sounds of anger and irritation, zebîh.

539x
822

sounds of anger and irritation, *ẓebiḥ*. A *dammâm* is a large 539*
drum, to the notes of which the inhabitants of villages by 534
the Euphrates make merry all night. 3. The Dahâmše belong 101
to the ʿAmârât tribe. Originally they are said to have dwelt
in the neighborhood of Ḫajbar. From there they were led 233
forth by their chief, Ğḏêʿ eben Haḏḏâl, together with the
Ṣḳûr and Selḳa, and by swift marches advanced to the borders
of the lower Euphrates. The kindred of Ṛannâm, *rabʿ ṛannâm*,
who set out with them at the same time, returned before long
to Ḫajbar, not being able to keep pace with them. The Ṛannâm
were engaged chiefly in breeding goats and sheep, while
the others bred camels. The flocks of goats and sheep cannot
endure the long and swift marches which are performed by
the herds of camels. The poet alludes to the feat of the Dahâmše
and at the same time recalls that none of the numerous
tribes encamping by the Euphrates and engaged almost exclusively
in the breeding of goats and sheep could outstrip the
former. All the tribes are compelled to send them gifts annually,
if they do not wish to be the victims of their raids.
5. A *belḳaʾ* is a pliant sword or saber of Persian workmanship, 411
covered with gray and dark strips and patches. ʿAzzâm
was the name of the Ğḏêʿ's sword. 6. Dâûd was a craftsman
of Jewish origin, who made the best wire corselets and chain
armor.

CHAPTER V

FOOD

261 All the Rwala are familiar with hunger and fear it, since they know that it is difficult for the hungry to overcome those who have eaten their fill. They have a saying: "The attack of the sated on the hungry is very vile, *fatt aš-šab'ân 'ala-l-ǧê'ân fatten žûwi.*" But nobody can see hunger, and therefore nobody can deride a hungry man as easily as one who is naked or insufficiently clothed. If a man comes half-naked to his true friend, it grieves him, for either the man has been robbed or else he pays no heed to the dictates of decency; hence the saying: "Go hungry to your friend, but do not go naked to him; *it rafîžak ǧê'ân w-lâ ta'tîh 'arijân.*"

261
771 The Rwala know that Heaven is the abode of God who looks after them and supplies them with food, while the human enemy, who begrudges them everything, inhabits the earth upon which we walk. A father often reminds his son: "He who provides thee with everything dwells in Heaven; he who hinders thee dwells on the earth upon which thou walkest; *razzâḳ bes-sema' w-al-ḥâsed bel-waṭa'.*" It is useless to be overanxious about the things for which all long. On every occasion Allâh cries out to man: "O my servant, thou hast desires and I have desires, but all thou canst do is to carry out the things that I desire; *jâ 'abdi ent trîd w-ana-rîd w-lâ lak illa mâ-rîd.*" Man therefore comforts himself with the proverb: "I desire, but Allâh will nevertheless carry out what he desires; *ana-rîd w-allâh ja'mal mâ jerîd.*"

261
577
609 Hunger forces a man to theft. To take from an enemy or a stranger all that he has is not a sin, but to steal anything from a neighbor or fellow tribesman is a sin, and Allâh does not bless the thing that He has forbidden, *mâ bârak allâh bel-ḥarâm.*

264 The Rwala eat regularly twice a day. Their main and most abundant meal is supper, *'aša.* They have this meal after sunset. Shortly before noon there is lunch, *ṛada'*, at which they merely drink milk or eat what is left of supper or a piece of bread from the previous day, *bâjet.* Only for im-

portant guests do they bake fresh bread and prepare some 264
sort of meal. If a Rwejli has a piece of dry bread, *ḥomš*, and can soak it in water, he boasts of having eaten well. Breakfast is unknown to the Rwala. In order to loosen the spittle, *fekk ar-rîž*, they eat a grain of salt, a morsel of bread, or gulp down some milk. This is their usual breakfast, *ṣubûḥ* (*eṣṭebeḥ*, take thy breakfast). On long marches they can keep going with this breakfast until evening, because they have no luncheon. The Rwala know that they will eat only after sunset and are grateful to Allâh if he gives them a chance of eating their fill at least once a week. Often there is not even a cup of cold *leben*, sour milk, for supper. Suppers of this kind, at which only a little milk is drunk, are called *ṛabûḳ*.

MILK AND METHODS OF PROCURING IT

Milk is the main nourishment of the Rwala. In order to 262
secure a supply of milk for a whole year they make use of 272
various devices.

If a young camel is weak they kill it as soon as it is 234
born, and for seven days, *samḥ lejâl*, they do not milk, *jeṛarzûha*, the female camel, so that she loses her milk, *w-hi tṛarez*. In this way she becomes strong and can carry loads. If they have insufficient milk, they gently stroke, *jemsaḥûha*, her udder morning and evening, and after a few days the milk flows again. If thay have a sucking camel, they lead it to her; in order that she may let it suck, they draw her nostrils together with a rope, *jeḥazmû ḫašmaha bel-ʻaḳâl*, or thrust a long, strong needle, *maḫjaṭ*, through her nostrils. Thus they deceive the female camel, *jeẓîrûn ʻalejha ẓijâr*, who cannot smell the calf tied to her, becomes friendly with it, *tarâm*, and lets it have milk, *taderr*.

Sometimes they remove the newly-born calf, *ǧarraw laha*, before the female camel notices and smells it. Then they kill it, tie up the female camel, and fasten to her an older calf, which they smear with a little blood from the calf that has been killed. The female camel licks it, makes friends with it, *râmat*, and lets it suck. In this way one calf sucks two female camels. This method is called *ǧerâr*. Often they kill five and even seven young camels, and to all the female camels they bring the same calf, and all of them let it suck. This is called *muǧammaʻa*. The female camel which gives the least milk they

234 leave to the calf, but on the udders of the rest they place thick nets, *šamle*, tied across the hip and under the tail, or they fasten to every nipple a firm peg sharpened at both ends so that the young cannot suck.

When they wish to milk, they remove the net or the pegs, *jabhelûnaha*, call the calf, and wait until the milk flows. The female camel gives most milk in the morning. As soon as her left forefoot is untied she rises and the young camel runs up; it is then possible to milk. The owner calls the herdsman from the tent: "Such and such a camel has risen yonder, milk her; *jâ flân an-nâḳa al-flâne ṯârat eḥlebha.*" The milker stands on the left side, the calf tries to suck from the right. The camel gives her milk when she sees that the young one is approaching the udder, *'aṭṭafat an-nâḳa 'ala waladha*; this is called *ta'ṭîf* or *jiḥenn al-ḳalb 'ala-l-ḳalb*. The milker does not hasten; he holds the nipple with three fingers, pressing with the thumb, without pulling; the pressure makes the milk spurt in a strong jet, *šuḫb*, into a wooden vessel, *žedaḥ*. During the milking the calf has to be soothed and the female camel appeased, which the milker does by calling her name, for instance: "*Hêj jâ 'alija hêj jâ 'alija.*" If the calf runs away, the female camel withholds the milk, *fawwatat an-nâḳa.*

[415]

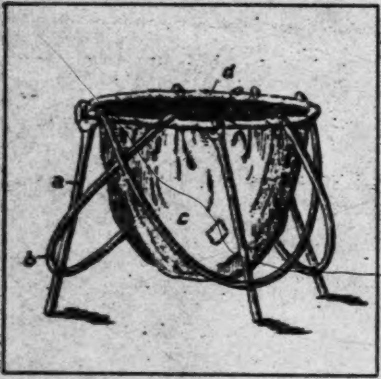

Fig. 20—A water trough, *ḥawẓ* (see p. 71).

If a traveler wishes to drink quickly, he milks into his hand; otherwise they always milk into a wooden pot, *žedaḥ*, or small leather pouch, *šakwa*. The milker takes care that the milk does not splash on the ground, which would mean an unnecessary loss. Anyone who squanders something useful or necessary is compared to a milker who lets the milk flow on the ground, and there is a saying: "The jet of milk did not splash into my hand or into the pot, *šuḫben ṭafaḥ lâ bidi w-lâ bel-žedaḥ.*" From one female camel the amount of milk which can be obtained each day is from one to seven liters. The better the pasture, especially when it consists of good annuals, the more milk is given. The fertile camel gives milk for twelve months, the barren camel for even longer. After a year the she-camel is conducted to the male. If she conceives, she loses the milk and bites and kicks her calf when it tries to suck. 234

The calf generally ceases to suck after a year, but many wish to continue even after that. Such calves are known as *'abeṯ*. In order that a calf of this sort may not steal milk, a sharpened peg, *ḫelâl*, is inserted under its nostrils, and if it attempts to suck the peg pricks the female camel, so that she at once drives the calf away.

Fig. 21—A water trough, *ḥawẓ* (see p. 71).

The milk is either drunk warm immediately after it has been obtained, *maḥaẓ*, or is heated, *saḫin*. The freshly obtained milk is called *ḥalîb*. If it is poured, *jeḥaḳnûneh*, into a leather bag, *semîl*, it is called *leben*, even though it may still be sweet. In the bag it becomes sour very quickly, *jeṭa'-'am* (or *mṭa''am*). The Rwala do not churn camel's milk. If they have too much, they boil it and from the curds make small cheeses which they eat either dry or stewed with bread. 262 234 272

A milking camel is called *ḥallâba*. It is not sold at any price, as it nourishes the whole family. Every Rwejli is fond of milk, either fresh or sour. Those who cannot get accustomed to it are given the nickname of *felḥ*. The Rwala woman reminds her daughter of the white *leben* as soon as she wakes her in the morning, exclaiming: "O my daughter, white as milk! why art thou idle like the gazelle, taking thy ease until the dew has departed? *jâ bunajje jâ leben wâẓha' w-al-ġzejjel bel-menâm aẓha'.*" The freshly obtained milk has a salt taste, because the camels are fond of grazing on salt herbs. In consequence of this it has an aperient effect, especially on the foreigner; but after a short time he gets accustomed to it, likes it very much, and suffers no ill effects. If the camel has been feeding for a long time on fragrant or strong-smelling herbs, the odor can be noticed in the milk. 551

262 Milk is the chief nutriment of the Rwala. Many families
272 live exclusively on it for months at a time; they suffer hunger when there is no abundant pasture and the camels accordingly have little to eat. As they cannot then provide themselves with other food in the interior of the desert, they seek it in the settled territory. The Rwala say: "We feed our children on the sour milk of our camels, *mesažžemin ʿejâlna min leben ḥelâlna.*"

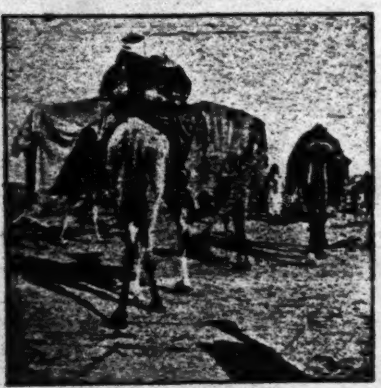

FIG. 22—A water trough, *ḥawẓ*, on a camel (see p. 71).

WHEAT AND OTHER GRAINS

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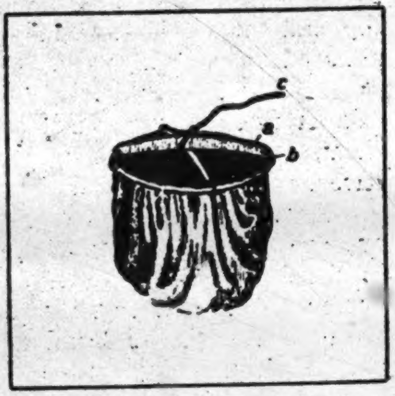
829
261
The Bedouins are convinced that the *fellâḥîn* are obliged to supply them with food. Everywhere the remark may be heard: "The *fellâḥ* must provide food for the Bedouins, *al-bedw ʿejšathom ʿala-l-fellâḥ.*" If the *fellâḥ* does not give it to them of his own free will, they have the right to take everything they find, and therefore they declare: "Take from the *fellâḥ* whatever ye find (or like), *ḫoḏ min al-fellâh mâ lâḥ.*"

251 Before the Rwala depart into the interior of the desert,
574 *ješarrežûn*, they provide themselves with wheat necessary for sustenance. The allowance is one load per person, the load
261 being the amount ~~carried by a camel, about 150 kilograms.~~ In addition to this the ordinary Bedouin carries an additional load for his guests. The head chief usually has fifty to sixty loads of flour and wheat, because he has to feed not only numerous guests but also many of his fellow tribesmen whose supplies enemies have stolen. These are known as *ẓuʿûf* or ~~*ḥalâl*. The men go from tent to tent and feed as guests~~; the women beseech the mistress of the tent: "Give me supper, little sister! give me supper! *ʿaššini jâ ḫajje ʿaššini.*" When they receive the wheat they carry it to the children and the sick.

252 From the wheat is prepared every day a food called *ʿejš*,
824 bread being rarely baked. The tribesmen grind the wheat grains themselves, only the chiefs taking milled flour into the interior of the desert. The Rwala do not believe that milled flour is genuine wheat, for they say: "Wheat is genuine only as long as it is in grain, al-kamh alli ba'ad ḥabben sahih."

as long as it is in grain, *al-ḳamḥ alli ba'ad ḥabben ṣaḥîḥ.*" 252
The wheat is beaten in a wooden mortar, *mihbâš*, with a pestle, *'amûd*, or it is ground in a small mill, *rḥa'*. These mills 412
are made by the Rwala women, who hew two pieces of basalt 404
or lava into shape, hollow out an aperture, provide them with an iron axle, *ḳalb*, and make a wooden handle, *hâdi*, the mill now being completed. If they wish to use it for grinding, they spread a piece of leather or closely woven stuff, *ṯfâl*, on the ground, put the mill on it, pick up the grains in the left hand, shake them into the aperture in the upper stone, *al-fowḳa*, and the flour falls into the lower one, *at-taḥta*, and upon the outspread rug, *jiḳa' 'ala-ṯ-ṯfâl*. While grinding they sing simple songs such as:

[415]



[533]

FIG. 23—A leather bucket, *delw* (see p. 72).

"As the mill handle turns (and yet does not leave the lower stone, would that this were so among people!) may each woman possess her beloved; *'ûd ar-raḥa mâ dîrah killen tâḫoḏ 'ašîrah.*" Or:

"Today I am grieved, but the servant of the Bountiful is (appointed by him as) our guardian; *al-jowm âna wağ-'âna 'abd al-kerîm mwaṣṣâna.*"

They never grind for the purpose of storing up supplies; 251
at the most they grind enough to leave something over for 261
bread to be offered to guests for breakfast on the morrow.

If they wish to bake bread, they shake the flour on a 252
ṣaḥn-pan (or *'elbe*), salt it, add water, and knead it into a dough in a *muḫmar*. This they mix into a large loaf, take it out of the *muḫmar*, place it on a piece of leather or on a cloak, turn the *muḫmar* or *ṣaḥn* over, pull off a piece of the dough, and from it knead a large thin cake, *teṭaḥḥen*, on the *ṣaḥn*. When it has covered the whole of the *ṣaḥn*, a woman seizes it in both hands and, throwing it up in the air, draws it out more and more, till sometimes it is as thin as paper, *tenassef tansif*. The ready-made cake she places on a *minsâf*. Before this she takes a deep bulging sheet of iron, *sâğ*, about

252 60 centimeters in diameter, turns it over on three stones above a fire, with a quick movement lays the cake on the convex side, and takes care that it does not burn. A cake of this kind is called *raṛîf*; if it is as thin as paper it is called *rahîf*; and if it is thick, *ǧerîm*.

For breakfast they sometimes prepare a thin batter for the guests, and this is poured into the concave side of the *sâǧ* and baked. This bread, called *maṣli*, when fresh tastes almost like our pancakes.

If bread is to be baked quickly, they knead one large cake from the dough, place it on the hot ashes, cover it with them, and light another fire above the ashes. It is turned once or twice and called *ǧamrijje*.

262 252 Leavened bread is eaten only in the cold season. They prepare the loaf in the evening, add a piece of yeast, *ḫâmer*, to the dough, and bake the bread in the morning. The Rwala prefer unleavened bread, *faṭîr*. They like to have the bread always fresh, *ǧedîd*. Bread of yesterday's baking, *bâjet*, must not be given to guests.

In the season of abundance, *rabî‘*, they do not bake bread at all, and at other times seldom and usually only for guests. In two-thirds of the tents bread is not baked all the year round, and many of the women taste it only once or twice throughout their lives. They have an expression of praise: "This is the tent of bread; here bread is baked. So and So is very rich and bountiful; he has bread, he is the master of bread, *râ‘i-l-ḫubez*."

In addition to milk the Rwala live mostly on *‘ejš*. This is boiled from crushed wheat or wheat pounded in a mill. Among the chiefs the wheat is ground into groats, *ǧerîš*. On the crushed or ground wheat water is poured, salt is added, and it is boiled into a thick paste. If they have enough *leben*, the women pour it upon the *‘ejš*, *tebajjeẓ al-‘ejš*, making *bejâẓa*. *‘Ejš* is prepared almost daily for supper. What is left over is served for next day's luncheon and eaten cold, *berîde*.

[484 251] If the Rwala are proceeding on a short journey and know that they will find no tents for two or three days, they roast a little wheat on the *sâǧ*, shake it into a leather sack, and feed on it. This is called *ḳamîsa*. As the old men do not have good teeth, instead of roasted wheat grain they take a couple of handfuls of flour and eat this without any preparation. They call it *lehme*.

Instead of wheat the poorer of the Rwala obtain white 262
sorghum, *ḏera' bêẓa'*, which costs half as much and can be 511
used in exactly the same way as wheat. From it they bake
bread called *ṭurmuḏ*, boil *'ejš* known as *raẓîẓa*, roast the grains
to *ḥamîsa*, and eat the plain flour as *lehme*.

[342]

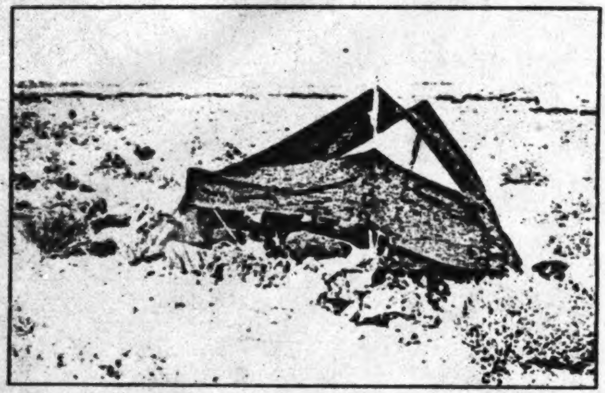


FIG. 24—A small tent, *ṭuzz* (see p. 72).

Semḥne or *sebîb* is the seed of the different varieties of 262
semḥ plant. It takes the place of both wheat and *ḏera'*, and
from it food can be prepared in exactly the same way as
from these. Those who have no other food and neither taste
the seed of the *ad-da'â'* variety of *semḥ* nor eat the *al-ḥawwa'* 261
herb, even though they may be tormented by hunger, are 827
generally regarded as being hardy; *hwa walad mâ ḏâḳ ad-da'â' w-lâ akal al-ḥawwa' jôm ǧâ'*.

LOCUSTS, DATES, SALT, WATER, EDIBLE PLANTS

For the poorer Rwala locusts, *ǧerâd*, are an important 262
article of diet. The large green varieties often cover shrubs
by the myriad and do not move till the dew has evaporated. 222
The Rwala women come and throw handfuls of locusts into 251
large bags, tie them up, dig a narrow, deep trench, *bûra*, and
make a fire in it. When the bottom of the trench is covered
with glowing ashes they shake the locusts into it, shouting:
"Father of roasting, roast them! *jâ-ba-l-ḥmes eḥemseh*." The
dead locusts are dried in the sun and either ground immediately

262 to powder, or strung on long threads, or scooped by hand
222 into leather bags. The locusts taste like the tails of crayfish.
They are eaten either without any preparation, *neǧdân*, or
*251 food is prepared from them as from wheat.

In addition to bread, *'ejš*, and locusts the Rwala eat the
262 following:

252 *'aṣîde*, a gruel made of milk and some flour,

bečîle, a paste made from dates and flour,

basîse, a thin paste for young children, made of grape honey (*debs*) and wheat flour,

madrûse, a thin paste made of dates, boiled wheat, and butter,

maṭbûḫa, dates boiled in butter,

ḫmej'a, bread boiled in milk and covered with camel's suet.

Burṛul, husked wheat, and *ruzz*, rice, are very seldom found with the common Rwala.

317 The Rwala buy salt in the settlements of the Sirḥân
depression. It is obtained in especially large quantities in the
environs of Čâf and Eṯra. The settlers run the salt water
into shallow pools, collect, *jezabberûn*, the salt left after evaporation
into baskets made of palm fibers, *zebîl*, and shake
it out in heaps, *ḥawâṣel*. They measure it like corn and sell
[435] it. A single camel load (about 150 kilograms) costs a quarter
or half a *meǧîdijje*, according to quality, in addition to the
tax for the chief. The best varieties of salt are those called
'ažîž and *eṯrâwi*. Varieties of an inferior quality are known
as *sabḫâwi*, which is obtained from the dried-up swamps, and
ṯḫejni, or ground rock salt, of which there is an abundance
in several regions.

271 For the preparation of food women require water, which they fetch themselves if a well is near, but which is brought by the herdsmen from wells at a great distance. Water is never wasted, and the Rwala look after it carefully, especially when they are on the march. On war expeditions or during raids the commander sees that each one obtains an equal amount of water. At sunset he picks up a pebble, places it in a wooden *žedaḥ*, and pours water on it until it is immersed. This is each man's share, *mekṣâd az-zelema*. If hard pressed the Rwala kill the fattest camel, cut out the paunch, *čarš*, place it on a cloak, and squeeze the liquid from it into a leather bag, allowing it to cool and settle. They either drink it or, if it is too thick, they suck it into their throats through

the nostrils. My guide, Mindîl al-Ḳaṭ‘i, had drunk such water 271
on eight occasions and there is nobody among the Rwala who has not tasted it at least once.

Things are more serious with those traveling on foot who have no camel to kill. Thus there were four men from the Bnejje kin of the Rwala, who were driven off during a raid. They lost their camels and their weapons and escaped with their bare lives. One of them tied a small bag, *šakwa*, beneath his shirt, in which there were about three liters of water. They made their way home through the desert, living on various herbs and always drinking a little water after sunset. On the third day they had about a quarter of a liter left. They were all thirsty and yet each one urged the other to drink, but none would drink because there was not enough water for all. At last they decided to pour it away. They sipped the dew and went for two days without water. It was in the season of *as-smâk* (March and early April). After two days they could go no farther. By the will of Allâh some Ṣlejb ṣaw them, brought them liquid butter, poured it into their mouths, and when they could swallow it gave them also water, thus saving their lives. In the seasons of *aṣ-ṣferi* and *aš-šta’* (October 1 to February 20) a man can go without water for as long as three days, but in the midsummer, *al-ḳêẓ*, only for one day and one night, or at the most for two nights and one day. On the second day his throat becomes parched and he dies.

The Rwala know very well which plants can be eaten. 262
Often after an unsuccessful raid they wander on foot through
the desert and live only on various herbs. They are most 222
fond of eating the dark-red ripened fruit, *ṭel‘*, of the thorny *mṣa‘* shrub. These are very sweet and have a bitter aftertaste. The Rwala collect them and boil them into a thick syrup. From the wood of the tall *rimṯ* shrub there flows out in summer a sweet juice, which they likewise collect. *Ḳẓâma*, the ripe fruit of the *buṭum* tree, they pluck, dry, grind, and mix with wheat flour. They also extract oil from this fruit. They eat the raw stalks or tuberous growths of the following plants: *baḫatri, bṣejjel, ṭummejr, ǧirǧîr, ḥârra’, ḥumbejẓ* (or *ḥammejẓ*), *ḥamṣîṣ, ḥawwa’, ḏa‘lûḳ, rubaḥla, rešâd, roṛejla, ummu rwejs, šaḥḥûm, ṭîṭa, ẓorrêṭ an-na‘âm, ḳurrêṣ, karrâṯ ksejbre, lubbêna, laḥjat at-tejs, mša‘*.

The following are baked: *zebb aḏ-ḏîḫ, ṭarṭûṯ,* and *mḥarût*.

MEATS

262 231 Meat is not a usual food but a luxury, like bread. The Rwala eat hardly any other meat than camel's flesh. If they wish to slaughter a camel, they make it kneel down, *jenawweḫûnaha*, tie all its legs, press its head to the ground, and the butcher shouts: "Lay its head on one side! *rudd râsha.*" He then thrusts a sharp dagger into its throat, *manḥar*, and cuts it through to the right and left. The camel trembles and makes a gurgling noise, *tirtaʿed*, and the blood flows either into a vessel or upon the ground. The Bedouins cut off the tail of the slaughtered camel, cut through the skin on its back from the roots of the tail across the hump as far as the nape, *ṛâreb*, and then flay it, *jasleḫûnaha*. When the skin has been removed, they cut off the front legs, then the neck and the hind legs, and open the belly. The only things which are thrown away are the contents of the stomach and the intestines, *farṯ*, all the rest being cleansed and made use of. Pieces of the flesh of the slaughtered camel are sent as gifts to close friends and acquaintances. The most tasty parts are the flesh from the *ṣerâjed*, or two sides near the hump, and from the *rijâši*, or between the hump and the tail. The flesh of the forelegs is also very tasty; likewise that of the *mnêḥer*, or two sides of the throat where it joins the breast. From the chiefs the slaves and the blacksmiths always receive the flesh either from one of the hind legs or from the ribs, and the head with the throat.

252. The flesh is either boiled or baked. For boiling, *ṭabḫ*, the flesh, together with the bones, is hacked into small pieces, thrown into a kettle, covered with water, salted, and placed on three stones above the fire. When it has boiled, the mistress of the tent gives the order: "Take out the meat! *onẓow al-laḥm.*" They take out the separate pieces with a large wooden spoon, *meḫšâḳa* or *miswâṭ*, place them on a *ḳarwa* or *ṣaḥn* covered with *ʿejš*, boiled wheat, let them cool a little, pour on them a thick gravy, *ṣafja*, skimmed from the top, and carry them to the guests, *jeḳalleṭûneh*. The rest of the gravy, *mraḳa*, they mix with *ʿejš* for household use or for the less esteemed guests.

Mišwi is the name given to the salted meat baked either on a bulging iron sheet, *sâǧ*, on a slab, or else in red-hot ashes.

Habîṭ is meat roasted in fat and served on bread.

Sahr is a piece of camel's fat spitted on a small stick and roasted on the fire. 252

Camel's fat is known as *šaḥm*; cut up and boiled into suet it is known as *maḫlû‘* or *widač*. In the kettle in which the fat is thus rendered a sediment called *ḫalî‘*, something like swards, remains on the bottom. The *widač* is poured into a leather bag, *ẓarf* (or *naḥw*), and kept for as long as three years. In the hot season the Rwala prefer it to butter because [752] it is cool. Nobody sells camel's suet, except perhaps a very stingy person. *Widač* is a good remedy for boils and suppurating wounds.

The best meat is obtained from a fat she-camel, *‘adla*, between four and ten years old. The flesh of an older she-camel, especially a lean one, *helîme*, cannot be properly boiled. It always remains tough and has no taste. The flesh of young 262 camels less than three months old, *ḥwâr*, has a bad effect on 825 the stomach.

The Rwala also feed on blood. Only a bird's heart they throw away for fear of becoming as timid as the bird. "He has a bird's heart, *ḳalbeh ḳalb aṭ-ṭejr*," means: "He is easily frightened."

MEALS

Members of the family of the tent owner take their meals 264 in the women's compartment. Food for guests is carried into 574 the men's compartment, where sometimes their host sups with them together with his eldest son.

When supper is ready, the host gives the order: "Pour water for the men so that they can wash! *ṛasselû ‘a-r-reǧâl.*" A slave, a son, or a younger relative takes a *žedaḥ*, wooden vessel, with water, goes from man to man, and pours a few drops upon the contracted fingers of the right hand. If the master is waiting with his acquaintances for supper, he calls to his son, his daughter, or to a male or female slave: "Give us supper! *ḳalleṭ lena-l-‘aša.*" The person who brings the meal places it before him, saying: "Here is the supper, *hâhi-l-‘aša.*" If an esteemed guest is present, the host himself goes to fetch the supper, accompanies the sons or the slaves carrying the *ṣaḥn*, and places it either in front of the most esteemed guest or at the side of the fireplace. The host calls by name those who are to take supper first, *tafwît*. The person thus invited rises, goes to

264 574 the dish, kneels on his left knee, sits on the left heel, extends his right sleeve, *jefasser ʿan ad̲-d̲râʿ*, and waits for the host's invitation: "Call on (God's name)! May Allâh preserve your life! *sammû allâh jeḥajjîkom.*" With the words "In the name

[492]

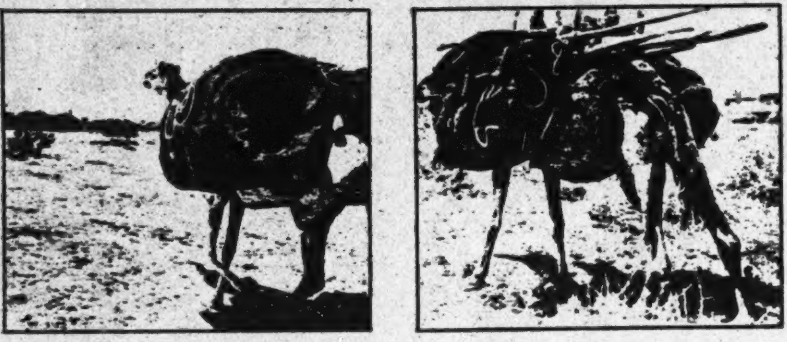


Fig. 25 Fig. 26

Figs. 25, 26—Pack camels, *al-maẓhûr*, on the march, carrying rolled-up tents and poles (see p. 76).

of Allâh" each one catches hold of the dish, rolls small pellets of *ʿejš* or bread, throws one after another into his mouth, and swallows them without chewing. If there is a pile of meat in the middle of the dish, each one tries as quickly as possible to make a trench in the *ʿejš* or bread till he reaches it. Nobody may clutch directly at the meat, as this is bad form. When the diner has worked his way underneath the heap, he may take whatever crumbles into his trench. A man who is esteemed must not gnaw the meat from the bone. He has to tear away the meat with the fingers of his right hand, without raising his hand from the dish. What he does not tear away he leaves on the bone, which he presses against the side of the hollow. Nobody is allowed to rise until all the men have finished eating supper from the same dish. Such a group of men having supper together is called *ḳalṭa.* When they have finished eating, they say: "May Allâh requite the hosts for this! *ḫalaf allâh ʿala-l-maʿâzib.*" The host replies: "Health and good digestion! *ṣaḥḥa w-ʿâfije.*" Each one licks the fingers of his right hand, *jilḥas îdeh* (or *jedeh*), and goes to the side wall of the tent, against which he rubs one finger after the other, *jimḥaš jedeh,* and cleans his teeth, *jinḳaš*

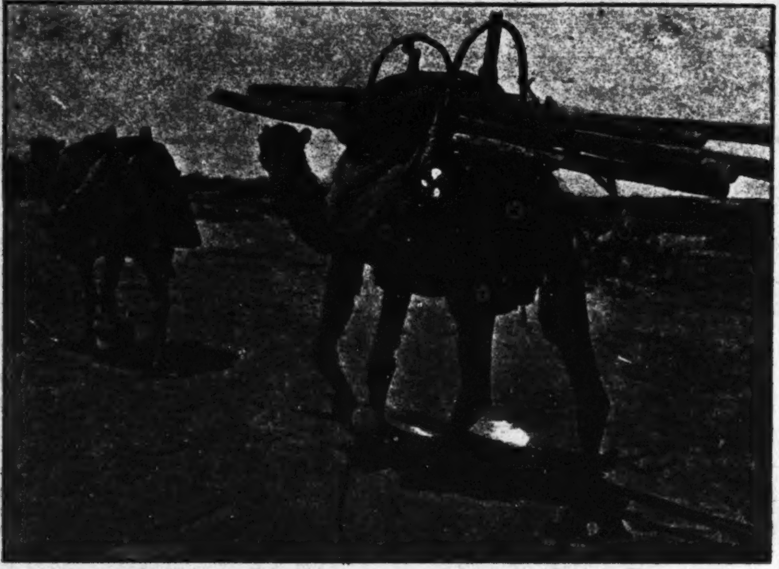


Fig. 27

Fig. 28

Fig. 27—Pack camels, *al-maṣhûr*, on the march; a camel carrying a *ǵindib* saddle and tent poles (see p. 76).

Fig. 28—Pack camels, *al-maṣhûr*, on the march (see p. 76).

264 *snûneh.* The host then arranges a second group, *ḳalṭat al*
wasṭa, and, when this one has eaten, he adds more food; i
574 by now the meat is gone, he mixes the *'ejš* with *mraḳa* grav
and calls on a third group, known as *al-ḳalṭat al-mḥelijje*
What is left over, *ṛarîme*, is received by the poor childre
who stand round the tent.

To an unsatisfied eater they say: "Thou hast gnawed th
head of a camel, the head of a wether, and a hare togethe
with its head; thou hast eaten a canful of paste made o
dates and flour, and still thou sayest that thou hast no
supped; *râs w-rwejs w-arnab râseh beh w-žedaḥ bečile w-tḳû*
mâ ta'aššejt."

COFFEE AND ITS PREPARATION

252 All food is prepared in the camp by the women in thei
compartment. In the men's compartment coffee only is made
372 At the command: "Blow up the fire and prepare coffee, *šibb an*
nâr w-sawwi-l-ḳahwa," a slave, the son, the wife, the daughte
or sometimes even the tent owner himself, strikes the spar
lays the smoldering tinder into a piece of dry *šîḥ*, whirls i
round above his head until it bursts into flame, lays it unde
the fuel on the fireplace, and blows upon it until this als
272 catches fire. Then the coffee maker lays beside the fireplac
long coal tongs, *milḳâṭ*, and takes the coffeepots (Fig. 32
415 from a circular basket woven of straw or palm leaves.

The coffeepots are generally four in number. The larges
one is called *maṭbâḫa* or *kumkum*. Into it the grounds fro
which coffee has been decocted are emptied for several day
A slave pours water on them and places the pot by the fir
The other three pots he rinses out, *ješarreb*, pours the co
tents into the largest one, polishes them with a duster mad
of camel's hair, and sets them on the right-hand side of th
fireplace, where there already stands a copper water jug, *beri*
as well as a *žedaḥ*, or cylindrical wooden vessel measuring abou
20 centimeters in diameter and 6 centimeters in height and wit
a narrow edge. From the *žedaḥ* water is offered for drinkin

From a leather pouch, *ṣifen*, or from a small leathe
canister, *ḳarf* (pl., *ḳarâf*), the mistress of the tent takes
handful of coffee, *benn*, a slave puts it on a shallow iro
pan with a long handle, upon which the coffee is roaste
miḥmâse, and holds it above the fire, continually stirring th

beans with an iron spoon fastened to the handle by means 272
of a long copper chain, *id al-miḥmâse.* As soon as the coffee 415
begins to turn brown, *aškarrat,* he lifts the plate from time to time, shakes it until the beans jump about, blows on and continues roasting them. When all the beans have acquired a dark-brown color, he shakes them out upon a wooden dish, *mibrâda,* which is also provided with a long handle, in order that they may cool off, *jebarredha.* Meanwhile he takes the second smaller pot, pours boiling water into it from the first one, and sets it by the fire. He wipes a wooden mortar, *mihbâš* (or *niǧr*), decorated with carvings, shakes, *jekubb,* into it the cold beans freed from their husks, picks up with his right hand or with both hands a long wooden pestle, *jad* (or *mehwân*), and, holding the mortar between his knees, pounds the coffee with measured and dignified strokes. After every five or six blows upon the beans he knocks the edge of the pestle against the sides of the mortar in order to get rid of the coffee clinging to it. The noise made by the mortar and pestle, *ḥess al-* [151]
mihbâš, is heard everywhere in the vicinity, and the people give their opinion as to whether these sounds are regular and
artistic or not. The pounding of coffee is an art, and musical [533]
ability is judged according to the way in which it is done.

The coffee when ground to a fine powder is shaken out, 272
jelažžemha, by a slave into his right hand or straight into the second pot, in which the fresh coffee is boiled. This pot is called *maṣfa'* (or *ṛalâje*). The slave takes the rag with which he has wiped the vessel, places it on the handle of the pot, and holds it above the fire, continually moving it farther away or nearer in order that the coffee may not boil over. When the coffee is thoroughly boiled, *ṭbaḫat,* he places the pot at some little distance from the fire in order that the
coffee may settle. He then puts into the mortar a few grains [263]
of the fragrant spice known as cardamom and a pinch of saffron, beats them up, shakes them out into the third pot, which has been cleaned and warmed, and pours into it the boiled coffee from the second pot. The third pot, in which the coffee is boiled with the ground spices, is called *mabhâra.* From a circular box of wood, *ḳawṭi,* or copper, *ḳafaṣ,* the slave takes out small cups of solid stoneware, *fanâǧîl,* pours a little water into each one, rubs them with his thumb on a piece of rag, and puts them on a copper platter called *ṣinijje.* When the spice-flavored coffee has boiled he empties a part of it into the fourth

272 and smallest pot, known as *delle*, and pours from it a few drops of coffee into a cup, which he empties out on the ground as a sacrifice for Šâḏri, the first one to boil coffee. Then he again pours a little coffee in the cup, shakes it round to see its color, takes a sip, smacks his lips, and savors the coffee to find out how it tastes. Having gulped it down, he takes in his left hand from four to six cups, inserting one into the other, seizes the handle of the *delle* pot with his right hand, and from above pours into the cups a stream of coffee as delicate as a spider's thread. As soon as the bottom of the cup is covered, he hands it to the foremost guest. The latter takes it in his right hand, licks it, smacks his lips, and slowly drinks; it is not becoming to drink all of one's coffee at one gulp. Meanwhile the slave pours out for the rest. When the first guest has finished drinking, the slave pours out for him again, *jedîr ʽa-r-reğâl.* The fourth helping the guest must decline with the word *ḥâğe,* even though he would like to drink more. After an interval, however, he may resume drinking.

Poems Relating to Coffee

272
539' Many of the Rwala, both men and women, are very fond of coffee and describe its preparation and taste in numerous poems. Prince an-Nûri eben Šaʽlân composed a poem which he himself recited to me, as follows:

1. *Ḳum saw finğâlen ʽala-l-kejf jâ ʽîd*
bedlâl jišdenn al-bṭûṭ al-ehdâfi
2. *eḥmes w-zajjenha ʽala kill mâ-rîd*
w-estaden mâ južʽed min an-nâs ṛâfi
3. *niğren ʽala ḥesseh jeğûn al-melâbîd*
ahl as-salâm w-ḳawwakom w-al-ʽawâfi
4. *w-bhârha tisʽa min al-hejl w-tzîd*
bez-zaʽfarân mrawwaḳa jâ-s-snâfi
5. *bṣînijjeten ṯumma derha lel-ağâwîd*
w-ʽoddah ʽa-lli jeṯni ḫlâf al-mežâfi
6. *alli jrawwi ḥarbeteh bel-meṭârîd*
leʽujûn min ḳerneh ʽala-l-meten ẓâfi
7. *bint aš-šujûḫ muḫaẓẓebîn al-bwâlîd*
ḥarîbhom lowhom baʽîden jiḫâfi
8. *w-en derhem aṣ-ṣâbûr mâ min taṣâdîd*
čam ḥâčemen ḫallow ʽaẓâmeh talâfi

9. *mirkâżehom jišba' bâh an-nisr w-ad-dîb* 272
w-jišba' bâh żab'an min al-ǧû' hâfi 539
10. *w-eṭni 'ala-lli w-en lafow leh ma'âwid*
rîf an-nišâma w-ar-rčâb al-ehǧâfi
11. *jażhak heǧâǧeh low lafow al-aǧâwid*
lâ jâ ba'ad ḫaṭw al-čedûb al-ehlâfi.

1. Arise, prepare a cup of coffee as I would have it, O 'Îd!
In pots like to black and fattened geese.
2. Roast and adorn it even as I desire
And let the mortar approach, which awakens the drowsy people,
3. At whose sound they will come who are idling at home,
The people who say: "Peace! may He strengthen you, and greeting!"
4. Spice it with nine grains of cardamom and add
Saffron. When it has settled in beautiful cups
5. On a decorated plate, then give it to the heroes,
And return with it unto him who is a shield to the fugitive,
6. He who drenches his spear in battles
For the eyes of her whose tresses reach below her waist,
7. The daughter of chiefs, who stain their steel weapons,
Whom their adversaries fear, even though they tarry afar off,
8. And of them none looks around again, if they set off at a trot on their camels;
Of so many leaders do the bones decay through their deeds!
9. If they set off at a gallop, they sate the eagle and the wolf,
And even the hyena which roves about in hunger.
10. Pour out once more for him who, if there come to him, returning from a raid,
The flower of youth with camels thin and worn,
11. Moves yet his brows with mirth, especially if heroes arrive,
(He who acts quite otherwise than) some feigning liar;
Oh, may he be afar off.

Verse 1. *Saw*, for *sawwi*; *sawwi-l-ḳhawa*, means "prepare coffee." The pots in which the coffee is boiled have a very pronounced bulge in the lower half, where they are almost circular, and as they are always blackened they resemble black wild geese, which are usually fat. 2. *Zajjenha*, adorn it; this is done when the roasted coffee is blown upon to free it from the loosened husks. 3. The noise of the mortar disturbs sleepers [415]

2: Musil S-4,5 (no date) 1928 MD4 Rwala MD4

272 539* and calls together the idlers from all sides to utter their greetings and to reply to greetings, only in order that as soon as possible they may gain the favor of those present. 4. Nine grains of cardamom are ground together with a pinch of

[492]

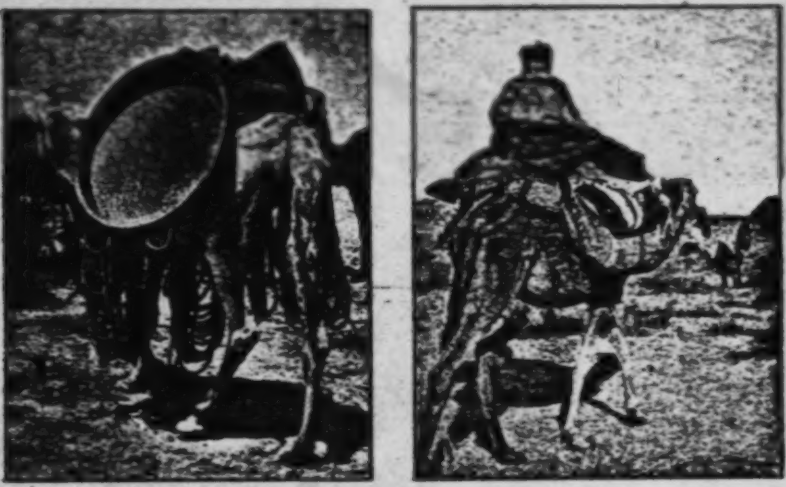


FIG. 29

FIG. 30

FIGS. 29, 30—Pack camels, *al-maẓhâr*, on the march (see p. 76).

saffron and mixed with the boiled coffee. The *hejl*, cardamom, gives the coffee a peculiar bitter taste, and the saffron makes it yellow in color. The coffee, when it has been allowed to stand and has been strained off, *mrawwaḳa*, is poured into beautiful cups, *as-enâfi*. *Har-raǧǧâl enâfi* means "this man is handsome, perfect." 5. *Ṣînijje* is the name of the shallow decorated metal dish upon which the cups are placed; such dishes were originally brought from China and hence were known as *ṣîni*. *'Oddah* for *'odah* (or *'odha*). He who protects the fugitives is to receive an additional drink of coffee. *Aḳfow* means "made their escape, retreated." 6. *Trâd* is the term for actual warfare. In the midst of the most dangerous and fierce fighting the girls encourage the warriors with words and gestures. With loosened hair and bared breasts they dash on she-camels where the danger is greatest, shout to their lovers and friends, remind the former of favors received, and threaten to desert to the enemy should they be disappointed

[415]

726 539

2: Musil 5-4,5 (no date) 1928 MD4 Rwala MD4

by their own people. 8. *Ṣâbûr* are the camel riders who during the raid ward off the attacks of the owners of the captured herds. 9. *Mirkâpahom* signifies the galloping of the horse riders who from ambush attack the enemy engaged with the *ṣâbûr*. 10. Most of the coffee is to go to the owner of the tent, who entertains the warriors returning from a raid, *ma'âwid* (or *menâčif*), with genuine unaffected kindness. For whether the raid has been successful or not, on the return from it all are hungry, riders as well as animals, because as a rule every raid lasts much longer than was planned. 11. *Al-čeḏâb al-ehlâfi* is the term applied to a man who pretends to rejoice at some news, while in reality he is seething with wrath. It is used of the host who embraces and kisses the guest, but does not give enough to eat either to the guest or to his animals.

726
539x

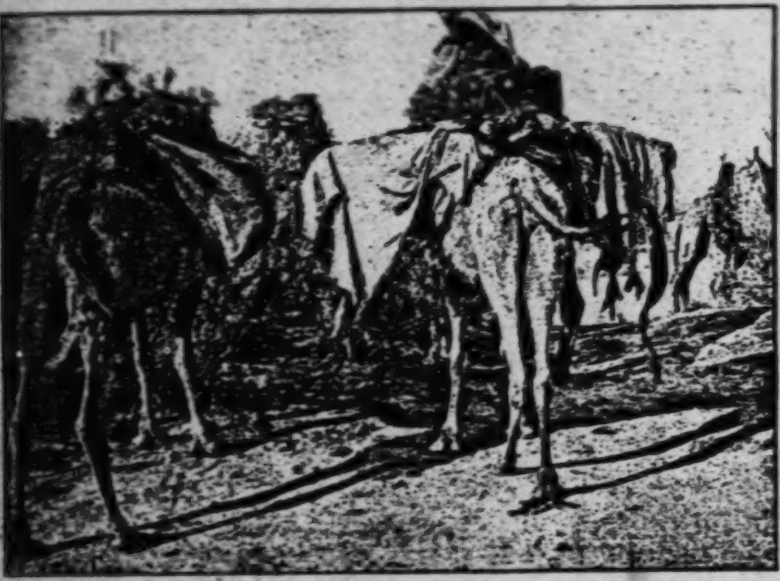


Fig. 31—Pack camels, *al-maḥûr*, on the march (see p. 76).

[152]
272
539x

1. *Kum saw mâ jeǵmed 'ala-ṣ-ṣîn jâ ḍijâb*
   ḳedlâl jeḳdem al-bṭûṭ al-mahâdîb
2. *w-eḥmes elja min al-'araḳ fowḳha ḏâb*
   w-estaden mâ jeǵǵeb 'alejk al-ǵerârîb

272
539ˣ

3. *niǧrem jilâli min al-ṛaṭa dûm behaâb*
jeǩi 'ala dubb ad-dahr w-al-mawâǧib
4. *jâ teḳel taṭla' čaffat aṣ-ṣîn beḫṣâb*
waraen ṣobaṛ bedfûf bîṣ ar-ra'âbîb
5. *w-ṣubbah limin ḳâd an-niǧâma lil-aǧnâb*
bemafraseh jišba' beh an-nisr w-ad-ḏîb
6. *w-eṯnah 'ala-lli low lefa'-s-zemel ṣabṣâb*
jarḫaṣ be'omreh 'end zeml ar-ra'âbîb
7. *w-ǧezzah 'ala-lli low lafow leh 'ala rôâb*
telḳa bejteh miṯl ǧezr al-ḳaṣâṣîb
8. *w-bâḳi-l-mela eṭbeḫ leh al-wafel low šâb*
raṣṣâṣ al-meǧles ḥamîr al-meṣâ'îb
9. *alli nhâr al-kown jifza' bemṣlâb*
kbârîn al-anfos sâheǧîn al-mwâǧîb.

1. Rise, prepare coffee which stains the cups, O Ḏijâb!
In pots resembling black, fat-backed geese,
2. And roast it till the sweat on the beans evaporates,
And take that which will summon the drinkers,
3. The mortar shining with wrath from unceasing blows,
And bowing as bidden by custom and duty.
4. Oh! thou might'st say it paints the inside of the cup with a yellow
Color, like that which dyes the lips of fair beauties.
5. Pour it for him who led the youths abroad
To the place of attack, where vulture and wolf glut themselves.
6. And pour it again for him who, when clouds of dust envelop the laden camels,
Risks his life for the camels which bear the slender beauties.
7. And give more to him in whose tent the camel riders
Will find animals slaughtered as at a butcher's.
8. For the others visiting thee warm up the coffee grounds, even if they be gray,
For they are but people crowding into rooms for men, like donkeys heeding only the short sticks,
9. People who on the day of battle hasten to help with stakes for stirring the fire,
Braggarts, neglecters of duty.

This poem was composed by Hâjes eben Meǧlâd and recited to me by the negro Ḥmâr abu 'Awwâd.

Verse 1. *Mâ jeğmed* means "that which adheres (sticks) and colors." The Bedouins prefer coffee which leaves dark-yellow stains on the white cups. The wild geese are called *mahâdîb* from their fat bulging backs. 2. The roasting is finished when the fine drops resembling sweat disappear from the coffee beans. 3. Through prolonged use the inside of the mortar becomes very shiny, as does the spot outside pressed by the knees of the person working the pestle. *Jeʿri*, the mortar bows because the beater inclines it from side to side when shaking off the coffee that sticks to its sides. *Dubb ad-dahr* means "as is the custom, life long." 4. *Ǧaffat aṣ-ṣîn* is the inside of a porcelain cup, *wars* (or *kurkub*) the plant from which the yellow dye is made. *Šfûf* was explained to me as lips, but it can also mean the stuff for a dress. 5. The first cup should go to the *ʿaḳîd*, or leader of the troop. *Mafras* signifies the spot where the enemy's horses were repulsed when trying to free the captured herds. 6. *Ẓabṣâb* is the term applied to the warriors mounted on horses. If the enemy attack a migrating tribe they are opposed by the *salaf*, a troop of horsemen who attempt to drive them from the camels which carry the tents, household goods, supplies, and women and children. If the enemy is numerically stronger, the troop opposing them may soon be scattered, in which case only the bravest will persist in defending the camels of the different families. 7. The owner of the tent, who sets meat before the hungry fighters on their return from a raid, is entitled to the most coffee. 8. *Weʿel* is the twice-boiled coffee, which not only leaves no dark-yellow stains on the white porcelain but is almost wholly gray, *šâb*. It is good enough for such visitors, *mela*, as press, *raṣṣâṣe*, into the men's compartment. Although they see that they are depriving the more esteemed guests and the tired fighters of their places, and that the host looks at them with an unfriendly eye, yet they do not leave the tent. At last the short stick, *mišʿâb*, such as is used for urging on and driving away the donkeys, must be applied to them. 9. If the alarm cry is sounded, a true Bedouin instantly arms himself with his best weapon and runs to help, *fâzaʿ*, his attacked countrymen, but a scamp of the sort just described will only snatch up a thick stake used for poking the fire, *miḥâš*, thinking he can scare the enemy with that. *Sâheğîn* (or *târedîn*) *al-mawâğîb* are those who are unmindful of their duties towards their clan and tribe and are conceited braggarts, *ḳbârin al-ʿanâs*.

27a
539x
[386]
[726]
[574]
[703]

272
539x

1. *Bâḥ al-'aza' jâ-dîb ḳum denn-al-awrâḳ*
ḳurṭâṣ šâmi ṣâfijen teḳel ṛarnûḳ
2. *w-hâtû dwât al-ḥeber w-ednû lena sâḳ*
'ûd al-jarâ' bšaḏrat al-mûs mašlûḳ
3. *ekteb min al-abjât jâ-dîb mâ lâḳ*
mâ dâm ḳufl al-ḳalb jâ-dîb mafhûḳ
4. *žîlen čema-d-dabwa' elja sîž w-ensâḳ*
ma' ṣaḥṣaḥen 'ânaḳ šefa' kill ṭârûḳ
5. *jâ mâ liḳalben kill mâ-ltamm bel-ašfâḳ*
min 'âm al-awwal beh dawâčîč w-eḫfûḳ
6. *jiǧâhed ǧnûsen biswâmîḥ al-aṭrâḳ*
w-tekšef leh asrâren ketamhen biṣandûḳ
7. *elja ṭara li ṭârij al-ḥbâb w-eštâḳ*
ejẓa w-dakk bḫâṭri ṭârij aš-šûḳ
8. *dannejt leh min ṣâfi al-benn mâ lâḳ*
bel-čaff nâžiha 'an al-'aḏf min as-sûḳ
9. *eḥmes ṯalâṯen jâ nedîmi 'ala sâḳ*
rîḥah 'ala ǧamr al-ṛaẓa jifẓaḥ as-sûḳ
10. *ijjâk w-an-nijje w-bêlak w-al-ḥrâḳ*
eṣḥa tṣîr blâhjet al-ḥams maṭfûḳ
11. *elja-ṣfarr lownah ṭumm baššet bel-'arâḳ*
ḥamra' čema-l-jâḳût jiṭreb leha-l-mûḳ
12. *w-'aṭṭat brîhen fâḫren fâẓḥen fâḳ*
al-'ambar rîḥah bel-aswâḳ manšûḳ
13. *ṣubbah bniǧren jisma' kill mištâḳ*
râ'i-l-hawa jiṭreb elja tdižž beḫfûḳ
14. *w-laḳḳem bdelleten mowle'en čannaha-s-sâḳ*
šâmijjeten marbûbeten teḳel ṛarnûḳ
15. *ḫallah tefûḥ w-râ'i al-kêf muštâḳ*
w-elja ṭafaḥ bak ǧowharen ṣaḥḥ lah lûḳ
16. *aṣṛar ḳmûrah čazamardaǧ bel-aš'âḳ*
w-akbarhen aṭ-ṭâfeḥ 'ala ṣâfi al-mûḳ
17. *w-zellah 'ala waṣḥa beha ḫamst arnâḳ*
kêlen w-mismâren bel-asbâb masḥûḳ
18. *w-za'farân w-šmaṭri elja-nsâḳ*
rîḥah ma' al-'ambar 'ala-ṭ-ṭâḳ maṭbûḳ
19. *elja ḫtalaṭ hâḏa bhâḏa betîfâḳ*
ṣubbah čefâk al-'awḳ 'an kill maḫlûḳ
20. *bifinǧâl ṣîni teṛtaṣi 'anmeh al-arnâḳ*
jâṣi bkursijjen ḥadânen al-ma'šûḳ
21. *en enfalaḳ min* [illegible] *teḳel šebrâḳ*
aw damm ḳalben w-en meza' minnah ma'lûḳ

272
539ˣ

22. *ẓajjah ‘ala-l-finǧâl jiṣbor elja râḳ*
alli tṣawwer bil-ḥamâme ‘ala-ṭ-ṭûḳ
23. *w-elja ḥaṣal mâ ḳilt ‘endi bel-ašfâḳ*
ṛerwen temezz ešfâh w-al-‘onḳ mafhûḳ
24. *ṛerwen ja‘ûl bḥebbeteh kill mâ lâḳ*
ḫaddeh ẓaḥâḥ al-bedr low bân beš‘ûḳ
25. *čenn al-‘araḳ min waǧneteh ḥossen arnâḳ*
naṯren ‘ala ṣafḥât al-awrâḳ maršûḳ
26. *w-elja ẓaḥeč min mabsemeh bâržen ḥâḳ*
‘aǧlen rafîfen w-raṭṭeh al-ṛaraḳ beṭbûḳ
27. *jemši bridfen hâllen madmaǧ as-sâḳ*
jefṣel ḥeǧûlen hazzah aṯ-ṯoḳl min fûḳ
28. *w-allâḥ low jemši šeḳâḳen bel-aswâḳ*
min šowfeteh mâ jimṭaḫ al-ḫams maḫlûḳ
29. *mâr elja ḥaṣal lak ṣâḥebak w-ent muštâḳ*
oḳṭof ṯamar mâ lâḥ w-al-‘omr malḥûḳ
30. *minn aṣ-ṣâḥeb alli kill mâ žil bawwâḳ*
‘ajja jisažžîni min aḏ-ḏubbal al-fûḳ
31. *w-ḳalbi ma‘ ad-dellâl jeǧleb bel-aswâḳ*
‘âmên ‘enda sḫajjef al-waṣf mawsûḳ
32. *w-ṣalât rabbi ‘adad bârežen ḥâḳ*
‘ala-n-nebi al-hâšemi ḫijâr maḫlûḳ.

1. Grief descends upon me! Rise, O clerk! Pull out paper,
A sheet from Damascus, pure white as the crane,
2. And hither with the ink and the pen,
A stem of the reed split by the knife's edge.
3. Copy, O clerk! whatever verses are fitting —
As long as the lock of my heart, O clerk! is open —
4. Word (following after word), as when small locusts drive and are driven
And link the plain with the ridge of each enclosing slope.
5. Oh, how the heart loves best what it has stored up!
For a year past my heart has been filled with passionate unrest and suspicion.
6. Some thoughts it conquers by peaceful forgiveness,
But secrets also come out which it had locked up as in a strong box.
7. Whenever I think of the tokens of love, I yearn for them instantly,
And my bosom is tortured by the remembrance of my sweetheart.

272
539x

8. I will hand to him (the clerk) as many whole coffee beans as are needed
After I have taken from them the various impurities of the market.
9. Roast them three times, O comrade mine! on a pan with a long handle
Above red-hot coal of *raza*, till their fragrance reaches the market place.
10. Be sure that both thy mind and soul are in the stirring,
Be not disturbed, while roasting.
11. As soon as it becomes yellow and glistens with sweat
And is red like rubies, it will gladden the pupil of my eye,
12. And a pleasant all-pervading smell it will send forth, better than that
Of the amber, which can be smelled in the market place.
13. Pour the beans into the mortar, whose sound everyone will hear who longs for the coffee,
And the lover will grow cheerful if thou poundest with care.
14. Then pour a handful into a Damascene pot,
Which is like a well-shaped calf of the leg and shines white as a crane.
15. Let it be covered, as desired by him who likes his repose,
And when it is full of gem-like bubbles, then it has attained its full beauty.
16. The smallest of the bubbles resemble the emerald on a dagger grip,
While the largest would be like an eye flooded with tears.
17. Then pour it off to settle into a pot into which thou hast shredded five kinds of spice,
Cardamom with powdered cloves
18. And saffron with two kinds of Sumatra spice, in the right order.
Its fragrance blended with that of the amber will remain in the closed room.
19. When these are thoroughly mixed,
Pour it out — and Allâh keep all obstacles from thee while so doing! —
20. Into a china cup, in which the drops are reflected,
And which shines on the tray always set beside the coffee lover.

272
539*

21. When emptied, there will remain streaks like reddish fringes
Or like the blood from a heart from which the artery has been torn out;
22. Its color will cling to the cup after it has settled,
Just like the band painted around the dove's throat.
23. And if my wishes could be granted, I should like best
A pretty maid, who would press her lips to mine with bent neck,
24. A pretty maid, whose kiss would embolden all, as is fit.
Her face is like the moon's reflection shining on a golden dagger grip;
25. The pearls of sweat on her cheek bones are like drops
Scattered on sheets of the finest paper.
26. When she smiles, then from the place where she smiles a flash of lightning is seen,
Soon followed by a copious rain.
27. She walks with enchanting hips above firmly built calves;
The weight of her body moves the rings above her ankles;
28. And, by Allâh himself! when she walks, the whole market place is in an uproar,
And, while looking at her, no one can close his fingers tight.
29. But if thy sweetheart permits and thou desirest it,
Pluck the fruit as long as it entices, for life will soon be overtaken by death.
30. O sweetheart! thou who, as they all say, betrayest me,
Refusing to allay my thirst with thy incisors.
31. My heart — like something banded by the auctioneer in the market places —
Has dwelt for two years captive to her whom I have in few words described.
32. Oh! that my Lord's blessing may rest as many times as he sends out lightning
On the Hashemite Prophet, who is the highest of all created beings.

The honor of composing this poem belongs to Muhammad al-Ḳâẓi, who is said to have been a judge in the town of ʿAnejza. To me it was recited and explained by Prince an-Nûri's clerk, Ǵwâd. Its story is simple. The poet, two years

272 before, had fallen in love with a woman of extraordinary beauty, but for the last year he had been tortured by doubts 539^x as to her faithfulness. In order not to lose her, he would gladly forgive much, but again and again in the market places he has heard insinuations which have exasperated him anew, filling him with melancholy. During a moment of such mental agony, he ordered strong black coffee to be prepared for him in his house in the ʻAnejza market place and then dictated the poem to his clerk.

Verse 1. *Bâḥ al-ʻaza* (or *enkašef al-ʻaza*) means "melancholy has taken hold of me; grief is seen on the countenance [212] too." *Adîb* in the poetical language of the district of al-Ḳaṣîm, to which ʻAnejza belongs, is a man who can both read and write. [439] *Šâmi* is paper brought from Damascus. The commercial relations of ʻAnejza with Syria in general and with Damascus in particular always have been much brisker than with Irak and Bagdad. ʻAnejza, it should be known, is the center of the ʻAḳejl camel traders, who buy up camels all over Arabia, drive them through Syria to Egypt, sell them there, and on their return stop at Damascus, where they buy articles needed in inner Arabia and bring them home. 2. *Dwât al-* [212] *ḥeber* signifies drugs which mixed together and with water give ink; also an inkstand. In the towns of inner Arabia no fluid ink is sold. The inkstand is a small vessel made of either brass or tin and closed with a well fitting lid, into which a small piece of cotton-wool or camel's hair is placed and steeped in the prepared ink until soaked through. The clerk sits on his heels, holds the paper with his left hand, and writes with his right, dipping his pen in the inkstand almost constantly. His pens he cuts himself. Buying a few long reeds or sedges, he cuts off, when needed, a piece about ten to fifteen centimeters in length, shapes it with a sharp knife, *mûs*, into a pen, splits it, and tries it on his thumb nail, and the writing instrument, *sâḳ*, is ready. *Šaḏra* is also pronounced *šaṯra*, corresponding to *šafra*. 3. *Ḳufl mafhûḳ*. The door lock in inner [414] Arabia is more like a bolt than a lock. It is usually made of wood and both barred and unbarred with a wooden key. The iron lock and iron key are found only in mercantile booths and storehouses. *Mafhûḳ*, used when speaking of locks as well as bolts — and also of the throat — means, properly, "forced backwards or forwards." 4. *Dabwa'* are young locusts whose wings are just growing. They are so numerous at times

that they crawl in a long chain urging each other, *siž*, and 272
even riding one on another, *ensâḳ*. *Ṣaḥṣaḥ* is a plain shut in 539x
by the low yet steep slope of a *ṭaraḳ*, or long flat ridge. [133]
Šefaʻ is the flat top of such a ridge. The ascent from the
lower plain, *ṣaḥṣaḥ*, to this upper plain, *šefaʻ*, is quite difficult.
The *dabwaʼ* locusts appear sometimes in such enormous [136]
masses that they fill the space between the lower and upper
plains. 5. *Eltamm* (or *enǧamaʻ*), gathered together. *Bel-ašfâḳ*
— that is, what is dearest to and gladdens the heart most
of all — are the sweet memories of love; but the poet for
the last year has been tortured by unrest, *dawâčič*, and fears,
ḫfûḳ. *Enḫafaḳ*, to be scared, to be filled with suspicion. 6. *Al-aṭrâḳ*
are demonstrations of peace or friendship; *swâmîḥ* is
forgiveness. *Ṣandûḳ*, a wooden box, frequently lined with tin [415]
plates; in inner Arabia it takes the place of our burglar-proof
safe. There the poet had hidden many a secret unpleasant to
him, but the heart learns them notwithstanding. 8. To allay
his grief the poet took out from a wooden canister a few
coffee beans, picked out on his palm the impurities mixed
with them in the market, and then handed them to his companion,
nedîm. The coffee beans are exposed in the shops in [443]
open bags, into which apple cores, date stones, spices, and
the like often fall. Such admixtures are called *ʻaḏf*, a poetical
expression for filth. 9. While being roasted coffee should be 272
taken from the fire three times. In its preparation there is 252
nothing more important than the roasting. *Sâḳ* is the long
handle, much the worse for wear, of the pan used for roasting
coffee. In the towns this pan is very small, but its handle
is strong and ornamented. The poet sits in the room of his
house, and the coffee is roasted in the same room before him.
The coals of *ṛaẓa*, which, when ignited, give a strong heat [354]
almost without smoke, are kindled on a square earthenware
platter resembling a small trough. This hearth is either movable
or attached to the earthen floor. During the roasting the
window remains open so that the smell of the coffee can pass
out of the room. And because the poet's house stands in the
market place, the smell of roasted coffee is sensed in all the
shops around. In the towns of inner Arabia the market place [366]
consists of a narrow street. 18. When the roasted and pounded
coffee is being boiled, the burgher closes the window in order 272
to save all its fragrance, which, like the coffee itself, has a
narcotic effect on him. 19. The coffee is poured in from above,

272 and, as the cup is often as much as a meter below the pot, great dexterity is necessary in order not to spill a drop. But even the best pourer spills when jostled — whence the sayings: "*Čefâk al-ʻawḳ*, may Allâh save thee from an obstruction!" "*Čefâk aš-šerr*, may Allâh save thee from evil!" 20. *Arnâḳ* signifies anything that resembles a round grain, as, for instance, several kinds of spice, drops of water, etc. Instead of *ṣînijje* the poet uses the word *kursi*. 21. The coffee, very strong in itself, acquires through the addition of five different spices, as is the custom in the towns of inner Arabia, still more body and leaves on the cup a fine sediment, which the poet compares to red fringes, *šebrâḳ*, and to the blood of a heart, from which the main artery has been torn out, *maʻlûḳ*. 23. When he has drunk the strong coffee, he again [326] longs for his sweetheart, *ṛarw*. 24. *Šaʻûḳ* and (16) *ašʻâḳ* signify the grip of a sword or dagger, richly ornamented with gold and precious stones. In the larger towns of inner Arabia there are craftsmen, thorough artists in their work, who make to order such handles, often of wonderful beauty. 26. The ladylove laughs at one moment and cries the next. When she smiles her white teeth glisten. *Ḫâḳ* is the name for the quick flash of the lightning. 27. The calf of her leg [201] is well turned and firm. 28. The town dweller in inner Arabia stretches out his fingers when surprised. 30. Ǧwâd did not know whether to say *minn* or *min*, and was unable to explain what the word meant in this connection. *Ḏubbal* signifies the incisors, *min fowḳ*, of the upper row. 31. The poet's heart is agitated, as if the town crier or auctioneer had carried it about the market places, offering it for sale. *Mawsûḳ* has the same meaning as *maʼḫûḏ*, a captured or imprisoned one. The clerk Ǧwâd knew the Rwala dialect well and adapted himself to its pronunciation.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER VI

DRESS AND WEAPONS

THE BEARD AND HAIR; TATTOOING; BODY BELTS

The Rwala devote much attention to the body,[7] especially to the hair and beard. Almost everyone can shave and cut hair, and they render this service to one another, as they have no mirrors to shave by. Calling on his comrade with the words: "Shave me, *ḥassenni* (or *zajjenni*, or *eḥleḳni*)," a Rwejli sits down on his heels and patiently waits till his friend has prepared his soap, razor, and scissors. If he merely wishes the beard growing under his chin on the throat, *ǧarǧûr*, shaved, he says: "*Ǧarǧerni.*" If he wishes the back part of his head up to the ears, *ṣôra*, shaved, he asks: "*Ṣawwerni.*" Otherwise the barber will shave both the half of the back of his head and the beard under the chin, trim his thin chin beard, *laḥje* (or *daḳne*), and his goatee, *'adesa*, shave off his side whiskers, *'awâreẓ*, trim his moustache, *šwâreb*, clipping off its ends, *subaḳ*, and comb the hair over the forehead, cutting it short, *ḳuṣṣa*, at the same time. Individuals especially careful of their appearance have their front hair made into two, four, six, or even as many as eight plaits, *ḳrûn*. A man wearing his hair 302 305

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[7] The big toe (thumb) is called *bhâm*; the second and third toes, *ḥonṣor*; the fourth toe, *ḥonejṣer*; the little toe, *bnejṣer*; a finger (or toe) nail, *ẓafer*; the toes, *aṣâbe' ar-riǧlên*; the sole of the foot, *ḫ'ff*; the arch of the foot, *ḳabd ar-riǧel*; the heel, *'aḳeb*; the instep, *'arḳ*; the ankle, *'aẓejm al-ar-raḥam* or *ḳa'âb*; the ankle joint, *mifakk*; Achilles tendon, *'arḳûb*; the shank, *sâḳ*; the calf, *ǧarbû'a*; the extensor of the leg, *'ajn ar-rukba*; the knee-cap, *ṣeidle*; the hollow of the knee, *mâbeẓ*; the thigh, *faḫḏ*; the mons Veneris, *ḥedde*; the penis, *'ejr* or *zobb*; the testicles, *ḫaṣjân*; the glans, *faṣ'a*; the groins, *ḥḏera*; the hip, *wirk*; the buttock, *ḳaṭijje* or *ṭîẓ*; the navel, *sirre*; the loins, *ǧemb*; the ribs, *ḍil'*; the breast, *ṣadr*; the breast nipple, *ḏîd*; the ensiform cartilage, *raṣrûf al-ḳalb*; the stomach, *ḳabd*; the intestines, *ḥoṣbân*; the kidney, *ḳelwa*; the spleen, *ṭḥâl*; the liver, *ḳbâr*; the gall, *marâra*; the heart, *ḳalb* or *ṣenâdîḳ al-ḳalb*; the lungs, *rije*; the back, *ẓahr*; the lower part of the spine, *ḍṛajjed*; the vertebrae, *ḫaraz aẓ-ẓahr*; the shoulder-blade muscles, *ḍaffa*; the shoulder blade, *ḳatf*; the small of the back, *rummân al-ḳatf*; the neck, *raḳaba*; the two fleshy parts of the back of the neck, *'elba*; the hollow between them, *nḳejra*; the atlas, *fâ'de*; the collar bone, *turḳa*; the pit of the throat, *ṭrejra*; the external jugular vein, *wrîd*; the throat, *ḥarrûḳa*; the Adam's apple, *sreda*; the chin, *'adasa*; the jaws, *ḥnâk*; the lips, *ḥerdjem*, or *beldǧem*; the corners of the mouth, *ḳdâḳ*; the cheeks, *wǧnât*; the nose, *ḫšûm*; the nostrils, *menâḫer*; the ridge of the nose, *'arnûn*; the bridge of the nose, *maḥreẓ*; the cheek bone, *rummânâ*; the eyes, *'ajûn*; the pupil of the eye, *ḍhej*; the eyelids, *ǧfân*; the eyelashes, *rimš*; the eyebrow, *ḥâǧǧ*; the forehead, *ǧabha*; the temples, *ṣnâdîr*; the ear, *iḏen*; the lobe of the ear, *šḥama*; the teeth, *snûn*; the incisors, *ṯenâja*; the four eye teeth, *nîbân*; the molars, *ruḥi*; the glottis, *ḥlejǧ al-mezwât*; the gullet, *bel'ûm*; the top of the head, *ṛâǧje*; the cranium, *ḳḥaf ar-râs*; the brain, *dmâġ*; the elbow joint, *'aṣd*; the elbow, *kû'*; the forearm, *ḏrâ'*; the arm hollow, *dardar*; the back of the hand, *miḳš*; the palm of the hand, *kaff*; the thumb, *bâhem*; the index finger, *šâhed*; the little finger, *ḫnejṣer*; the hand, *jed* (or *îd*; dual, *îdê*; pl., *îdên*); three hands, *ṯelâṯ îdên*; five feet, *ḫams riǧlên*. 826

302 thus plaited and dressing with some taste, *walad jenṣob*, is
305 called a *ğâhel*. In the case of men not wearing plaits the barber cuts the hair, *šûše*. His work finished, the barber salutes the shaven one with the words: "May'st thou preserve thy health and capture camels! *eslam w-eṛnam al-bel*." The answer is: "May Allâh reward thee! *âğerak ʿal-allâh*," the barber adding: "May Allâh receive thee into his mercy! *sâmaḥk allâh*." The common barber is nearly always an [576 independent, *ḥorr*, Bedouin. He shaves for a good word, not for pay, and must, therefore, be thanked, for nothing is more 181] disagreeable to an independent Bedouin than discourtesy and ingratitude for favors or services rendered; therefore the saying: "Bitter is the fatigue of a free Bedouin, *ṭaʿab al-ḥorr murr*."

Long plaits are the pride of a childishly vain Bedouin, *ğâhel*, and often lead to his undoing. When pursued, he can be easily captured if the enemy catches hold of his plaits. For not only is he unable to escape, but his enemies can bind his hands behind his neck with his own hair and, besides, tie one or two plaits around his leg above the ankle. Hence the saying: "Thy hair is thy snare, *râsak ʿarâṣak*." Mindîl al-Ḳaṭʿi, my companion, told me that he was once caught by some men of the Tûmân clan of the Šammar tribe, whose camel he had tried to steal, and was bound by his own plaits. When they dismissed him the next day, they cut the plaits through. From that time Mindîl has worn his hair short, *šûše*.

302 When the Bedouin catches a thief, whether afoot (*ḥâjef*)
685 or mounted (*muʿajjer*), from a tribe with which he is at war, *kowmâni*, he cuts off a piece of his plait, accompanying his action with the words: "I let thee go free for Allâh's sake, *ana muʿteḳk lillâh*," and adds: "If I catch thee again, I surely will cut off thy chin beard; *in ḳaẓabtak lakoṣṣ laḥîtak*." To cut a man's chin beard is, in the popular idea, as
302 bad as cutting off his head, *lakṭaʿ râsak*. It is much easier
628 for the relatives of a murdered man to forgive the slayer than for the kinsmen of a Bedouin insulted by having his beard cut off to be reconciled with the culprit. Sâbel an-Nuṣejri of the Rwala once went to the Beni Ṣaḫr tribe to seek his two she-camels which had been stolen from him, *naḳîṣa*, some time before. He bore a letter of recommendation for the chief, given him by Prince Saṭṭâm, who asked the chief either to return to Sâbel his animals or to see to it that he

was indemnified, *jeddûn ʻalejk*. Not long after Sâbel's de- 302
parture Saṭṭâm led his young warriors on a raid against the 628
Fedʻân. In the depression of Sirḥân he met Sâbel. "Where are thy she-camels?" "I haven't found them." "Why, were they not branded with the mark of thy kin? What did the chief say to thee?" "I did not go so far. I was caught by the Ṣḫûr pasturing their camels, who bound me in my own plaits, put the Ṣḫûr brand on my right thigh, cut off my plaits and half of my chin beard, and then drove me away with the words: 'Show thy relatives what thou hast got for thy she-camels!'" No sooner did Saṭṭâm see the brand mark of the Ṣḫûr, than he shouted: "Let Allâh judge between them and us! Up and at the Beni Ṣaḫr! *Ješûf allâh lena w-lehom ʻala beni ṣaḫr.*" Then the Rwala attacked the Beni Ṣaḫr camp, captured more than a hundred men, cut off their beards with sabers and daggers, made the Rwala mark on both cheek and ear of every man, and took all their herds.

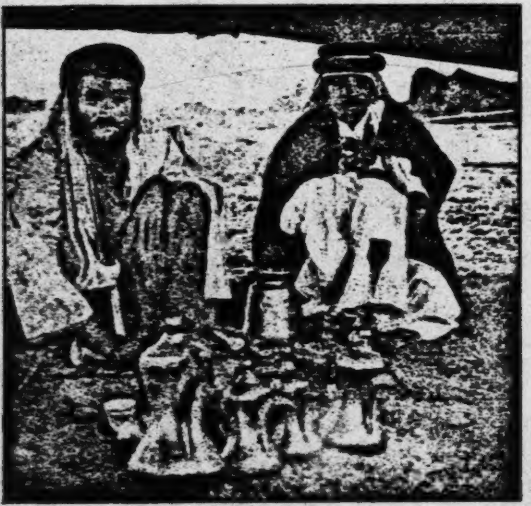

Fig. 32—Coffeepots (see p. 100).

Many elderly men have the whole head shaved. Such are 302
called *aṣlaʻ*. Those naturally bald are nicknamed *aḳraʻ*. 551

A maiden is very careful of her hair. In the morning 302
she waits for the female riding camel to get to its feet, and, 515
catching its urine in a small dish, she washes her hair with 825

302 it, *tebawwalat*. The camel's urine destroys the lice embryos,
515 refreshes the scalp, prevents itching, and gives the hair a
825 peculiar gloss. Then the girl takes a wooden comb with rough
teeth on both sides, combs her hair, *temaššaṭat*, and braids
302 it, *telemm râsah*. The hair above the forehead as a rule she does not plait, but merely trims, so that it hangs down freely, *ḳuṣṣa*, but she plaits the rest of the hair on the top of the head and above the ears into braids, *ḍwâjeb*, and makes two small pigtails, *'akṣa'*, of the back hair. Each braid ends in a small knot tied with a small ribbon. The braids are neither wound around the head, nor rolled. Long unplaited hair is called *ša'ar*, plaited hair being known as *žeḏâjel* (or *ḳrûn*). Trimmed hair above the forehead is *ḳuṣṣa*, *nâṣije*, or *ǧabhe*. Tresses: *žiḏle*, *'erf*, or *ḳrûn*. Short hair: *ḥawâf*, *berčem*, *ḳa'ḳûle*, *râs*, or *šûše*.

832 Long hair and long tresses are the chief ornament of a
302 woman, and every youth longs to marry a girl or woman thus adorned. The older men do not care for the long hair and advise the youth: "Amuse thyself with a short haired one, if thou canst not get a girl whose tresses are ornamented with coins; *telahha' bumm šûše ilja mâ tǧîk al-manḳûše.*"

304 Nearly all women are tattooed on the lips, cheeks, nose, forehead, breast, around the breasts, and on the belly. This is always done by a gipsy woman, *nûrijje*. First the gipsy pricks certain patterns into the skin, then dips the needle in indigo and transmits this dye into the holes. After this operation she binds the tattoed part of the body, and not until the seventh day is past are the bandages removed, when the spots are washed. The pictures thus produced, *daḳḳ al-wšâm*, generally circles and triangles, are supposed to enhance the maiden's beauty, *min šân zerâfa*.

291 Both men and women wear on their bare bodies a belt plaited from five thin strips of gazelle leather, the men's being called *ḥaḳw* (or *sebte*), and the women's *barîm* (or *ṛusejni*). Persons not wearing this belt are named *ma'w* or *aslat*. The Rwala buy the *ḥaḳw* from the Ṣlejb, usually for a quarter of a *meǧidijje* ($22^{1}/_{2}$ cents).

MEN'S CLOTHES

The main dress of the men consists of a white shirt (*ṯowb*) reaching to the heels, with broad sleeves ending at the wrist in a lappet more than a meter long, *ṯowb mrawdan*. When walking or working, the man ties the sleeves behind his neck; when riding he lets them hang down loosely. On the breast the shirt is opened, *ǧejb*, to be fastened below the throat by a button or a cord sewn to the shirt. A *ṯowb* has no collar, but is sometimes ornamented with blue, red, and black embroidery around the neck and on the breast. 291 [531]

A well-to-do Rwejli puts on over the *ṯowb* a garment called *zebûn* (pl., *zebnât*) made of light material, never of cloth. This resembles our shirt, except that it reaches to the ankles, has no collar, is open the whole length of the front, and is provided with wide sleeves overlapping the hand by about ten centimeters. The sleeves are slit open at the ends for about fifteen centimeters, lined with dark-red material to the same extent, and then folded back, *ḳallâba*, so that the lining is exposed. The ends of the sleeves, both the slits, and the edges around the neck and on the breast are bordered with a colored cord, *ẖerǧ*, which ends below the chin in two small strings, *ḳrân*. At the tail the material is turned up to the width of about two fingers, *ḳejṭân*. On the breast and at the hips of the *zebûn* two inside pockets, *maẖba* (pl., *maẖâbi*), are sewn on. The *zebûn*, if made of white linen without a lining, is called *ṣâje*; if made of white linen with a lining it is called *zebûn bêẓa*; if of black half-silk with yellow stripes it is called *mejdâni*; if of pure silk with variegated stripes it is called *anmar*; and if of cotton with variegated stripes it is called *dîma*.

Both *ṯowb* and *zebûn* are fastened to the body by a leather or woollen belt, *maḥzam*, of about a hand's breadth.

A man covers his head with a round cap woven of rough wool or camel's hair, *ṭâḳijje*, on top of which he lays a kerchief about 1.2 meters long and 1.15 meters wide. Folding it at first like a triangle, he throws the middle lappet, *ḏîl*, back over his shoulder, arranges the outside ones, *riǧlên*, with both his right and left hands to an equal length, and then pulls the headcloth over the middle of his forehead. Most of the time the Rwejli wears cotton kerchiefs of some dark color, *mindîl*, seldom of pure white, *ḳẓâẓa*. A *mindîl* woven of red and black threads is called *šammarijje*; a black *mindîl* shot with red is a *hendijje*; one with variegated dots is a *stambûlijje*. *Ḥomṣi* is the name of a *mindîl* with yellow or pink stripes; *šmâr*, of a blue or red checkered one. A *ḳẓâẓa*, or white kerchief with a red or blue border and short fringe, *hadab*, is called

291 *ḥâšije.* A silken kerchief is called *maḳrûna*; if interwoven with silver threads, it is known as a *mḳaṣṣaba*. Most popular of all is a dark-blue *maḳrûna* or a violet one shot with red. [292] A pure white *maḳrûna* is worn by the chief alone and that only on festive occasions. As soon as it becomes soiled, the chief gives it to a negro. The kerchief is not tied to the head, but merely fastened with a cord about one inch thick made of wool or camel's hair and wrapped double around the forehead and the skull, *ʿaṣâba*. The lappets are crossed under the chin and pulled through under the *ʿaṣâba*, so that they project above the forehead like two small horns. A man who has the lappets of the kerchief, *riǧlên*, crossed under the chin, is known as *mutalaṯṯam*. If he does not wish to be recognized, he simply pulls them up above his chin, even over the nose, so that only his eyes are uncovered. Whoever meets a man thus disguised, shouts: "Remove the curtain, so that I can recognize thee; *fukk al-luṯma ḥatt-aʿrefk*."

The most important part of a man's dress is the cloak, *ʿabaʾ*. It is made from two pieces, each 2.5 meters long and 60 centimeters wide. These are sewn together along their long sides; the narrow edges are folded, and their upper ends also sewn together. In the two folds at the top, which are about sixty centimeters broad, holes are cut about fifty centimeters long. The cloak is then thrown over the shoulders and the [531] hands thrust through the holes. Around the neck and along the breast the mantle is often embroidered, or a strip woven of yellow and gold threads is added. A light-gray mantle shot with yellow is called *bišt*; a light-gray one made of fine wool is a *ḥâčije*; a light-gray one of half cotton is a *lûmijje*; one of medium weight with long white and dark-gray stripes about ten centimeters wide is a *mubaddaha*; one of the same color but made of good wool is a *rḥejbâwijje*; one of good wool with white and reddish stripes is a *saʿdûnijje*; a good woollen one with white and dark-brown stripes and ornamented at the neck and above the shoulders is a *ḥasawijje*; one of good wool or camel's hair, not striped, of a plain color (generally black or brown) shot with pink is a *mezwi*. The inhabitants of the oasis of al-Ǧowf manufacture mantles of the *bišt* (Fig. 33) and *mezwi* varieties.

In the winter time a sheepskin coat, *farwa*, is worn by the Rwejli instead of the mantle. If it covers only the breast, it is called *obṭijje*. A *ḥarrâṭijje* is a sheepskin coat of white wool dyed with henna, unlined and reaching to the abdomen. A *ḫajjâlijje* is made of the same material but lined with cloth, *mḳabbaba*, and undyed. A *baḳdalijje* covers the hips also, has sleeves falling fifty centimeters below the hands, and is made of good skins, is usually black and lined with darkblue cloth. It is also provided with clasps below the neck and on the breast.

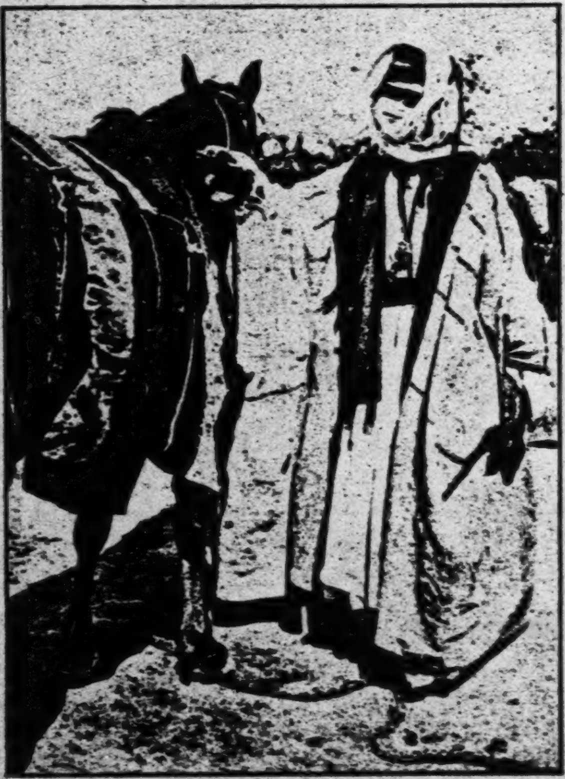

FIG. 33—A Bedouin dressed in a *bišt*.

In warm weather the Rwejli either goes barefoot by preference or ties around his heel and big toe a sole cut from undressed camel's hide, *na‘al*. The herdsmen wear a low shoe made of rough leather, *zerbûl*, with a thick sole, *na‘al* (or *hoḏwa*), a stiff instep, *ḥawra*, a low and wide heel, *‘akbijje*, and clasps, *bzim*, for tightening the shoe. The Rwala

291 wrap the feet around with rags, *ḥašwa* (pl., *ḥašâwi*). The young chiefs buy shoes, *ṣurmâje*, of the kind worn in the towns. The riders wear boots of fine red leather, *žazme* (or *ǧazme*), with high shoe irons made of rolled sheet iron, *ḥaḏw*. The best of all are the *žazme ḥalabijje* (Aleppan *žazme*); the cheaper kind is called *niswânijje* and is generally of a yellow color. *Žazme* reaching to the knees are called *rabbâṭijje*.

Those who can afford it buy a short coat, not unlike our waistcoat, made of a many-colored thin cloth, either unlined, *nuṣṣijje*, or lined, *derfil*.

291 The yearly expenditure of a common Rwejli for his clothing is as follows:
511

ḥaḳw, body belt	¼	*meǧidijje*	($ 0.22½)
ṭowb, shirt	1	"	(" 0.90)
zebûn, outer shirt	1	"	(" 0.90)
maḥzam, outer belt	¼	"	(" 0.22½)
ṭâḳijje, cap	¼	"	(" 0.22½)
mindîl, kerchief	¼	"	(" 0.22½)
'aṣâba, kerchief cord	¼	"	(" 0.22½)
'aba', mantle	3	*meǧidijjât*	(" 2.70)
farwa, fur coat	3	"	(" 2.70)
zerbûl, shoes	1	*meǧidijje*	(" 0.90)
Total	10¼	*meǧidijjât*	($ 9.22½).

In addition to this his *obṭijje*, short fur coat, costs him 1½–2 *meǧidijjât* ($ 1.35–$ 1.80), his *ḳẓâẓa*, white kerchief, ¼ *meǧidijje* (22½ cents), and his *nuṣṣijje*, short coat, ½ *meǧidijje* (45 cents).

291 In winter the Rwejli puts on all the clothes he has, thinking that otherwise he would never get warm. A proverb says: "He who does not put on heavy clothing will not get warm by carrying it, *alli mâ jeṭažžel mâ jenažžel*."

WOMEN'S CLOTHES

A woman (Fig. 34) wears a dark-blue shirt or dress, *ṭowb aswad*, with broad sleeves ending in a long lappet. The shirt fits close to the neck and is about one meter longer than the wearer. Nearly every woman sews it herself, two pieces, *bejramtên*, of cotton fabric each eight *ḏrâ'* (6 meters) long being necessary for a shirt. The ordinary fabric is called *mastîka*, the better sort *abu rwêše*. A woman's shirt is without any decoration. It is held to the body by a broad belt woven of red and black cotton or woollen threads and called 291 *šwêḥi*. At the front the woman tucks up the long shirt under the belt so that her ankles are free, forming the shirt into a kind of a skirt, *ḥṯûl*. Her head she wraps in a large dark kerchief, *maḳrûna*. This she folds in the middle into a triangle. Holding the left lappet to her left cheek, she throws the kerchief over her head in such a way that the middle lappet falls on her back; the right lappet she then passes under the chin, covers with it the left lappet on the left cheek, and folds it over her head again, making it hang down the right side of the face. Then she folds a *mindîl*, or dark cotton kerchief, into a band about five centimeters wide and winds it around the *maḳrûna*, or large kerchief, on her head and forehead. In place of the ordinary *mindîl* she may use a band of some fine material, such a band being called *ṣafa'a* (or *mer'ez*), or a *ḳrajša* of fabric so loosely woven that it may be stretched as if it were crochet work. The wrap made from these finer goods is called *biṯfa*.

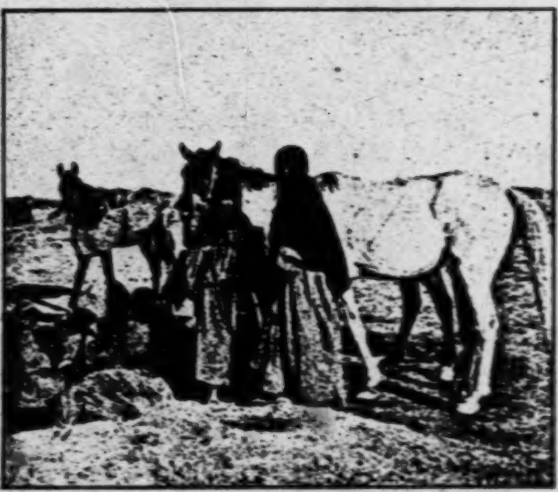

FIG. 34—Rwala women.

A woman's cloak is made like a man's, except that it never has the long stripes and is either black or dark-brown *mezawi*.

The wealthy Rwejlijje wears a short jacket of blue cloth 292 with narrow turned-in sleeves. This is called a *ǵibbe*. Good

292 cloth is known in the trade as *ǧôḫ máhád*, common cloth as *ǧôḫ ḫafîf*. *Mezâwi* is a silk caftan worn by wealthy women over the dress, *ṯowb*. It has narrow sleeves and covers the arms down to the wrists.

301 Almost every Rwala woman goes barefoot, but all possess some jewelry. Around the neck they wear a *maḫnaḳa*, or necklace of red coral; on the breast a *želâde*, or pendant of glass pearls; on the elbows small black glass rings, *ma'âżed*; on the wrists similar trinkets, *sbat*; above the ankles small glass or copper rings, *ḥǧûl*; in the ears copper rings, *turžijje*; on the fingers rings, *ftâḫ*; and sometimes in the right nostril a copper ring, *zmâm*. The women dearly love this cheap jewelry; they save up camel's hair for a long time and often steal grain in order to buy it.

292 The wealthier women wrap, *jetalaffa'en*, their heads in a covering called *šumbar*. This is a red shawl 42 centimeters wide by 3.2 meters long. They dye it black, leaving only about six centimeters as red stripes at both ends. Next they cut the shawl lengthways down the middle and sew both parts together in such a way that a covering is formed 84 centimeters wide and 1.6 meters long. If they want to wrap their heads in this shawl, *jetalaffa'en beh*, they lay one lappet on their left shoulder, stretch the shawl over the head, throw the other lappet from the right under the chin, and cover with it the lappet on the left shoulder. Then they fasten the shawl with a folded kerchief to the forehead and skull, pull both lappets up the back, and tuck up the shawl in the front till it covers the chin. Young girls like to wear both the *maḳrûna*, or large kerchief, and the *šumbar*. Both lappets of the *maḳrûna* hang loosely down the breast, while the *šumbar* is crossed under the chin. If a girl who is fond of dress, *bint rawjâna*, owns a *maḳrûna* only, she will not tie it to her head with the *mindîl*, dark cotton kerchief, but prefers it to fall down a little, as then her tresses can be seen to advantage.

302 Every woman likes to dye her palms and nails, and if she be old also her hair, with yellow henna, either of the Egyptian variety, *maṣrijje*, or of a variety brought from Mecca, *makkâwijje*; the latter is the better.

302
826 Both the youths and girls are fond of dyeing their eyelids black with *koḥl*, collyrium or antimony powder, using a small sharp knife, *mirwad*, in this operation. Moistening the *mir*-

wet slightly, they touch the *koḥl,* which is kept in a tiny tin box, *mikḥale,* and then rub the color along the borders of the eyelids, believing that the use of *koḥl* strengthens the eyesight. Many therefore even rub *koḥl* on the edges of a telescope, being firmly convinced that the instrument then gives a much better view. 302 826

The woman's dress costs: 291 511

berîm, body belt	1/4	*meǧîdijje*	($ 0.22 1/2)
ṯowb, shirt	2	*meǧîdijjât*	(" 1.80)
šedḳi, belt	1/4	*meǧîdijje*	(" 0.22 1/2)
maṣrûne, kerchief	2	*meǧîdijjât*	(" 1.80)
ʿiṣba, head band	1/4	*meǧîdijje*	(" 0.22 1/2)
ǧibbe, jacket	2	*meǧîdijjât*	(" 1.80)
merwi, cloak	3	*meǧîdijjât*	(" 2.70)
maḥnaḳa, coral necklace	4	piasters	(" 0.18)
šelâde, pendant	4	"	(" 0.18)
maʿḍed, elbow ornaments	4	"	(" 0.18)
fatḫa, finger ring	4	"	(" 0.18)
zmâm, nostril ring	1/4	*meǧîdijje*	(" 0.22 1/2)
Total	10	*meǧîdijjât,* 16 piasters	($ 9.72).

PEDDLERS; CARE FOR PERSONAL APPEARANCE; INFANTS; STAFFS AND CANES

Whatever the Rwala need for their finery and ornaments they either buy from the merchants who visit them when they are camping in the settled territory in the months of July and August, or from the peddlers, who accompany them the whole year through, even going to the inner desert with them. A peddler or wandering merchant is called either Rḥejbâwi or Kubejsi: Rḥejbâwi after the ancient town of ar-Raḥba, Kubejsi after his native place, the little town of al-Kubejsa. The terms Rḥejbâwi and Kubejsi have come to mean any wandering seller of textiles or general merchandise and are now applied even to merchants known to hail from other places. Thus a peddler from Bagdad is called a Rḥejbâwi Baǵdâdi or Kubejsi Baǵdâdi. When a youth overfond of dress, *dâḳân,* visits a wandering merchant to be measured for a suit of clothes, he gives his order in the words of the ancient verse: "Measure me, O merchant! for a shirt with long sleeves, measure me, O merchant! O Rḥejbâwi! *Faṣṣel li jâ tâǧer ǧdʿi ardâni faṣṣel li jâ tâǧer jâ rḥejbâwi.*" 443

291 554 Some say: "The clothes are the wings of the descendants of Adam, *al-hdûm ğenâḥ beni âdam,*" as people always consider a well-dressed man something better than he really is. Others again claim that the clothes do not add to a man's good qualities. "A good man will be good even if on rising from bed (he has nothing on but his shirt), while a scamp will be a scamp even if he scrubs himself with soap; *az-zên zên low ḳa'ad min manâmeh aš-šên šên low taṛassal beṣ-ṣâbûn.*"

291 832 A maiden suing for a youth's favor is careful of her appearance and dresses to the best of her ability, but as soon as she knows herself to be loved she cares no more for dressing finely and thinks only of her lover's qualities. A popular ditty says:

W-allâh jâ ğerd larmîk w-albes ğedîd
ajj al-ğedîd w-ajj al-ğerdi
ilja šuft az-zên 'aḳli jerâi
eḳrûn aš-šowḳ rumḥ as-serdi.

By Allâh, I shall cast thee aside, old dress, and put on a new one.
But which is the new and which the old?
If I see a noble youth, my judgment is gone,
For has not my beloved plaits as long as a spear carried by the Serdijje?

291 At home in his tent the man can leave off his cloak, *'aba'*, or his sheepskin coat, *farwa*, or he can go, as the saying is, in a dress below his belt, *behdûm al-maḥzam*; outside, however, he must not appear in that condition, for that would be an offence against common decency. If a traveler arrives without his mantle or sheepskin coat, he makes it known either that he has been robbed or has lost those articles. In dangerous districts a Rwejli will only loosen his belt in the evening and will go to bed fully dressed. Elsewhere he sleeps either in his shirt or even naked, merely wrapped in his mantle. If suddenly awakened by noise at night, he jumps out of his bed, snatches up his arms, and pressing the cloak to the body with his left hand, rushes out to see what has happened.

854 The hips of a baby are plastered with dry camel's manure, *dimne*; the baby is then wrapped in a long shawl tied with a thin string and fastened by two ropes of camel's hair to the two main tent stakes, and the cradle, *mhâd*, is ready.

The dry manure absorbs the baby's urine and excrements. In its second year the child gets a dark-blue shirt, *ṭwêb*, and its little head is covered with a hood, *ḳaba'*, tied with two cords, *'elṭa*, under the chin. Likewise shoes, *ḳzejme*, are put on its feet. 854

Every Rwejli carries a stick, as staffs are generally needed for directing the riding camels. These sticks are thin and about eighty centimeters long; they are called *meḥǧân* and are as a rule made by the Rwala themselves from strong saplings, preferably those cut from almond trees. One end is perforated and a strong cord tied into a sling pulled through the hole. The hand is then passed through the sling and the *meḥǧân* hangs from the wrist. The other, or thicker, end of the stick is carved into an ibis head to the length of about eight centimeters and a width of, say, three and a half centimeters. The *bâkûr* is a stick also provided with a cord at one end, the other being bent in a semicircle. The *maṭraḳ* is entirely straight. Both the *bâkûr* and *maṭraḳ* are bought from the peddlers; they are rattan, *ḫajzarâni*, sticks. The *ḳana'* is a heavy cane about seventy centimeters long and ending in a knob. The *maslût* is a staff 1.2 meters long, stout but not too heavy. In the first third of its length it is perforated and a thin strap forming a sling is pulled through the hole; the staff hangs from the saddle by the sling. The *maḏrûb* closely resembles a *maslût* but is much stouter, heavier, and from the middle upwards visibly thicker. All three, *ḳana'*, *maslût*, and *maḏrûb*, are properly weapons. 293 411

SMOKING PIPES

Many Rwala — both men and women — are fond of smoking. Every smoker has a pipe. A man's pipe is called *sebîl*, a woman's *γaljûn*. The Rwejli either carves a *sebîl* himself from a soft stone or buys it from a Kubejsi. The *sebîl* is a one-piece pipe, forming an elbow. Its thinnest part is the horizontal mouthpiece, which is about nine centimeters long and is called the *ḏâl*. The angle of the elbow is named *ṭîz*; the vertical bowl about five centimeters long is the *râs*, and the inside the *baṭn*. The mouth of the bought *sebîl* is enclosed by a brass ring, *ṭowḳ*, from which hangs a chain, *sinsile*, with a brass cap, *ḳab'ijje*, to prevent the smoldering tobacco from falling out. A wire, *mibḫâš*, serves as the pipe 276

276 cleaner. A chief shouts to his negro: "Fill my pipe, *'ammer li-s-sebîl*. Clean the pipe so that it will not clog, *ebḫaš as-sebîl lé jinsedd*." A *ṣalján* consists of three parts: the pipe proper, *búz*, a long wooden stem, *kṣuba*, and the mouthpiece, *maṣṣe*.

276 415 372 Both the tobacco and steel and tinder for lighting it the Bedouin carries in leather pouches known as *sfára* and *ṣifen* respectively. The flint is called *ṣalbúḫ*, the steel *zenád*, and the tinder *ġadḳa*. The last the Bedouin either prepares himself from dry, powdered *šîḥ*, or *ḳuṭejn*, or buys from a merchant.

Poems Relating to Smoking

276 539x The pipe and the effects of smoking are mentioned in more than one poem. The first two verses of the following poem composed by Nimr eben 'Adwân are universally known, while the rest could be recited by a few only:

1. *Jâ šama'at aṣ-ṣubján 'ammer lena-l-búz*
w-emlih min at-titen al-ṛwejri w-nâseh
2. *aḫejr 'endi min ḳebb kill mambúz*
'aẓmen ṭwál al-lejl jiṭred na'âse
3. *ma' delleten je'abba leha-l-hejl w-al-ġowz*
w-'aḳrin 'úden 'árefin žijâseh
4. *ma' šât muṣláḥen leha-l-'atel markúz*
w-mzajjenen ḥabb al-leḳejmi elbáseḥ
5. *ja'ben ad-dasmín aš-šwáreb hal-ar-rúz*
fakkáḳt al-maẓhúr jowm eḥtwáseh
6. *rab'i hal ar-raddád má ṣarbehom húz*
ðam wáḥeden min fe'lihom jâḥ ráseh
7. *w-lá hom máâwert al-'aǧâjez hal al-kúz*
alli maḥâčhom drúb an-neḳâṣe
8. *já rabb já-lli tenbet al-'ešeb ledrúz*
lá teǧma' al-fuṣṣa al-báði naḥâse
9. *ðam ḳáleten rollah wara-ṣ-ṣadr maknúz*
w-tamṣi w-hi bil-ðabd miṯl al-ḫaláṣe.

1. O, merry youth! fill the damaged pipe for us,
Fill it with tobacco from Ṛowr and give it here,
2. For dearer to me than the kisses of any full-hipped maid
Is that little bone which in a long night drives away slumber.

3. And, likewise, fill the pot into which cardamom, nutmeg, 539ˣ
And twenty fragrant stalks in the proper quantity are put. 276
4. Bring also a fat sheep, to hold which a caldron is put
on the fire,
A sheep to be wrapped in a garment garnished with
mouthfuls of grain.
5. Then with fat shine the mustaches of grave men,
Liberators of chattel-burdened camels found in the midst
of fighting.
6. My comrades can parry well, their blows are not feints,
How many have already lost their heads through their
deeds!
7. They consult not old women, nor are they engaged in
selling butter;
They are not men who talk only of satisfying carnal passion.
8. O Lord! O Thou who causest plants to grow also for Druses!
Take not the silver to thyself, leaving the world nothing
but worthless copper.
9. How many a calumny, causing pain when treasured up
in the breast,
Will vanish, and yet it dwelt in the heart as if it were
pure truth.

The reciter was Ǧwâd al-'Âni.

Verse 1. A short pipe, *sebîl*, often breaks at the elbow. If the peddler has no pipes for sale, the smoker provides for himself. The broken mouthpiece is replaced by a small thin bone which he fixes into the remnant of the pipe, tying it with leather and sewing it firmly together to prevent the smoke from escaping. A pipe thus repaired is called *bûz*. But the same name is given to the pipe bowl, while the small bone held in the mouth is called *'aẓm*, or *bizz*, or *bezz*. 2. *'Aẓm al-bûz* is the bone piece held in the mouth. *Al-mambûz* is a woman broad in the hips and shoulders and with a slender waist, umm *ar-rdûf w-al-ktûf betâjâha mambûzât*. 4. *Muṣlâḥ* is a conscientious herdsman whose flock does not suffer from hunger, therefore *šât muṣlâḥen* signifies a fat sheep. *'Atel* is a poetical expression for a large kettle, or *ḳidr*. *Markûz*, placed, because a kettle is placed on three stones over the fire. *Ḥabb al-loḳejmi* is the dish of *'ejš* prepared from grains of wheat; the eater takes small bits, *loḳm*, in his fingers and wraps it around small pieces of meat. 6. *Hûz* means a jest, a feint in [269]

276, 539 dueling. 7. *Kûz* is a pear-shaped earthen vessel, used for measuring butter. The men who sell butter are misers. The butter should be consumed in the tent.

Ḥmâr abu 'Awwâd knew the first two verses. According to him, the second one runs as follows:

aladd w-aḥla min naba kill mambûz
'aẓmen towli jeṭred na'âse.

More pleasant and sweeter than the word sent by a full-hipped maid
Is the little bone which pleasantly repels slumber.

[824] Tumbac, *Nicotiana persica*, Lindl., is smoked in a water pipe by certain chiefs only. The common Rwala think that tumbac is injurious to the health and also stupefies the powers of observation. Often have I heard the verses:

Jâ šâreb at-tumbâk šârebk lâ ṭâl
ajjâk w-ajji wâḥeden ḥâl dûneh.

O thou who smokest tumbac! if thou smokest long,
Woe to thee and woe to me, for there is one who is drawing near.

Thus spoke a woman of the 'Aǧmân tribe, who camp on the Persian Gulf, to her husband, who could not, even at nighttime, part with his water pipe, *narkîle*. Angered by this habit, she reminded him by that verse that she might find some one to take the place of the husband who loved nothing but his tumbac. No sooner had the Bedouin heard these words, than he threw the water pipe on the ground, seized his saber, and asked the woman to explain the verse. She hesitated at first, but, realizing that the husband was greatly excited, she said:

Šarrâbt at-tumbâk ma'hom fuṣa bâl
elja ṭâl šâreb wâḥeden jeḥaṣrûneh.

Those who smoke tumbac have a big heart,
If one smokes too much, he must be warned.

The man pondered over her words, became calmer, and promised not to smoke as much as before.

Z;Musil S-4,5 (no date)1928 MD4 Rwala MD4

The Rwala add to the last verse: 539x
276

Jistâhel at-tumbâk mitl eben haḏḏâl
alli jaṣorreh bimṭâni redâneh.

He cannot live without tumbac, like Eben Haḏḏâl,
Who ties it even into the folds of his sleeves.

Fahad eben Haḏḏâl, the head chief of the ʿAmârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

In every camp there are men employed in hunting. The 224 duty of some of them is to supply the chief with meat for 463 a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meǵḥar*, is made 293 of stout leather, *sêr*, to which two leather straps, *ǵnâd*, are 411 sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *bzîm*, to the belt in front. To each suspender, *ǵenâd*, two burnished copper tubes, *teṣârîf*, for powder are fastened. On the right of the belt the scabbard, *ǵrâ'*, of a dagger, *šibrijje*, with an ornamented grip, *nṣâb*, is sewn; here also is tied a pouch, *maǵraṭ*, containing lead bullets, small shot, *raš*, and caps, *kubṣîn*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *ḳarn ad-daḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḫawṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks.

For fighting, the Rwala have rifles of *aṣ-ṣam'*, *aš-šâhâni*, 713 and Mauser makes. Among the common Bedouins before the 435 World War the *ṣam'*, an old English military gun, was the most 439

713 popular. A genuine one cost 40 to 45 meǧîdijjât ($36-$40.50)
and was imported chiefly from Egypt; an imitation, taǧǧâ-
439 435 rijje, which came from India, sold for 28 to 30 meǧîdijjâ
($25.20-$29). The šêhâsi is a Turkish military rifle, a Martini
the umm sumḳi kind of šêhâsi could be bought for 50-60 meǧî-
dijjât ($45-$54), the umm ḳufl variety for 40-50 meǧîdijjâ
($36-$45). All modern rifles are called Mausers by the Be-
douins. Breechloaders are not liked by the Rwala and th
rifles fitted with breechblocks, ummu-ṣ-ṣba‘, are less sough
after than those without. The original Mausers, especially th
Mannlichers, cost 50-60 meǧîdijjât ($45-$54); the imitations
taǧǧâri, were sold for as much as 20 meǧîdijjât ($18) less
All arms were brought from the seaports of Jidda or al-Kwejt
During my stay with Prince an-Nûri he was visited by si
trade caravans with war munitions. One of the caravans num-
bered 210 camels carrying more than a thousand rifles wit
many thousand rounds of cartridges as well as much lead
401 gunpowder, and many caps. In the camp of every tribe a
463 expert mechanic may be found, who can repair guns an
manufacture cartridges.

702 From time to time both the sons and negroes of th
chiefs practice shooting. Their target, nišân, generally is
black stone, a stick with a kerchief tied to it, or an ol
piece of clothing. The best marksman is rewarded by th
chief with the head of the first camel he slaughters. Ramj
713 (pl. rami) signifies a report, a shot. “Bârûdi ‘araft ramiha
means “I know the reports of my rifle; “w-allâh ramîh
zên,” “she shoots well.” A bindeḳ is a bârûd rifle with
flintlock or caps and is always feminine.

Ma‘ bindaḳen lafṣât fammiha-jeṣebni
laha ‘ala ḫaṭwa-l-muǧannaḥ marâmi.

A rifle, the reports of whose mouth help me to reach my ai
And whose shots are destined for many a feathered on

The words for bullet are ṭalâḳi, rbâ‘i, ḫmâsi, sdâsi — th
last being of the largest caliber. Šešḫâne, or šešḫân, are o
rifles whose barrels are five or six-angled on the inside.
the barrel is round, or at least smooth, it is called ḥamr
Bindeḳijje are men armed with bindeḳ rifles.

411 Of the ancient weapons the spear, sword, saber, a
713 dagger still survive. The spear, rumḥ, consists of a steel

iron blade sharpened on both edges and a wooden shaft, *'ûd.* 411
The blade is either broad, in which case it is called *šalfa*, or 713
narrow, *ḥarba*. The *šalfa* either is brought from Persia, *'aǧamijje*, in which case it costs 2 or 3 *meǧîdijjât* ($1.80-$2.70), or is a common one made by a blacksmith from iron for half a *meǧîdijje* (45 cents). The *ḥarba*, manufactured chiefly in the town of ad-Dejr on the right bank of the Euphrates, is also called *'arejnijje* and sells for a quarter to a half *meǧîdijje* (22$^{1}/_{2}$–45 cents). The sharpened edge of the *šalfa* or *ḥarba* is called *'asla*; the lower end driven into the wooden shaft, *ǧibb*. For the shaft, *'ûd*, either a thin but strong piece of wood, *'erč*, or a thick piece, *šâčri*, is used; shafts are also made from a hollow bamboo-reed, *ḳṣuba*, costing generally 1 *meǧîdijje* (90 cents). The lower end of the shaft is provided with an iron point, *kunṭâr*, so that the spear can be stuck in the ground. Sometimes the spear is ornamented with ostrich feathers or thin chains fastened to the *ǧibb*.

The sword, *nemeša*, is either a *moṛrebi*, with three long grooves, costing 2-40 *meǧîdijjât* ($1.80-$36); a *šentijân*, very flexible, costing 2-10 *meǧîdijjât* ($1.80-$9); or a *ḥsênijje*, with a single long groove, also costing 2-10 *meǧîdijjât*.

The sabers, *sejf*, are as follows: *dâbân*, 5-10 *meǧîdijjât* ($4.50-$9); *hendi*, made of black steel, 40-150 *meǧîdijjât* ($36-$135); *'aǧami*, of gray steel, 5-40 *meǧîdijjât* ($4.50-$36); or the *ǧawhar*, made of cast steel from Ḫorâsân, 150 *meǧîdijjât* ($135). The grip, *ḳuma'*, of the sword or saber often [531]
extends up to the *šubbâk* guard, where the blade begins, and is richly ornamented with gold and silver. The scabbard, *ǧefîr*, is provided with two metal rings, *ḥwâmel*, to which the cord used in hanging up the sword or saber is fastened.

The dagger is either short and narrow, *šibrijje*, or broad and long, *ḫlejwi*, or broad and short, *ḫanǧar*. It costs as much as 3 *meǧîdijjât* ($2.70), but if the handle is ornamented with gold chains and precious stones it may cost 50 *meǧîdijjât* ($45) and even more.

Spears are carried mainly by the poorer Bedouins, the 411
sword and saber only by the more important men; but every 713
one is in possession of firearms, be it a revolver or a rifle.
The revolver, *[illegible]*, is either the old heavy kind, *[illegible]*, 435
which was formerly used by the Montenegrins and is sold for 12 to 14 *meǧîdijjât* ($10.80-$12.60), or the Mauser, either of the [illegible] or [illegible] variety. The original [illegible], from

411 St. Etienne, cost 20-22 *meǵidijjât* ($18-$19.80); its nicke
713 imitation, manufactured in Egypt and al-Baṣra, sold for 4-1
435 *meǵidijjât* ($3.60-$13.50).

CARE OF THE PERSON

515 To cleanliness the Rwala pay but scant attention. Water
must not be wasted, as there is hardly enough for drinking
and cooking. In a sand desert they rub their hands and faces
with clean dry sand. The clothes are washed and a bath is
taken only when they camp near a large rain pond. The youths
make their ablutions in the day time, the girls in the evening.
[296] The clothes are washed, as a rule, by a negro or a Ṣlejb
woman, the mistress of the tent and her daughters looking
on disinterestedly, scratching themselves all the while, for it
never occurs to them to rid themselves of their lice or to cleanse
their dresses thoroughly. Once in a while, perhaps, a wife will
delouse her husband, *tefli brâseh*, a sister her brother or sweetheart,
a mother her children, and women other women. Soap
is kept only by the chiefs for their guests. For themselves they
gather *šnân*, drying, powdering, and then using it in washing.
I brought European soap to some women, but instead of
washing themselves with it, they rubbed it dry all over their
hands and body for the sake of its pleasant odor.

291 The tribes and even the clans of the Rwala differ not
614 only in their dialect, but also in their dress. All Rwala wear
184 the same dress, but of different colors, cut, and ornament.
If a Rwejli sights a troop of riders in the distance, he can
tell at once whether they are Rwala and of what clan. He
knows this from their saddles and decorations on their saddlebags;
the color of their kerchiefs, manties, boots; the fashion
in which they are dressed; their style of sitting in the
saddle, etc. He can distinguish from afar a Freǵi from a
Kwêčbi, and these from a Mur'aẓi. Still greater are the dissimilarities
between the Rwala and the Sba'a or Sḳûr. A stranger
needs months in which to learn the differences in the dress
of the various 'Aneze tribes — and years before he is able to
distinguish the members of the different clans of the same tribe.

CHAPTER VII

MARRIAGE CUSTOMS

It is the duty of every Rwejli capable of procreation to marry. This duty is laid upon him by his connection with his kinsmen. The more numerous these are, the more power and influence they possess. The individual who refused to defend the rights of his kin would be expelled, and whoever deliberately declined to multiply its defenders would meet the same fate. Without his kin, *ahl*, the Bedouin would be the most wretched of beings. 581 602 183

To marriage the Rwejli is led by mutual inclination or love. A boy of twelve has a liking for a girl of the same age, and it is generally recognized; no one objects. It is said: "Love comes from Allâh, *al-mḥabbe min allâh*." The boy calls on his beloved in her tent, talks with her there, helps with the work, and the parents recollect the time of their first love. An older boy may join his sweetheart where and whenever he wishes to. He helps her water the camels, draw the water, strike and pitch the tent; he attends her on the march, and pays her a visit in the evening. Usually they meet in a tent that is either vacant or little visited. The Šarârât women whose husbands are serving as herdsmen or who are widowed gladly lend their small tents, *ḥarâbiš*, for the lovers' meetings. There in the cold seasons of the year they sit all night by the fire, parting only when the morning star makes its appearance. In the warm season, especially when camping in the Nefûd, the lovers sit down on a sand drift in the shade of a tall *ṛaṭa* bush to talk of everything and nothing. Their love they declare to each other in these words: 584

"Thou art the slumber of mine eyes, *enti nowm ʿajni*; thou art my desire, *ent murâdi*; thou art my food and drink, *enti akli w-šerbi*; thou art my creed, *ent dîni*," and so on.

The enamored Rwejli likes to say: "I wish to fast and pray, but only in honor of those with loosened hair; in honor of Allâh's countenance I shall not pray; *ana-ṣûm w-ṣalli lnâ-ḳṣât al-ʿuḳâriš w-illa lwağh allâh mâni mṣalli*." Or: "I will not

584 pray until I get her who warms me in her broad sleeves; the
I will pray; *mâni mṣalli lawla' ḥaṣṣ li ẓâfi ar-rdân ṣallejt.*'

LIMITATIONS ON THE CHOICE OF A WIFE

582 In the choice of a wife the Rwejli is considerably limited
He must not marry the divorced wife of his father nor he
daughter, not even if she was begotten by another man. H
is not allowed to marry the divorced wife of his son or hi
son's widow, the mother of his wife, the daughter of his brothe
or sister. Neither may he marry his foster sister. No membe
of the Eben Ša'lân kin will take to wife a daughter of th
Ḥwêṭât or Beni 'Aṭijje tribes nor allow his daughters t
marry any of them. Neither the Ḥwêṭât nor Beni 'Aṭijje ar
by birth equal to the Eben Ša'lân, because they paid, as lat
as the first half of the nineteenth century, a tax for protection,
ḫwa, to the despised Šarârât tribe and camped wit
them as their *kuṣara*, or protected neighbors.

619 No Rwejli dares marry a member of the Ṣlejb, al-Ḥawâzem
554 al-Fhejǧât, Šarârât, or 'Âzem tribes. All these are also calle
582 Htejm. They have their chiefs and their social organization
565 they live in tents and breed camels just like the other Bedouins
and yet they are not held in esteem. The reason is that the
pay a tax for protection, *ḫwa*; that they are neither able t
protect themselves nor gain full independence. Being thu
compelled to buy the protection of the more vigorous tribe
they are not allowed to enter into blood relationship with thei
protectors. They are *ḫwân*, they pay *ḫwa* — and their son
will pay too. Their countenance, or honor, is as white as tha
of the Rwala, but they are not held in the same esteem. The
do not live with the Bedouins as strangers, but as neighbors
kuṣara. If they serve them, they serve them as *fedawijje*
free servants, which is not considered a disgrace becaus
members of large Bedouin tribes also hire themselves as *fedawijje*
to the more powerful chiefs.

582 A Rwejli cannot marry the daughter of a blacksmith
326 *ṣâne'* (pl., *ṣunnâ'*) or other mechanic who camps with th
Rwala or lives in their settlements. It is said of the *ṣunnâ'*
that they are no *aṣîlin* — that is, that they have no recognized
genealogy — and even that nothing is known about thei
true descent, as they marry newcomers from various town

582
settlements, and tribes regardless of whether they are auton- 326
omous, free, dependent, or slaves.

Marriages with slaves are also forbidden. A man marrying 582
a slave would be killed by his kin, *ahl*. No one dares defile 567
the blood of his kin.

Moreover there are inequalities even among the free Arab 619
tribes. All those belonging to the ʿAneze group consider them-
selves aristocrats, hold the other tribes in contempt, and dislike 554
forming matrimonial bonds with them. The children born of 582
such wedlock often hear these ironical remarks: 565

"Thou wilt come to nothing, for thou art only half a Rwejli; blood will not mix well with blood; thou wilt resemble thy mother's kin," etc.

Rights of the Eben al-ʿAmm

The children of parents descended from the respectable 582
old ʿAneze families are the best. Yet even here the bridegroom is not entirely free in choosing a wife, for according to the ancient custom every girl is to wed the nearest young relative whom it is permissible to marry, *eben al-ʿamm*. This is, generally, a son of her father's cousin; should this cousin have no sons or if the grandfather had no brothers, the girl falls to the nearest kinsman descended from the great-grandfather's brother. The *eben al-ʿamm* occasionally claims the girl, *jeḥaǧǧerha*, exclusively for himself, but, even if he does not, the girl cannot marry without his consent, for it is said: "No one but the nearest kinsman can tie or untie her, *ʿoḳdha w-ḥallha bjad eben ʿammiha* (sic!)." Only when her father wants to marry again and gives her in exchange for his new wife, *jebaddelha bnafseh*, is the *eben al-ʿamm's* claim null and void. On the other hand, if the girl refuses to be wedded to her *eben al-ʿamm*, he may kill her without becoming liable for compensation.

If the *eben al-ʿamm* knows that the girl will not hear of him, being already in love with someone else, he forbids the marriage and the girl grows old.

If the father of the girl claimed by her *eben al-ʿamm* 582
dies and the girl loves another, she goes immediately after 584
the father's death to the relative who claims her exclusively for himself, called in this case *ḥaǧǧir*, and asks: "My father has passed away; I want thee to release my neck; I want thee

582 to release me in return for my father, who has passed away;
ana abûj râḥ abṛîk teǧûz min ruḳubti abṛîk tedaššerni ʻawâẓ
584 *abûj râḥ.*" The *ḥaǧǧîr* is expected to take pity on her and allow her freely to choose a husband for herself, but nobody can compel him to do so.

In case of his refusal there is nothing left for the girl
588 but to elope. She flees with her youth to some distant tribe;
684 there they put themselves under the protection of a powerful
583 chief, *jinhâšûn jamm al-ʻarab jetazabbenûnhom*. They can then marry and live as man and wife in the same tent but are always threatened with the revenge of the *eben al-ʻamm*. An elopement is punished in the same way as murder, and the thirst for revenge must be satisfied.

ʻAǧâǧ al-Msêḥi was in love with a Rwala girl and wanted to marry her. To this her *eben al-ʻamm* would not consent. After three years of hopeless love, *mutahâwîn hw w-ijjâha ṯalâṯ sinîn*, ʻAǧâǧ fled with his sweetheart to the Ahl aš-Šemâl, tribes camping in the neighborhood of the Ḥawrân. As soon as the news spread next morning that the lovers had escaped, *innahom minhâšîn*, the *eben al-ʻamm* with his kinsfolk mounted their camels and went in pursuit of the lovers, *ṭalab*. But ʻAǧâǧ reached his destination, was given a tent, and was united to the girl in marriage. His kinsfolk offered the pursuing relative a ransom, but the latter steadily refused. Leaving his tent two months afterwards, he went in search of ʻAǧâǧ, whom he found and killed with his young bride. Returning home, he demanded in the name of his kin from the kin of ʻAǧâǧ the blood money for seven murdered men, because the murder of an eloped woman, *šemâṭa*, is valued at that of seven men. Her lover should not have eloped with her, but, having done so, he should have protected her better, knowing the danger with which she was threatened.

If the *eben al-ʻamm* kills the man who has eloped with the girl, he pays only half of the blood money, as the eloper was himself the cause of his own death.

Ḏîbân, the white slave of Meǧwel's family, fell in love with a Rwala girl, who returned his affection. Both knew that they could never belong to each other, for a slave, though white, dares not marry even the poorest Rwala woman. So they decided to escape to some settled country and to live in one of the villages there. But they were pursued and the girl was killed by her own brother.

A single Rwejli of the 'Abdelle clan eloped with a white 588
slave girl. The search for him proved useless — he disappeared 684
without leaving a trace. Should he ever return, he would be 583
killed by his own kin.

When a youth wishes to marry a certain girl, he confides 584
his secret to some older friend, begging him to find out from his father whether he agrees to his wooing or not. It is considered bad form, *'ajb*, for the son to ask his father for this permission. The father, who as a rule knows all the time which girl the son has chosen, says after hearing the news: "If it is Allâh's will, it will be good. Be it blessed. This day is already gone; to-morrow we shall realize his wish; *al-jowm fât bukra naḳẓi ṛaradeh*." Next day the father goes with some prominent man to the father of the girl. They sit down, exchange greetings, talk about various matters, and finally say:

"We want thy daughter X for the youth Y, *nabṛi minak bintak al-flâne lil-walad al-flâni*."

"All right. Salt cannot be increased except with salt again. *Ṭajjeb mâ-zûd al-meleḥ illa-l-melâḥ*. I am satisfied. Let them beget children together. Speak with her cousin, *eben 'ammha*."

Then they go to the *eben al-'amm*, sit down, salute, and converse a while. The youth's father rises, beckons to the cousin or the second cousin, leaves the tent with him, and they squat down at some distance from the tent, where nobody can hear them.

"We give thee good evening, *numassik bel-ḫejr*."

"Oh, good evening to you both! *jâ masa-l-ḫejr*. You surely did not come to me without desiring something, *mâ-ntom bela ja ṛaraẓ*."

"Yes, we come with a certain desire; *na'am ǧâjîn bel-ṛaraẓ*."

"Then speak! *ehreǧû*."

"May Allâh add to thy days! We want her for him, and what thou desirest we hold ready for thee."

Now if the *eben al-'amm* agrees to the girl's marriage, he says: "I want this and that." If he does not, he answers: "She is destined to be my wife. I will not give her." But if he has no intention of marrying the girl himself and wants no compensation, he ends the parley with the words: "I wish you well."

The dowry or price demanded for the bride is expressed 583
by the word *sijâḳ*. This means only the value put on the bride

583 or on a mare. The *sijâḳ* is not strictly stipulated. If the *eben al-ʻamm* asks much, much must be given him. It is always to him that the *sijâḳ* is delivered. Only when he dies and there is nobody else to care for the girl, the whole *sijâḳ* goes to her father as soon as the wedding is over, *aʻras ʻalejha*. The usual compensation for the bride is one or two she-camels and the first mare captured after the wedding. One she-camel always goes to the mother of the girl for having nursed the bride. This animal is called *baʻîr al-kûʻ*, elbow camel, because the mother used to lean her elbow against the ground when suckling her daughter.

LOVE DITTIES AND POEMS

831ˣ The delights and sorrows of love are expressed by the
539ˣ Rwejli in short ditties known as *heǧejni* or *taṭwîḥ*. Some compose their own, others borrow and adorn them with their own name, as if they were the authors. It is said in this respect:

Heǧejnijjeten ḳalladawha-l-ʻaḳâl
ḳalladawha-l-brijjesem w-rîš an-naʻâm.

The *heǧejni* ditty they adorned with a head rope,
Adorned it with silk and ostrich feathers.

[727] When a warrior pardons his enemy, he lays his head rope, *ʻaḳâl*, around the latter's neck as a sign that this particular enemy belongs to him with all he may possess, and then he
[424] throws himself into the fight again. The composer of a *heǧejni* song adorns it not merely with his head rope but with silk and ostrich feathers as well, so that nobody can steal it from him — but all this without avail. There are many who like to appropriate a pretty song, although it does not belong to them.

In Praise of Lovers; The Delights of Love

Jâ ʻammi waʼ bint al-ṛarâwi
tabṛîni w-ana-rîdaha
w-elja taḫaṭṭat bel-ḥazâwi
aḫaḏat ḳlejbi bîdaha.

Oh, uncle, Ṛarâwi's daughter
Wants me and I long for her;

When she goes by in her fringed kerchief, 831ˣ
She takes my little heart away in her hand. 539ˣ

Al-Ŗarâwi was a Rwejli whose daughter was famous for her beauty. *Ḥaẓâwi* means the long elaborately twisted fringe [291] of a silk kerchief, *maḳrûna*, with which a belle covers her forehead and face.

Hâḏi ṭwâref ʿarab ḫelli
jâ marḥaba jâ ʿarab Šîḥa
ʿaḏrûb aḫûha jiğîb aš-šowl
čam râʿijen ʿawwadeh ṣîḥa
jâ ḫdejdeha bwêrež al-hemlûl
min mizncten bass laha ẓîḥa.

These are the borders of the Arab camp where dwells [my darling.
Hail, O Arabs, with whom Šîḥa camps!
ʿAḏrûb, her brother, brings sumpter camels as booty.
Oh! how many a herdsman has he taught to utter the warning cry!
Her cheeks are like flashes of lightning from a rainy belt,
From a cloud which appears full of milk.

Aḫûha is the lover of Šîḥa. *Jiğîb aš-šowl* means "brings, or leads, in from a raid camels able to carry heavy burdens." When the tents are being moved, all supplies are loaded by [462] the women, who therefore like strong camels. The herdsman is not in a position to defend his herd; he merely gives the alarm cry. *Hemlûl* is a long, narrow streak or belt of rain coming from a cloud where there is constant lightning which gives the cloud the appearance of being filled with milk. The milky white luster issuing from it reminds the poet of the white, rosy cheeks of Šîḥa.

Jâ wenneti wennet aš-šenne
rabâbaten bjad laʿʿâbi
rîḥat ʿašîri leha beŋne
jâ ʿambaren bjad ğallâbi.

My sigh is like the sigh of the hide stretched
On a rebec in the hand of the player.
The fragrance of my beloved is as pleasant
As amber in the hand of the hawker.

931* 539* [534] [437] *Šenne* is the piece of an old, thoroughly dried hide which is stretched over the round hole of the violin-like rebec. It forms the sounding space and vibrates whenever the bow is drawn across the strings. *Rîḥa* means, properly, a vile and *benna* a pleasant odor. *Ǧallâb* is a merchant who does not sell for money but furnishes the women with perfumes and ornaments, taking from them camel's hair, traveling bags, *mezâwed*, fancy saddle bands, *sefâjef*, etc., in exchange.

Jâ hêh jâ râčeb al-'aṭli
sallem w-rudd as-salâmâti
sallem 'ala-lli nwa žatli
ḳul lâ lâ ḥajjen w-lâ mâti.

Hail to thee, who ridest a bony camel,
Salute and the salutes return!
Greet him who has resolved to destroy me,
And say I neither live nor am dead.

[576] *'Aṭli* (or *'aṭel*) is a bony camel. *Rudd as-salâmâti*, return the salutes—the visitor first salutes all present and is in turn saluted by each of them separately; he again answers every salute. To the ditty just cited the Rwala add the following:

w-ṭnejjâteh teḳel šatli
w-nhejdeh bêẓ al-ḥamâmâti.

Her teeth are like grains of rice
And her breasts round as the eggs of a pigeon.

Judged by its content this verse does not belong to the ditty; it may be a fragment of another with a similar rhyme.
Šatli is the same as *ḥabb ar-ruzz* or *ḥabb at-tummen*, grains of rice or of *tummen*.

Al-waǧd waǧdi 'ala dbajje
waǧd al-abkâr al-ma'âṭîši
dâǧen w-lâǧen 'ala-ṭ-ṭajje
w-al-ma' ba'îden w-lâ nîši
jâ ḳrûnaha jâten al-mijje
miṭl as-sefâjef 'ala-l-ǧîši
jâ nhûdaha bêẓ kudrijje
taẓfi 'alejh al-'ačâriši.

831x
539x

Pain, my pain because of Dbajje;
A pain like that of thirsty young she-camels
Who stagger from side to side at the well's mouth —
But the water is deep down, and there is none to draw it.
Oh, her tresses! they may be a hundred,
Resembling the fancy bands on riding camels.
Oh, her breasts! they are like the eggs of the *kudrijje*,
At which those whose hair is loosened warm their lovers.

Young she-camels, especially when fully grown, suffer much from thirst. *Nîš* is the name given to a person drawing water, *jenšâšeh*. *Kudrijje* is a bird resembling the *ḳaṭa'*, sand grouse, except that it is slightly smaller and has black feathers in its wings.

Jâ-llâh jâ ḫallâḳ laṭ-ṭejr rîše
jâḫod̠ marâdeh brehârîh semâha
wa''ajni alli brumad mustaṭîše
'ala 'aššri daffaḳat bird mâha
waṣṭen hafa' w-rḳejben teḳel šîše
w-rdâjefen subḥân rabbena wazâha
w-elja-ḳbalat tešda libint al-kbejše
w-ḥelw zowlah jowm tadni ḫaṭâha.

O Allâh, who for the falcon createst his feathers
So that he can fly to the bright heavens at will!
Alas, my eyes, struck with blindness,
Have poured their cool waters over my beloved.
Slender is her waist, her neck like that of a glass vessel,
And her hips, Allâh be thanked, how shapely!
When she walks towards thee, she steps like the daughter
of the *kbejše* mare,
And sweet she appears, when her step comes near.

Jâ mḫejmed w-al-bala' ǧâni
jâ 'ašîri čejf aasawwi beh
nâhaz al-maḳrûn w-arwâni
bâṭat al-kudri ḥadar ǧejbeh
kḏalaha šerṭân ḏehbâni
manwet al-'aṭšân jadlî beh
'ajûnaha jâ mowǧ rudrâni
ṣâfijen ṭâbat mošârîbeh
nehdaha finǧân dîwâni
ṣâjer al-'aǧemi lâ wâli beh.

831ˣ O Mḥejmed, what torment has come upon me!
539ˣ O sweetheart, what must I do?
She opened her hooked dress revealing to me
A *kudri*'s egg below the slit at her breast.
She has plaits on her temples like cords of gold,
A thirsty one may wish to let down the bucket with them.
Her eyes are like the waves of a pure pool,
Where those fare well who drink from it;
Her breast, a coffee cup like one used in the chamber of the lord,
A Persian jeweler could not make such a one.

The lover complains both to his comrade, Mḥejmed, and to his sweetheart, to whom, captivated by her charms, he has promised to perform a dangerous deed.

[291] *Ṯowb maḳrûn* is the woman's garb when closed below the neck. *Náhaẓ al-maḳrûn* means to lift and open this part of the woman's garment on the breast. *Ǧejb* is the slit from below the neck down to the stomach. Farther down the garment is sewn together in the same way as our shirt. The slit of the woman's garb has only one buckle, immediately under the neck. When the garment is lifted, the slit widens, and the woman can nurse her child. *Ṛadîr* is a pool of water in a [574] valley channel. *Dîwân* is a drawing-room of the rich, where coffee is presented in cups often artistically made and expensive.

Jâ ṯemânen ʿala ṣâḥebi low jabîʿ
miṯl hal-barad bilejâli-r-rabîʿ.

Oh, if the eight teeth could be sold to the lover!
They are like the dew crystals of the frosty spring nights.

Barad signifies crystals of frozen dew.

Jâ ṛazâl ad-daḥul
jâ ḫaḍib al-ejdejn
jaʿlam allâh
juʿazzi ʿan al-wâlidejn.

O thou gazelle from the Nefûd!
O thou with the dyed hands!
Allâh knows that a glance from thee
Will comfort me in the loss of my parents.

Daḥal stands for the Nefûd, the numerous funnel-shaped hollows of which resemble *daḥal*, or dolines, and are favorite resorts of the gazelles. The maiden has dyed her finger nails and palms yellow with henna. 831ˣ 539ˣ

Jâ ġazâlen jeǧurr aṭ-ṭowb
w-aḏ-ḏwâjeb ṭaššennah
rîčeh jâ ʻasal jaḏowb
w-hani min riwi minneh.

Oh, that gazelle! she trails her dress after her,
While her tresses strike against her.
Her spittle is like melted honey itself;
Blessed is he who may drink of it.

Jâ ḥowḳ ʻaṭni ḥebbetah malkûš
ġaṣmen twaššaʻ leh ḥarîr
jâ-bu ṯamânen miṯl darr al-bûš
w-al-ḥadd beh rîḥ aḏ-ḏarîr.

Darling, give me a kiss, one as light
As when silk clings to the twig that catches it.
Thou hast eight teeth as white as the camel's fresh milk,
And thy cheeks give forth a fragrance like *ḏarîr*.

Malkûš signifies a thing which, although but slightly connected with another, cannot be easily parted from it.

Az-zejn low hu wara-l-bâbi
lâzem en ʻajûni jerdʻenneh
ʻaslûǧten ḥaḳw aṭ-ṭijâbi
w-an-nhûd laṭ-ṭowb bâlenneh
jâ mâ ḥala naẓʻ aṭ-ṭijâbi
w-erḳâj senni ʻala senneh.

On a beauty, even if she stands behind the door,
My eyes must dwell.
Slender she is and yet fills her dress,
And her breasts lift up her garment.
Oh how sweet she is while undressing
And while my teeth are pressed against hers!

ʻAslûǧe is a woman neither thin nor too fleshy, but of slender waist, tall and yet with broad hips which stand out under her dress, *ḥaḳw aṭ-ṭijâbi*. [832]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831^{r}
539^{r}

Ḥarrân jâ lâbes al-mazwi
lâ jâ ba'ad man nazel Ǧubba
ḥalaft mâ ḳiltaha hazwi
jista'hel al-ḥoẓen w-al-ḥubba.

Ḥarrân, dressed in a light black mantle,
Oh, that he who has dwelt in Ǧubba may live long!
I vowed earnestly
That he deserved both my bosom and k

The loving maiden promises to reward Ḥarrân, who has returned from a lucky raid to the vicinity of Ǧubba, a settlement in the Nefûd.

Aḫll dîrat msellli
w-en ḥâl dûnaha 'asîma
jâ ẓâmer al-baṭn jâ-lli
mâ tḏûḳ ṭa'âmen w-lâ ma'
jâ 'ejâl 'elwa ḥalen li
elja ǧâ nahâr az-zaḥâma
bârûdahom mustaǧilli
jaḳṣom metîn al-'aẓâma
jâ niǧmet aṣ-ṣubḥ jâ-lli
hâṣaw 'alejê an-nišâma.

I wish to see the land of Maelli,
Even if scorched deserts divide it from me.
O thou with a sunk-in belly, who
Tastest neither food nor water!
O sons of 'Elwa, of my kin!
And if the day of horror comes,
Their gunpowder will be famed far and wide,
For it breaks the bones of the spines.
O morning star! O thou
About whom the flower of the youth gathers!

821

The lover was dispatched by his chief to look for pasture in the direction of brilliant lightning. On clear nights lightning can be observed even on the distant horizon. The old men among the Bedouins then judge whether it lightens from rain clouds or not and in what territory. "Where do you place this lightning? wên tḫll hal-barḳ." "I place it, I judge that it lightens, aḫlleh (or aḫajjeleh), there or there." If they wish to be perfectly sure, the chief sends out men mounted on camels to examine the region in question. This is done [821] especially in years of little rain, when both the Bedouins and their herds are threatened with want. The lover approaches 539 × the territory of Mselli of the ʿElwa kin, to whom he is related. 831 × Mselli means, according to ʿAwde al-Kwêčbi, a sweetheart; according to Ḥmâr, a region in Neǧd. *ʿAsâma* is a sunburnt desert without pasture or water. The lover, desiring to be near the girl of his heart, must cross this desert. *Niǧmet aṣ-ṣubḥ*, the morning star, signifies in this verse the beloved girl, excelling all others in beauty. In the moment of greatest danger she throws herself against the enemy. Then the flower of the youth gathers around her and, encouraged by her, beats back the enemy.

Al-waǧd waǧdi ʿala ḥurma
low hi ʿaǧûzen w-maǧnûna
w-al-faḫaḏ minha čennaha-š-šelfa
w-teṭajjer al-ḳalb beʿajûnah.

Alas, for my grief for a woman!
Even if old and foolish
And with a thigh as lean as a spear blade,
Yet she sets the heart in motion with her eyes.

1. *Jâ râčeben malḥaʾ tebûǧ aŝhab al-âl*
   ejṣa w-lâ ʿalejha radîfen maḥanha
2. *awwal nahârha bass mašjen w-ḏowmâl*
   w-tâli nhârha ṭajjer ar-rabḫ ʿanha
3. *w-ekṭaʿ leha min ṛâjet al-lowz miḥǧân*
   w-estadniha bin-nâjfa min šaṛanha
4. *telfi-l-bejt rabʿateh čannaha-l-ǧâl*
   low ǧit bejt aṣ-ṣwejḥbi fekk ʿanha
5. *fkâk rîčak ṭalʿat aš-šams finǧâl*
   w-ḥâjel ṭemân ijâm jendaʿ ṣaḥanha
6. *čejf riǧlak jâ ḏeraʾ kill mišwâl*
   elja ṭâr ʿan serd as-sebâja jakḳanha
7. *jâ lejt šarrak jinčesem bên al-enḏâl*
   jâ rabb riǧl ṣwêḥbi ʿef ʿanha.

1. O thou who ridest a black she-camel which examines
   the gray quivering air
   On the march and is worn out by no second rider,
2. In the first hours of the day keep her at an easy pace,
   But at its end let pebbles and sand fly from her.

831ˣ 3. Cut for her a *miḥǧân* stick from the best almond tree
539ˣ And tickle her with the longer prong under the tail.
4. A tent thou wilt reach, whose men's compartment resembles an escarpment,
And before the tent of my beloved put off the saddle.
5. A cup of coffee thou wilt get to loosen thy spittle,
And for eight days the platter will be moist with fat.
6. How does thy leg fare, O shield of all animals that raise their tails?
When from the group of raiders he emerged all were afraid.
7. Would that the evil thou hast met had been destined for cowards!
O Lord! take pity on my darling's leg.

A girl of the Duṛmân clan had a lover whose leg was shattered by a bullet during a raid. They brought him to the tent of Eben Haḏḏâl, the head chief of the ʿAmârât, where he was attended to. His sweetheart composed and sent him this poem. The reciter was Ṭrâd eben Saṭṭâm.

Verse 1. *Buǧ lena hal-bilâd* means "examine, scout this country for us." *Âl* is the quivering of the air on a hot day. The nearer the ground, the stronger the vibration. Grasses and bushes seem to be in motion and assume large dimensions. It is impossible to distinguish a rider from a bush at a distance of two kilometers. 2. A good female riding camel is [492] at her best speed before and after sunset. The rider should not hold her back. *Rabḫ* are the small stones scattered by the hoofs of a galloping camel. 3. To make the she-camel go at the utmost speed the rider thrusts the two-pronged head of his stick under its tail, *jistadniha*. Some riders even dig the prong in deeper than necessary, making the poor [574] beast run madly. 4. The tent is pitched for male visitors only, whether strangers or natives. *Ǧâl* is a long steep scarp by which a high plateau falls off to lower level country. 5. *Fakk ar-rîž* is the breakfast; the real meal is the supper. With Eben Haḏḏâl a guest may stay not three but even eight days if he wishes, and during all this time he gets meat from fat, sterile she-camels. The *ṣaḥn* — a large flat pan — is always moist with the fat. 6. *Mišwâl* is a fast mare or she-camel which raises her tail high when galloping.

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

Mâ-rîd ana nâzel aṭ-ṭaffa 831ˣ
w-lâ-lli saken 'aḳlat al-wâdi 539ˣ
la' mâ ḥala mḳâbel aṣ-ṣaffa
w-al-ṛaǎmeri ḳarm al-awlâdi.

I desire not him who camps on the plateau,
Nor him who lives at the well down the valley.
How sweet is he whose tent is pitched on the opposite side,
For he is the subduer, the flower of all youth.

It is the maiden's wish that her lover may pitch his tent on the other side of the valley. *Ṭaffa* is a plateau intersected by a deep valley. In a territory where no hostile attack is feared the clansmen pitch their tents where it suits them. Many choose the plateau itself, where their camels can graze freely; others prefer to be near water and therefore pitch their tents near the *'aḳla* well; others again — and these are the most numerous — select some wider and more level part of the channel bank, protected against the wind and sand and where they are also safe from the herds crowding down to the water. The tents are generally pitched in two rows separated by the channel. The sides of these tents as a rule are closed towards the wind, so that it is impossible to look from one into the other. But the women like to lift the canvas in the back of the tent and to peep through the chink at what is going on in the tents on the opposite side. To the last song they add: [484 342]

Alli ḏelûlek leha ḥaffa
min fowḳeha-l-ḫurǧ w-šdâdi
jâ mâ ḥala lam'at ad-daffa'
čân el-ṛaẓi jammana bâdi.

Whose she-riding-camel is swift as a tempest
With a bag and a saddle on her back.
Oh, how sweet is the glitter of his mantle,
When the desired one rides hither in the evening!

Ḥaffa means a gallop as fast as a gale or tempest, an unsurpassed speed, during which the wind resounds in the ears. *Ḫurǧ* is a double bag that can be thrown across the camel saddle and also a smaller bag of the same kind to be put on the horse saddle. A *daffa* is a heavy winter cloak. Men 000

A daffa is a heavy winter cloak. Men

831* fond of dress buy mantles embellished between the shoulder 539* blades with a broad ornament of glittering silver, or at least copper, threads. The hem made from these threads reaches [291] as far down as the abdomen. Such an ornament glistens when the night is bright. *Bádi* (for *sâjer*) is one paying an evening [574] call; *bádi 'alejna* (or *musajjer 'alejna*), he is coming to spend the evening with us.

Já-bu ḫaláḫel w-zmejjem
w-al-ḫadd barráken jelúḥ
já má ḥala' kaẓb al-brajjem
w-al-'omr ṣajjûreh jerûḥ.

Oh, she with rings above her ankles and a little ring in her nostril,
Whose cheeks glisten like lightning,
Oh, how sweet to take hold of a little body belt of [leather
For, as for life, its end is sure.

[291] *Brajjem* (dimin. of *barim*) is a thin belt of leather strips worn by the women on their bare bodies.

Rá'i-l-ḳa'ûd al-mešaḏḏar
ma' wádi-s-sidr jinḥa'
ḳum ḥebbini lá te'aḏḏar
w-al-'aḏr má-ni bṭerijjah.

The rider on an unruly camel
Has turned into a valley overgrown with *sidr*.
Rise, kiss me, and excuse not thyself,
For an excuse I will not brook.

[837] A lover during the march asks a kiss from his beloved, whose husband has just ridden out of sight, for his camel nibbles at every patch of good grass or woody plant. He turns into a valley overgrown with *sidr* trees and full of thorns. If he had to watch his unruly camel before, he must now among the *sidr* be even more careful and is thus prevented from watching his wife riding in the rear.

1. *Já barḳ já-lli táli al-lejl lawwá'*
šuftak w-ana bheǧ'at an-nás wá'i
2. *min rás 'álen šummaḫen čeḏḏ bihen fá'*
biljál ṣarren biẕ̌'aǧelen še'â'i

831ˣ
539ˣ

3. ḳum šidd w-erčab fi ḳara' ḳull maṭwa
w-eb'ad zóreh 'an malâwi-ḏrâ'i
4. hawwâ' bawwâ' lid-daww maḏḏâ'
ḥorren trawweḥ ma' reḳâriž ḳâ'i
5. w-elja šibaṭṭeh bar-rasan hâ' w-eltâ'
čenn aš-šoḏa' 'ala ǧenâbêh fâ'i
6. ar-râs râs alli semek ba'ad al-ḫzâ'
bisemkeh šâf al-leǧâǧe w-zâ'i
7. jâ šibeh hêžen ḥâderen ba'ẓ ar-rijâ'
w-melḥ aš-šefa' 'ala ǧenâḥih ṭâ'i
8. neheǧ selem ḳwâjmeh jiṭroḳ al-bâ'
ǧinḥân zâden al-ḫariš eḫtirâ'i
9. čaṣf zâ' mzawwa'en jowm jinzâ'
ḥorren za'a' biṭard min ḳabl jâ'i
10. ḳult âh min 'elmen lefa'-l-ḳalb w-elṭâ'
saḳa' šerîč ar-rûḥ samm al-efâ'i
11. min al-jowm awma' li nôbtên bel-aṣbâ'
miṯl al-bedr jowm entahaẓ bertifâ'i.

1. O lightning flashing at the close of night!
Awake while others slept, I saw thee
2. Appearing from summits high, hard of ascent,
On clear white nights in which the rays of light quickly spread.
3. Rise, saddle and mount the obedient (camel),
And see that the chin of the foreleg rubs not against the breastbone,
4. So that she may take life and, with a stride a fathom long, hurry over the plain,
The pure-blooded beast, hastening to her night's lodging over a plain strewn with coarse sand.
5. And if thou pullest the rein, she roars and prances
As if a spook were crawling along both her flanks
6. Towards the head; then she lifts her bowed head
And, seeing what haunts her, takes to flight.
7. Oh, how like she is to the male ostrich descending through some defile,
At whose wings men have fired from the upland.
8. To save himself he flees. His legs measure fathoms,
And both wings increase the fright of the mad bird.
9. He runs like one driven or driving, when he hurries under the impetus of flight;

831* The pure-blooded bird knows how to trot both in de-
539* fense and attack before he is able to use his reason.
10. I said, 'Ah! What a word has reached my heart, which has rebelled,
For my soul's mate has given me to drink snake poison.'
11. But since the day when she beckoned twice to me with her fingers
The full moon [of my bliss] has reached its zenith.

The poet was an unknown Šarâri; the narrator, Mas'ûd aṣ-Ṣbejḥi, who accompanied me on my journey toward the oasis of Tejma'. The poet wakes up towards the end of the night between the twelfth and the eighteenth days of the lunar month; noticing lightning above the high hills jutting in the horizon, he asks his comrade to saddle the she-camels, and both then ride as fast as possible over the plain. The fast gait of his animal he compares to the mad gallop of a terrified ostrich and thinks of his sweetheart, who caused him much grief at first but later much gladness.

Verse 3. *Zôr* is the spot in the middle of the lower part of the breast, on which the kneeling camel leans against the ground. When kneeling, the shins of the forelegs touch the *zôr*. To "remove the *zôr* from the shins of the forelegs" means [133] to induce the camel to rise and start. 4. *Reḳâriż ḳâ'i* are plains covered with coarse sand, where mirages may often be observed, mostly at noon. *Raḳrâḳa* is a plain covered with weather-worn débris; *ḥamâd*, a plain covered with hard gravel and much [825] flint. 5. *Šeḏa'* means any kind of a spook; it is frequently seen by the animal alone and is supposed to be especially fond [231] of the taste of brains. 9. *Ṭard* are the movements of attack and defense of a horse in a fight. It takes some time to train a horse to the *ṭard*, while a pure-blooded male ostrich knows it long before he can use his reason, *ḳabl jâ'i*. 10. *Šerîč ar-rûḥ* is a sweetheart. 11. The poet's soul was comforted when his beloved gave him the longed-for sign.

In Praise of a Sweetheart's Kinsmen

Hala hala jâ 'arab farḥân
jâ marḥaba bḏâbel ar-riši
w-ahl az-zêne mâ hom šerdân
ḥamdjetan lil-maḏariši

831 x
539 x

w-elja tilâkaw ma' al-'adwân
ḫallaw 'alejhom teḥâriži.

Welcome, welcome, O Farḥân's Arabs!
Hail to her, who dries up the spittle!
For the kinsmen of my beauty take not to flight;
They are the protectors of those who drive the booty,
And, when encountering the enemy,
Discharge weapons spitting fire.

The lover welcomes and praises the relatives of his sweetheart. *Hala* for *ahla, ahlan, jâ-hla, jâ hala. Ḏâbel ar-riž* is a charming beauty, with whom one immediately falls in love so passionately that the saliva of the mouth dries up as if one were in a fever. The *meśâwiž* are warriors driving the captured herds. As they have to prevent the animals from escaping, they are unable to defend themselves properly and could easily be killed by the pursuing enemy. [826]

1. *Jâ râčeb alli ber-redef teḳel marži*
azwâl rebden muǵaffalen ma' az-zerâži
2. *w-lâ hamâm mrawweḥen lek al-berǵi*
'oḳb al-meźil mrawweḥen binze'âži
3. *jâ rasel jâ-lli lal-ma'âzib terži*
lâzem tšûf an-nâr miṯl as-serâǵi
4. *jad'ik bejt beh meǵâles w-herǵi*
râ'ih mâ ḥâšat jammeh ḫarâǵi
5. *.emi marṣûf al-ḫadam jâ-bu marǵi*
salab 'adîli min ṣamîri w-mâ ǵi
6. *salab 'adîli salab ḳâbûn serǵi*
w-'ajni tekubb ṛarûb mojjen hamâǵi
7. *'alejk min ṛâli-l-meṭâmin derǵi*
ṣâfen 'ala aâḳen teḳel 'aṣm 'âǵi
8. *alli banat bal-ḳalb ḳaṣrun w-berǵi*
banat bekam'en lowa ḳaṣr al-ḫafâǵi
9. *'aḏrâb aḫâha surbetah teḳel 'arǵi*
jaṭni-lja ṭârat 'ajûn al-harâǵi
10. *jâ lâjmen maḳṭi' mâ 'âd jarǵi*
jowm al-ḳara' mâ 'âd 'endeh jidâǵi.

1. O thou who ridest a she-camel whose back has almost
to be climbed by a ladder,
[Whose speed is] like clouds of dust in the blue air
raised by startled ostriches,

731* 2. Or like pigeons longing to roost in the castle,
539* Who hasten thither after the noon heat has passed.
3. O messenger! O thou who speedest to the hosts,
Thou canst not help seeing a fire like a big lamp.
4. It is a tent that calls thee, where sit and talk the visitors,
And to whose owner no one comes to collect a tax.
5. The name [of my beloved is] 'Woven from metal rings,'
O father of the 'Son for whom thou yearnst';
She it is who has stolen the fat of my heart and entrails,
6. She has stolen my fat and the soft cover from my saddle,
Making my eyes shed full basins of salt water.
7. She is dressed in clothes of costly stuff,
Which cling to her ivory calf.
8. She, who has built a manor and a castle in my heart,
Built with mortar like al-Ḥafâği's castle.
9. Shame on her brother? As if his troop were lame!
Why, he still resists when the eyes of the babblers
look around in flight.
10. Oh, may he who reviles him be parted from all that he
longs for and
On festive days may no one accept gifts from him.

The poet was Muhammad eben Mhelhel.

Verse 1. *Zowl* is the indistinct outline of a man's figure observed from afar. *Azwâl rebden* are the clouds of whirling dust enveloping fleeing ostriches. 2. Pigeons prefer to nest in old ruins, especially if they lie far from settled countries. After sunrise they fly to the cultivated regions for their food and drink; after noon, when the heat is most oppressive, they hide somewhere in the shade, later feed and drink again, then return about two hours before sunset at the utmost speed to their ruins, often more than thirty kilometers distant. The fast gait of a she-camel reminds the poet of a fast disappearing dust cloud whirled up by ostriches, or of flocks of pigeons hurrying to roost, *murawweh*. 3. A brightly blazing fire in an open tent indicates a generous host. A miser will build his tent in valleys and gullies, so that it may not occur to any one to appeal to his hospitality. 5. The girl sung of by the poet is called Der', which means a short shirt of metal rings. Instead of naming her plainly he uses a periphrasis for her name, which is dear to him, *semi*, the words *marğûf al-ḥadaw*, meaning a coat of mail. *Abu marği* is the father of several

[574]

girls, who wishes for a son. Here a friend of the poet is meant. 831*
Mâ ǵi, for *mâ ǵwa'* or *mâ ǵwi*, means "what is in my heart." 539*
6. *'Adîl* is fat or flesh; *'adla'* is a fleshy, fat she-camel. *'Arabna ma'addelîn abâ'erhom 'âjifet aš-šaḥm* means "our Arabs are satisfied because their camels are covered with fat." *'Adel* has the same meaning as *simen*, fat; hence *'adla'* is synonymous with *semîne*. *Smân abâ'erhom* means "their camels are fat." *Kâbûn serǵi* is a very soft cover for a horse saddle. Love has deprived him of both his fat and soft flesh to such an extent that his saddle galls him as if the thick, soft cover were not there. 7. *Derǵe* (pl., *deraǵ*) is a piece of cloth cut for one person. 8. Ḳaṣr al-Ḫafâǧi is the name given by the Rwala to Ḳaṣr eben Aḫejẓer or âl Aḫejẓer, southwest of Kerbela. The better the mortar, the stronger the building. The Rwala admire the firmness with which the mortar has cemented the stones and bricks used in building the al-Ḫafâǧi castle, making it impossible to demolish it. 9. The brother of the girl Der' was often publicly insulted with the taunt "*'Adrâb*, shame," but the poet defends him. The troop led by him does not limp but merely rides slowly in order to protect its comrades fleeing in fear. 10. *Jowm al-ḳara'* is [527]
the day set apart by the Rwala for visiting, entertaining, and bringing small gifts to each other.

Meetings, Greetings, Good Wishes

Fâṭeri rawweḥi 'an ḥamw ḳejẓaha
'aẓẓeti ǵâlije mâ-ḥmal ǵejẓaha.

Hurry, my old she-camel, for a night's lodging from the heat of the mid-summer,
My beloved is dear to me, I could not bear her anger.

The warrior returning from a raid in the *ḳejẓ* season, mid-summer, longs for his sweetheart and urges his tired animal to greater speed.

Ẓel' Ǧubba zemah	The rugged hill at Ǧubba begins to appear
miṯl rás eẓ-ẓaḥât	Like the border of a dark cloud!
marḥaba já nwa'	Hail, O Nwa',
já 'anûd al-banât.	O thou wilful maiden!

The settlement of Ǧubba lies in the Nefûd, lat. 28° 2′ N., long. 40° 40′ E. Close by rises a tall, dark, rugged hill, visible

831/ 539 from both the north and south for a great distance. In this neighborhood the sweetheart Nwa' was camping.

Marhaban jâ-lli ṭûleh w-ṭûli suwa'
jâ-lli ḥabbet fwêha burûd aẓ-ẓuma'.

Hail to her, who is as tall as I!
The kiss of whose mouth refreshes like cool water in thirst.

[271] *Ẓuma'*, thirst, is a word commonly used by the Bedouins. Thirst tortures travelers. Dispersed raiders often perish of thirst; the lack of water makes both the women and children in camp lament. Often a woman with parched lips goes from tent to tent begging with dumb gestures a drink of water for her child. If a mere mouthful of even tepid water refreshes one when thirsty, how much greater the relief from a drink of cool water. A person tormented by love resembles a thirsty man.

As-salâm 'alejkom	Salutation to you!
w-ḳûlû hala'	And answer: Welcome!
jâ ferižen 'alejkom	You in the little camp through which
ṭariž al-ṛala'.	Leads the road to my sweetheart.

The lover going to call on his sweetheart greets the small camp through which he is passing. *Feriž* is a group of no more than ten tents.

Elja ǧit mazbûr an-nahad
jâ m'ejdi sallem li 'alejh
abu ṯamânen mǧellijât
w-al-ḳalb malḳû'en 'alejh.

Shouldst thou come to her with the full, firm bosom,
O M'ejdi! give her my greetings.
She who has eight burnished teeth
And to whom my heart clings.

Jâ-hal al-'ajrât sîraw jâ šafâti
'an sena'ken lâ tṛûǧûn al-maṭijje
elja lifejtom ṣwejḥebi ṣallaw waṣâti
'allemaw be'ulûm râ'i-l-arîčijje
'end abûha delletên muṭ'abâti
râf ha'l hejnen mezâhebhen ḥalijje
wa' hani min ḳâṣebah ǧejb al-'abâti
w-enṭawa' bḥoṣejn mambûz al-daṭijje.

O riders on hardened camels! ride, my friends, 831×
And in your course delay not the long-paced ones. 539×
When you reach my darling, give her my message,
Bear tidings to her who is kept well informed.
At her father's, two coffeepots are in continual use;
With him is the usual pasture of riders on white camels,
whose bags are empty.
Ah, blessed be he, who grasps the cloak on her breast
And he who may rest in the bosom of the maid of full hips.

Sen' is the fast gait of the she-camels at night time. They do not graze, do not suffer from heat, and speed along at a measured pace. *Râ'i-l-aričijje* is supposed to mean one who is well posted in all affairs and who therefore can tell truth from exaggeration. *Delletên mut'abâti*, two fatigued pots: in the one pot coffee is steadily boiling and from the other just as steadily poured out. [492]

Jâ 'amm ǵanna ṯalâṯ erčâb
ḳum sâjel al-'elem 'an henna
ǵowni w-ana-šahker al-ḥejrân
bel-ǵowri w-al-ḳafr jer'enna.

Uncle, see! three female riding camels come to us;
Rise, seek news of them!
They have come to me, and I drive away the young camels
From the depression, so that [their camels] may find
their pasture untouched.

The maiden rightly guesses that the matchmakers sent by her lover have arrived and asks her uncle to find out their errand, while she takes their camels to the fresh pasture, *ḳafr*, as yet untouched by any herd. *Ašahker al-ḥejrân* means: "I run here and there behind young camels, driving them away." *Ǵowr* is a depression without an outlet, containing abundance of grass.

Hala hala bilâbes al-merawi
lô jâ be'ad kill sinǵâra
allâh jaǵîbak ma' al-ṛazawi
allâh jefukkak ma' al-ǵâra.

Welcome, welcome, thou who art dressed in a light
black mantle!
Oh, mayst thou live longer than all the Sinǵâra!

831ˣ May Allâh bring thee back from the raid!
539ˣ May Allâh rescue thee in the attack!

The maiden wishes her lover, who is taking part in a raid against the Sinğâra, all success. *Mezwi* is a light woollen mantle of black color shot with red. *Lâ jâ ba'ad* means: "mayst thou not depart." The Sinğâra is one of the four main tribes of the Šammar.

Jâ ḥabîbi jâ-l-ḥebbe
w-ḥelw ṭari an-nakâjef
fowḳ ad'alen muṭlaḥebbe
jeğfel min ẓell as-sefâjef.

O darling! Oh, that kiss!
Sweet is the news of their return from the raid.
He is mounted on a broad-breasted dappled camel,
Which shies at the shadow of the gay ribbons.

Nakâjef are returning raiders. *Muṭlaḥebb* is a camel broad of breast and bony. *Sefâjef* are long multicolored ribbons, hanging from the back of the saddle.

Elfen hala beš-šaḳra
w-elfên hala brâ'iha
en čân 'aṭšâne šaḳra
bedmû' 'ajn adîiha.

Welcome a thousand times, O sorrel mare!
And two thousand times, thou who ridest her!
Should the sorrel be thirsty,
I will water her with the tears of my eyes.

Jâ-hal al-'aḳla	O you who tarry by the well,
jâ-lli žell'en maddâh	Which is so far a journey,
lâ te'ezlim nafsen	Drive no one away
ğazat 'an hawâh.	Before he has satisfied his desire.

[312] *'Aḳla* is a well in a valley or dry river bed, which must be cleaned after every heavy rain. *Žell'en maddâh* (or *be'îden maddâh*) refers to a long road or journey leading to the well. *Ḳaṣ'na maddâh* (or *ab'adnâh*) would mean: "We moved it farther, extended the distance between it and ourselves." A man comes from afar for water to an *'aḳla*, and it is a sign of cruelty to drive away such a person, *nafs*. *Hawa'*

means lust and passion of love. If the separated lovers meet at last, no one should hinder them. 831ˣ 539ˣ

Lovers' Parting; Sorrows of Separation; Pain of Love

Jâ ṣweiḥebi 'ajn rimijja
lâ jâ raṣi lâ tansâni
low 'ajjarowk al-'arab fijja
w-eṣber ala-l-'ajb min šâni.

My darling, like a white gazelle's eye,
Mayst thou, O desired one, mayst thou not forget me!
And if the Arabs revile thee for me,
Suffer the abuse for my sake.

Hawijjeti ḫâberah Ḫarfûš
jâ 'ajn rimijjet al-wâdi
ǧaffalowha ra'jân al-bûš
jâ lejtaha-l-jowm tenṣâdi
jâ-râsaha jâ sebîb ekrûš
w-tenassefah al-šaḳra bejrâdi.

My beloved — but Ḫarfûš knows her —
Has eyes like a white gazelle in al-Wâdi,
Terrified by the shepherds of clamoring herds.
Oh, that I might catch her today!
Oh, the hair on her head, as long as curled horsehair,
Which in the fight streams along the back of the sorrel.

Al-Wâdi is the name given by the Rwala to the depression of Sirḥân. *Bûš* is the same as *farš*, herds of camels. *Râs* is the hair on the head. *Sebîb ekrûš* is the hair from the horse's tail curling naturally. *Tenassefah* means a mare which, while trotting and making short abrupt jumps, lifts her tail so that its long hair streams over her back, covering even her flanks.

Jâ ḥajji bel-lejl lâ tasri
lâ tenšefem jâ be'ad 'ēni
šân enna ḫlejbak 'alejj ǧâri
bej-ǧow teṭṭafi ad-dlai
kannejt ana bânij al-ḳaṣri
kill jowm w-aḥleh maḥsûdni.

831x
539x

Dear brother mine, do not set off on a visit in the nighttime,
Do not put on the bridle, O thou paragon of mine!
If thy heart longs passionately for me,
Carry away that which I owe thee in daylight.
I bless him who has built for himself a strong house,
For his kinsmen dwell in the same place every day.

[342
592]

Ḳaṣr is the name of any house built of stone or mud bricks. A desert *ḳaṣr* forms a square courtyard enclosed with a high wall, against which abut the dwellings of the several families. Thus the whole kin lives together. In the desert the members of one kin also usually pitch their tents together, but sometimes one or another joins another kin, so that the lovers become separated. The maiden fears lest some one attack her lover at night and asks him therefore to call on her in the day time.

Hala hala jâ daḫîlallâh
jâ-lli 'elûmek te'azzini
wuddi bîkom mâr ḫalḳ allâh
čaṭrat 'elûm all farrâḳini
oḫtak lja rčebat aṣ-ṣalla
jâ 'ejn nâder šijâhîni.

Welcome, welcome, O Daḫîlallâh!
O thou, to hear of whom so gladdens me!
I would fain go to you, but Allâh's creatures
Have spread reports which prevent me.
Still thy sister, when seated in a shaded litter,
Looks like a noble falcon.

Daḫîlallâh, a Šammari, falling in love with a Rwala maiden, was frequently a welcome guest with her parents. Unfortunately a near relative of the maiden was found killed with his herds, and the murderer could not be discovered. The kinsmen suspected Daḫîlallâh of having killed his rival from jealousy, and pressed the girl to refuse the stranger. But she remained faithful and sang these verses. *Aṣ-ṣalla* is the *ḳetab* litter with a covering thrown over its upper horizontal pole, so that the woman is shaded. She speaks of herself as sister, thus a blood relation of Daḫîlallâh, as a proof that she will not give him up. She contemplates the threatening faces of her kinsfolk with the look of a noble falcon, whom even the largest beast of prey cannot terrify. 831ˣ 539ˣ

Jâ dīč arîdak ma' al-amwât
mâ tekṭa' al-ljas jâ šêni
ǵada beh msammeḥ al-ḳâlât
mu'ṭi al-'efûn al-ba'ârini.

O cock! I would thou wert among the dead.
Why disturbest thou my peace, thou wretch?
He has given himself to rest, he who never pays heed [to gossip,
He who gives camels even to loafers.

The maiden is vexed with the cock for reminding the lover visiting her that it is time to return. *'Efûn* is the name given to the fat loafers who take no part in raids. The booty captured by her lover is so considerable that he can bestow she-camels even on such a fat loafer, especially if he is related to his sweetheart. [461]

Jâ neǵûm as-sama
'aḳabenna sârijât
wâ'adenna-l-ḳamar
w-aḫlafenna al-mabât.

The little stars of the heavens,
When beginning their night journey after we parted,
Gave us a tryst for the moment when the moon showed itself,
But did not keep their word all the night through.

The lovers agreed to meet at the rising of the moon. But the sky became clouded, so that both the stars and moon did not appear until early morning.

Jâ ḫajji mâ ǵâ-l-'arab ṭuršân
hom mâ lefâkom 'an al-ǵâli
w-ḳalbi jâ-lli ǵada čeṯṯân
w-hammi jâ-lli siraḳ ḥâli.

O little brother of mine! have no travelers come to the Arabs?
Has no one arrived from my darling?
For my heart belongs to him *for* whom it wears away like soft rock,
And my fears are *for* him who has robbed me of my peace.

831+ *Ṭâreš* (pl., *ṭrûš* or *ṭuršân*) is a native traveler. *Čeṭṭân*
539+ means a rock or stone that is falling or crumbling to pieces. The maiden's heart dries up or crumbles with passion.

Min 'ad̲d̲ar waǧhi elja rommad
min ba'adakom jâ-l-kawâčibi
w-aḳfejtu w-slejfakom 'ammad
w-ani nahart at-tarârîbi.

Who will excuse me if my face is covered with ashes
and dust,
Because of my parting from you, O you Kwâčbe!
For you have turned back, and a troop of your warriors
proceeds on a straight course,
While I go to the settled territory.

The maiden is sad because the Kwâčbe, kinsmen of her lover, are going to camp far in the rear, while her relatives
[765] have started for Syria. If a woman loses a near relative, she throws dust and ashes on her head and face. The loving maiden would like to do the same but fears to be chidden for it. *Slejf*
[484] (dimin. of *salaf*) is the armed troop at the head of the migrating clans, which does not ride now to the right, now to the left in search of good pasture but follows in a straight course, *'ammad*, because the grazing grounds have already been found by men sent out for that purpose and even the camping place has been decided upon. The verb *rarrabow* is employed with reference to Bedouins going to the settled territory in whatever direction. The maiden was to camp in Syria, the youth in the inner desert.

Jâ jumma ǧâni bela' mahlef
waš ḥîleti waš ana sâwi
dam'i 'ala waǧneti jaḥref
w-aṭnab ǧanib aḏḏîb al-'âwi.

O little mother of mine! a sorrow has come upon me
What shall I do now? [without warning.
A tear flows down my cheek,
When I dwell in the neighborhood of a wolf howling.

Ǧanib is a neighbor whose tent ropes, *aṭnâb*, touch the tent ropes of another. The maiden or woman has either lost her lover in a fight or he has proved unfaithful. She must

831ˣ
539ˣ
[136]

not cry in the tent, so she goes behind the camp and there cries and laments to relieve herself. *Aṭhab* is a wolf, who also wails and laments and is therefore called *al-wâwi*, the wailer. On the border of the desert the jackal is called *wâwi*, in the inner desert there are no jackals. *Wâwi* is a word imitative of the jackal's cry.

Lâ wa' bi nawwow jinḥowm
jamm ǵîrat allâh jâ 'arab ḫelli
jiḏkor 'adîri nahâr al-kown
jeruddeha w-ar-radi ḏelli.

Alas, my sorrow! They are to set out in another direction.
Oh, may you camp in the neighborhood of Allâh, O Arabs of my friend!
My beloved on the day of the fight will remember
And turn his mare, while a scamp will flee like a coward.

Lâ wa' bi or *lâ wa' b'ejni* signifies much the same thing as *jâ ḥasreti*; it is the usual expression when something dear is lost. According to our song the lover's kin have moved in company with the kin of his sweetheart, who fondly hoped that they would also camp together. But her lover's kinsfolk have unexpectedly turned aside. Then she comforts herself again with the thought that her youth will not forget her and will come to her aid if her camp should be attacked. And even if the stronger enemy should force him to retreat, the thought of his sweetheart would make him turn round and begin the fight anew. *Jamm ǵîrat allâh* (or *ma' ǵîrat allâh*) has the same meaning as *ma' ḥafeẓ allâh*, under Allâh's protection.

Zall ar-rabî' w-dâḥelen bel-ḳejẓ
w-al-ġarw mâ waḳna' 'alejh
jâ-bu nhûden ḳannahen al-bejẓ
w-al-ḳalb molhi' 'alejh.

The season of plenty is gone and midsummer begins,
And yet my sweetheart and I have not met.
Oh, the maid with the egg-shaped breasts,
To whom my heart so firmly clings.

831x
539x

Ẓall ar-rabîʿ w-ḥawdarow lal-ḳejẓ
w-al-ġarw mâ waḳʿa ʿalejh
jâ-bu nhûd čannehen al-bejẓ
w-al-ḳalb waǧlânen ʿalejh.

Gone is the time of plenty, and they have departed to
the pastures of the midsummer
But the beauty we nowhere saw.
Oh, for her with breasts like eggs!
My heart is grieving for her.

[484
221] In the time of the sultry heats of midsummer, *al-ḳejẓ*, the Bedouins camp in the lowlands, where water is found i abundance; therefore they have descended, *ḥawdarow*, from the plateaus.

Abġi ataġaṭṭa bel-manâm
w-al-ʿajn mâ hi nâjime
ʿeddi ṣawîben bel-manâm
mâ ḥawwedû ḥazâjimeh.

I desire to cover myself in my bed,
But my eyes cannot close in sleep;
I feel like one lying wounded on his couch,
Whose bandages they have failed to renew.

[752] *ʿEddi* or *čanni* means: "I feel like." *Ṣawîb* signifies to be wounded seriously, but not fatally. *Ḥazâjem* are poultic and bandages. If not applied well and renewed, *mâ ḥawwedû*, they cause still greater pain.

Ḳalt aʿarrḍûni ʿala-s-sarḥa
čann-ar-ramad ṣâjeben ʿajni
ḥobb al-ġâḍi bel-ḥašâ jarḥa
waḥḥar ʿala-l-čabd čâwîni
wa' ḳejḥ ʿajni min al-farḳa
čân al-ʿarab bên ḳowṭâni.

I said: 'lay me across a gray horse,'
For it seems as if blindness had struck my sight.
Love for the desired one grows in my entrails,
And burns me like red-hot iron laid on the stomach.
Ah, my eyes will become gray from the parting,
If the Arabs take different courses.

The Arabs are unable to agree as to where they should remove their camp. The lover fears that his sweetheart's kin may encamp in a different locality from his own people and thinks that his eyebrows might become gray and his eyes blind, should he not see his beloved. 831x 539x

Wa' šejb ʿajni, "ah, my gray, clouded eye," and *wa' šejb ḳalbi*, "ah, my gray, clouded heart," are sayings used in misfortune.

Jâ râčeb alli ǵemîlaha zên
ḳamrun ejdêha šarârijje
jâ manweti-lli haleh maḳfîn
w-illa ġarîben naṣa ḥajjeh.

O thou who ridest a she-camel with good paces,
With bright white forelegs, and of the *šarâri* breed!
O thou desire of mine, whose kin has moved back!
Even if far away, yet thou wilt come near to thy
sweetheart's kin.

Ǵemîl or *derhem* is the trotting pace of a camel, when both halves of the saddle bag rise at the same time. *Ḳamra* is an ash gray female riding camel, whose forelegs are of a whiter hue than the hind legs. The Šarârât breed the best riding camels. When the clans wander into the inner desert or return, as a rule they all follow the same direction, so that the herds may pasture evenly along their routes. In the season of plenty, when the pastures grow again in a few weeks and the luxuriant perennials promise to yield abundantly, the irregular movement in fixed directions ceases and the different clans move forward or backward according to the locality best suited to them by reason of the grazing land and water. Those going back are called *maḳfîn*. The lover's clan has moved backwards, the maiden's forwards. *Ḥajj* means kin, *ahl*. The lover, even if encamped far away, still approaches, *naṣa*, the camp of his sweetheart's kin, *naṣa' ḥajjeh* (or *naḥar ahleh*). [492 231] 434 221 233

Jâ mdahraǵ ḳaf li ʿala-š-šaʿejle
šarrab li al-ḥajjîn beḥdâdi
al-ʿafw mâ-ḫlert lejle
ḥaddejt ṣanâdîl al-fwâdi
w-ahḏi lak jâ ḥajje jâ dwejle
w-ahḏi ḥajjâned ḥaffaw râdi.

831ˣ
539ˣ
O Mdaḥraǵ! put the saddle on my gray camel,
Tighten the saddle on the riding camel.
Heaven avert the evil omen, but how disastrous art thou, night!

For thou hast pierced my entrails in many places.
I complain to thee, my little sister Dwejle,
For your kin have urged their camels elsewhere.

The lover rode out at night to call on his sweetheart. Her kin were moving that very day and intended to pitch their tents at a certain place. There the lover went when darkness set in, but the camp was not there, his sweetheart's people had moved to another place.

[759] Mdaḥraǵ was a negro or a Bedouin serving as *fedâwi*, free servant, with the lover. *Ša'ejle* is a light-gray she-camel. The word *akḳar* (fem., *ḳaḳra'*), disastrous, should not be used, as it might provoke the demon to do the speaker harm; therefore *al-'afw*, pardon, is added. Dwejle was the name of his beloved, whom he addresses as his little sister. *Hajjân* means kin, *ahl*, with whom the maiden is camping. *Râdi* (or *râd*) is an object lying elsewhere, either further on or in an unexpected direction.

Jâ-l-fedne w-edni lena khejle
'an dîretin mâ bîha ǵâze
emši w-ana mreḍijjat al-bâl
w-atli-l-aǵânib min al-'âze
šaffi jrâwen ma' al-ḥajjân
w-min al-ḥala jinḳel ḥrâzeh.

O Fedne! bring us the *khejle* mare;
I desire to leave the land of ill luck,
To leave with a mind distressed,
And of necessity to follow the strangers.
I wish for my darling to camp with my kinsfolk,
Then he would carry away all the sweetness he could hold.

The lover camps far away, so that the maiden cannot meet him. Therefore she wants to escape on a mare of the *khejle* breed to another clan, where the loved youth is probably serving as a *fedâwi*. *Šaffi* is equivalent to *šahwati*, my desire, my longing.

831ˣ
539ˣ

Jâ lahad ḳum ʿaṭni al-maḥzam
nabri nuẓarreb ʿala-n-nuḳra
jâ ḫajji w-ḳalbi al-wâred
waredat ʿaṭâšen ʿala muḳra.

O Lahad! rise and hand me my bandoleer,
For we wish to go to the settlers of an-Nuḳra.
There, little brother of mine, my heart is speeding,
As speeds the thirsty to a rock well with rain water.

The lover in the desert longs for his sweetheart, already camping in an-Nuḳra west of the Ḥawrân.

A *maḥzam* is a broad leather belt with pockets for cartridges. *Nuẓarreb* is an expression used by the Bedouins when they wander from the inner desert into a settled country in no matter what direction. *Muḳra*, or *moḳr*, is a half natural, half artificial cylindrical well dug in a rock to a depth of five to ten meters, where rain water accumulates. Its opening is usually narrow, so that any large stone can close it. In a rock well of this kind the rain water will remain as long as a year and a half before evaporating. As there are no large watering places in the regions where such fountains are dug, the thirsty man hastens to them full of nervous fear, since he knows that he will die of thirst if the *moḳr* contains no water. [312]

Jâ wanneti wannejtaha
beḳṣa‘-ṣ-ṣamâjer hâjera
lejteni šenâšel ṭowḳaha
w-alʿab ʿala ṣamâjerah.

This is my lament; I weep for her,
I who in the depth of my soul am troubled.
Oh that I might be a chain on her necklace
So that I could play on her bosom!

The lover longs for his sweetheart, who camps far away from him.

Jâ râčebînen hafâlîf
jâ wâredînen ʿala ṯmajr
jâ muṭarredîn al-ʿalâjef
amm-dhad mâ-ṣâm ʿala ḥajr.

831ˣ
559ᴸ

O ye who ride on slender she-camels!
Ye that draw water in Ḍmejr!
Ye who separate lovers!
To you I declare that it will fare ill with you.

Hafâhîf are slender she-camels, very cautious mounta climbers. Ḍmejr lies east-northeast of Damascus. *Mâ ent 'a ḳejr* means "thou dost not feel well, thou art ill." All punishes with sickness those who separate lovers.

Prince an-Nûri once became enamored of a marri woman, whose husband was in the habit of pitching his te in the same camping ground. Once in the *ḳejẓ* (midsumme season an-Nûri was camping at the junction of the as-Sâḥ and az-Zerḳa creeks. He rode through the camp in all dire tions, but the tent sheltering the object of his affections w not to be seen. To inquire he did not dare, lest he shou rouse the suspicions of his relatives and slaves. Finally sat down in his tent, melancholy and speaking to nobody. that moment his comrade Fejṣal came in, lamenting that t best goat out of the flock, which he had bought from t 'Adwân Arabs in order to entertain his more distinguish guests, had been lost. The whole evening Fejṣal continued wail: "Alas, where is that goat of mine? If I only knew whe to find it. *Wa' 'anzi wejn mâdri wejn nalḳâha.*" An-Nûri ke silent. After midnight both Fejṣal and the other visitors le the guests lay down to sleep, but the Prince still sat quie leaning against a camel's saddle and looking into the dyi fire. At last he raised his head, called his slave, whom ordered to make fresh coffee for him and to wake up h clerk Ǧwâd, and then, sipping coffee, he composed the follo ing poem:

1. *Jâ ǧwâd wa' 'anzi wa-na-dûr čallejt*
   wa' 'anzi alli mâ tebajjen ḫaberha
2. *čallat maḥârîfi wa-dawwer wa-halwejt*
   bemaḳran aš-šejlân mâ-haden ḏakarha
3. *naṭṭejt ana al-merḳâb wa-šufejt*
   wa bajjen lijje-lli mitteči min šaǧarha
4. *faṭan 'alejje ṛariren wa-wannejt*
   wa ḳalbi 'alejha bên al-aṣlâ' jarha
5. *en mâ thajje min ṭamânah trawwejt*
   wa 'ajni-lli mâ jebaṭṭel saharha

6. *wa-nnejt wa-nna wannet al-ḥaj 'ala-l-mejt* 831^x
wannet ḳaṣîm as-sâḳ mâ-ḥaden ǵabarha. 539^x

1. O Ǵwâd, while looking for my goat I grew weary;
Alas, of my goat there is no news.
2. Ended are my inquiries, and still I search and promise reward,
But no one at the junction of the two creeks has spoken of it.
3. I ran up to the lookout, glancing all about me,
So that even [the tents] hidden by the trees I saw.
4. Then I remembered my darling and groaned;
Groaned for her till under my ribs my heart writhed with pain.
5. I did not succeed in drinking my fill from her eight teeth,
Therefore my eyes will not cease to wake.
6. I lamented and still lament, as one who lives bewails one dead,
Or as he groans whose shin bone is broken and whom no one can cure.

Ǵwâd, however, understood perfectly well what manner of goat an-Nûri was after, and the next day he went on an-Nûri's mare to inquire among the tents how many camels they had for sale. In one tent he found only women. One of them looked at his mare attentively, took her by the rein when Ǵwâd dismounted to enter the tent, petted her, stroked her mane, tied her to the tent peg, brought her water, and could not tear herself away from the animal. To Ǵwâd this unusual care paid to a strange mare seemed—to say the least—peculiar, and he looked sideways at the young and pretty woman; their looks met, the woman's face reddened, and Ǵwâd guessed why she tended Prince an-Nûri's horse so carefully. Returning to the prince's tent in the evening, he found him in the same brooding mood as yesterday. After the visitors had left, the guests retired to bed, and when an-Nûri again ordered coffee to be prepared for him, Ǵwâd spoke to him thus:

1. *'Azzi râ'i al-'anz jeḳûl čallejt*
bemaḳran as-sejlên mâ ḥaden ḏakarha
2. *tarâni bêirak čân terḳaṣ w-ḥalwejt*
'anzak čemîn bezamîri ḫabarha

2:Musil S-4,5 (no date) 1928 MD4 Rwala MD4

831ˣ 3. *'anzak bekâk an-nazel taṯri blaha bejt*
539ˣ *ḏiben jenâṭerha wa ḏiben 'aṭarha.*

1. Patience! The lover of the goat says 'I grew weary;
At the junction of the creeks none spoke of her'.
2. See, I bring thee a joyful message, even shouldst thou
Get rid of me cheaply, though a reward thou hast promised.
Of thy goat news is hidden in my bosom.
3. Thy goat bleats in her tent in the camp yonder,
A wolf guarding and a wolf ensnaring her meanwhile.

The prince stretched out his hand, shouting: "Be quiet!"

1. *Lijje fâṭeren jowm aḳûl ebha*
taḳṭa' rahârîk dâwijje
2. *min nasl Ša'lân nâğebha*
'alejha wusejm al-'awâğijje
3. *tazha-l-mijâreč manâčebha*
aṣlah wukâden Šarârijje
4. *mabhûl jâ-lli t'adder ebha*
mâšijet merwâḥaha bijje
5. *adûr knejne w-meḏhebha*
mâ šifet 'ajn an-nedâwijje
6. *jâ mâ ḥala jowm alâ'ebha*
w-an-nahad jâ bejẓ kudrijje.

1. An old she-camel I have, who now, while I sing of her,
Runs about in the sunshine on the glistening plain.
2. It was from Ša'lân's descendants that I received her,
And her brand is that of the Âl 'Awâği clan.
3. Her shoulder blades are adorned with a cushion,
And from the Šararât she most certainly hails.
4. A fool only could find fault with her;
Why, hast thou not seen how she moves under me?
5. I am seeking Knejne and a trace of her,
Hast thou not seen her, thou who hast the eye of a
she-falcon hunting in a dense fog?
6. Oh, how sweet when I play with her!
Her breasts are like the eggs of a *kudrijje.*

The poet was an unknown Rwejli; the reciter, Mindîl al-Ḳaṭ'i. The poet rides out on an old but well-bred she-camel, a gift of Eben Ša'lân, to look for his sweetheart, Knejne.

83/x
539x
[4/92]

Verse 2. Âl ʽAwâǵi is the name of a clan of the Weld Slejmân, who encamp southeast of Tejma. The ʽAwâǵi captured the she-camel from the Šarârât and, in turn, were robbed of it by the warriors of Eben Šaʽlân. 3. *Mirake* is a leather cushion. The rider crosses his legs on it. Sometimes two *mijâreč* are used. One, serving rather as an ornament, falls as far as the camel's neck, while the second, the smaller one, is the *mirake* proper. 5. *An-nedâwijje* is the female of a hunting falcon, who finds her prey even when the atmosphere is filled with damp fog which settles down like dew, *neda'*. 6. *Kudrijje* is a bird about the size of our jay, but more squat in body, of dark brown plumage, and with one half of its wings black.

1. *Jâ-bu rašîd ašči lak al-ḳalb malkûš*
jâ muntaha' šakwâj w-al-ḳalb muṛtall
2. *al-ʽafw lâ mirsâl lâ telfija ṭrûš*
maṣṣ' šahar šawwâl wa-ḳṣajjeren zall
3. *jâ-bu nhûden čannehen ṭalaʽ baṭṭûš*
bêẓ al-ḥamâm ar-râʽbi aw hen ašČal
4. *al-ʽejûn ječsen ḥadd al-owǧân ba-r-rmûš*
sowdan maṛâniǧen hadabhen lehen ẓall
5. *ḥaddeh čema'-d-dehdâr mâ jedni-n-nûš*
wa-trafʽeh šemṭ al-haddâjeb ʽan aṭ-ṭall
6. *nhûdeh ḥača' bêẓen ʽala-ṭ-ṭaʽes mafḳûš*
wa-ḳḏeleteh čar-rîš sowden tahalhal
7. *al-baṭn leh ṛabbûṭ lâ ḳoṭn manfûš*
lâ mer'ezen lejân baṭneh w-lâ zell
8. *jâ bint min jaṭni li jâ hamal al-hûš*
w-en dowbaḥow ʽawč al-marâkiẓ mâ ḏall.

1. O father of Rašîd! with my wounded heart I shall complain to thee,
O thou last comfort of my sorrow and of my heart filled with passionate desire!
2. Have mercy! Neither messenger nor travelers have come to me·
For the last month of *šawwâl*, and now the end of *al-ḳṣajjer* is near.
3. O maiden with breasts like the fruits of the *baṭṭûš*
Or eggs of the cooing pigeon or some still fairer thing!
4. Her eyes, whose lids cover her cheeks
Are black, and the curved lashes cast a shade.

831x 5. Her cheeks are as smooth as gossamer, which none must touch roughly
539x And which a light breeze lifts when unburdened with dew.
6. Her breasts thou wouldst liken to eggs, the halves of which lie on a sand drift,
While on her temples the hair waves like black [ostrich] plumes.
7. Her belly — neither fine cloth nor cotton
Nor even the Kashmir wool is as soft as her belly, not the smooth wool used for weaving rugs.
8. O little daughter of him who stands firm when the terror is at its height
And proves no coward when all rush about and bend over the necks of their horses.

The author of this poem was Čen'ân âl Ṭajjâr, a member of a once famous kin, the remains of which now usually camp in the neighborhood of Dmejr. Abu Rašîd was a friend of the love-stricken Čen'ân, whose sweetheart, a chief's daughter, was staying with her father in the inner desert.

Verse 1. *Malkûš* is one wounded or stricken; *lakešni has-sejf* means "this saber wounded (struck) me." *Muntaha šakwâj* means "my last consolation, or comfort, is the man whom I trust the most." *Al-ḳalb murtall* or *al-ḳalb beh ṛoll* (or *hamm*) means the heart filled with unsatisfied, passionate
[782] love. 2. *Al-'afw* or *jâ-llâh 'awntak*, meaning "May Allâh have pity on you!" or "May Allâh help you!" is a usual cry when one hears of a great misfortune. Allâh visits man with torments for his sins, hence the exclamation "*al-'afw*," meaning "Forgiveness!" "Mercy!" or "Pardon!" If Allâh forgives the mis-
[805] deeds, the misfortune is past. *Šawwâl* is the tenth month. Čen'ân, who lived permanently with the settlers, uses this word, which is not usual in the desert. *Al-ḳṣajjer* is the name given by the Arabs living in the neighborhood of Damascus to the eighth month, *ša'bân*. The poet's sweetheart moved with her father to the inner desert in the month of *šawwâl*, and now *al-ḳṣajjer* was nearing its end; thus ten months were almost past and, still, neither messenger nor traveler, *ṭâreš*, had come bringing word of her. 3. *Baṭṭûš* is a plant with red fruits preserved for their pleasant odor. 5. *Dehdâr* is gossamer. 6. *Ḥača'* or *teḳel* means "resembles." A *ṭe'es* is a smooth drift of rosy sand. The halved shell of an ostrich egg lying on the smooth rosy sand reminds the poet of his sweetheart's charms.

7. *Ṛabbûṭ* is the finest cloth; *koṭn manfûš* is cotton lint; 531 x *mer'ez*, the wool of the Kashmir goats. *Zell* is the fine wool 539 x with a silky gloss, from which the prayer rugs are woven. 8. *Al-hâš* signifies terror or panic breaking out in a small camp attacked by a strong troop of the enemy. He who remains cool in danger, *jaṭni*, checks, encourages, and tries to inspire his comrade to continued resistance and does not prove a coward, *mâ ḏall*, even when he sees the men fleeing, *marâkiẓ*, swarming, *'awč*, all around him and pressing their heads to the necks of their mares, *dowbaḥow*, so that they may escape the shots of the enemy.

1. *Jâ min je'âwenni 'ala-l-'afaṣ w-az-zâǧ*
katben beṣafḥ seǧilaten mâ ba'ad ziž
2. *w-jâ min je'âwenni 'ala-l-ḳâf muḥtâǧ*
hejṯa ma' al-arjâḥ jabri-s-swâhiǧ
3. *kam lejleten mabrak ḏelûli 'ala ṭâǧ*
w-nowmi 'ala ṛorr aṯ-ṭanâje ṛamâliǧ
4. *wa-mḳejẓaha 'an wâhǧ al-ḳejẓ fertâž*
beḫšûm selma' ṣâfijâten ṣarâhiǧ
5. *w-maṭ'ûm al-ḥunṭa 'ala ṣâḫen as-sâǧ*
w-mašrûbaha lbejn al-abkâr al-lwâhiž
6. *w-elja hanaf jinbâǧ 'an miṯl al-flâǧ*
'an šuḏḏaben miṯl al-lwâli mefâliǧ
7. *erdâfaha ṭe'esên min 'oḳb al-wudâǧ*
min fowḳ sižânen swât ad-darâriǧ
8. *tensef 'ala-l-matnên dâǧen wara dâǧ*
w-tensef 'ala-l-matnên zên ad-demâliǧ
9. *laǧǧen ḫalâḫilaha čema laǧǧat al-ḥâǧǧ*
w-laǧǧen ḫalâḫilaha bzên ad-dwâliž
10. *w-ǧatna teḫaṭṭa čannaha ẓabi-l-anǧâǧ*
teḫẓa' laha sûd al-'ajûn al-ḫadâliž
11. *hi 'anz rimen riḥaha 'ambar fâǧ*
ḳâdat al-ṛuzlân al-ǧwâzi-d-dwâriǧ
12. *riḥâneten bemenḳa' al-ma' elja râž*
mâlat bṛaẓẓât al-ṛoṣûn al-'awâriǧ
13. *ḫams al-ḫanâṣer behen aš-šerk mâ lâǧ*
w-'ajûn jaḳtelen al-hwâwi medâ'iǧ
14. *semijjeha ma' waǧh al-ṛoṣon jin'âǧ*
bâb aš-šemâl w-lâ leži lek maḫâriǧ
15. *jâ-llâh jâ farrâǧ jâ wâli al-frâǧ*
jâ-lli ṛanijjen w-al-ḫalâjež mahâwiǧ

83r
539r

16. *tefreǵ lalli čennah bhakken min al-ʿâǵ*
mutahajjeren ǵâhat ʿalejje al-menâhiǵ.

1. Oh, who will find for me powder of gallnuts and copperas
With which to write on a paper as yet unused,
2. And who will help me to the verses needed
That like gentle breezes shall allay the storms [of my heart]?
3. Many nights did my camel rest by the hole of a snake's den,
And even in sleep I thought of her with the white teeth.
4. To escape the heat in summer, at Fertâł she hides
On the spurs of Selma, where are rifts with clear water.
5. She eats wheat bread baked on a red-hot sheet of iron
And sips the milk of young white she-camels.
6. When she smiles, she uncovers teeth like white snow,
As white as cleft pearls.
7. Her hips are two sand drifts sprinkled with light rain
And rest on two calves like the rollers over which the well ropes pass.
8. She lets one lock of hair after another—
The fine braids of her hair—fall down her back.
9. The rings above her ankles tinkle like a pilgrims' procession,
And still the rings above her fine thin ankles tinkle.
10. To us she came, stepping with care like the gazelle leading her flock,
Upon whom the expressive black eyes [of her flock] are turned.
11. She is like a white gazelle emitting the fragrance of amber
And leading gazelles in pairs.
12. She is like the sweet-smelling flower growing by the pond, while the water is clear,
Spreading its luxuriant leaves which ever tremble.
13. Five little fingers she has, which none but I as yet has touched,
And night-black eyes, which kill the love-stricken.
14. Her name is like the branches which incline
To the north, and none can expound it.
15. O Allâh, thou comforter! O Lord of consolation!
O thou who art rich while thy creatures always are in need!

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

16. Thou wilt comfort me whose love is ivory white 831*
And who am still in torment, as those who appoint my 539*
road oppress me.

This poem was composed by Čemʿân âl Ṭajjâr and was recited to me by Prince an-Nûri.

Verse 1. *ʿAfaṣ*, the gallnut, and *zâǵ*, green vitriol (or copperas), powdered, are used to make ink. *Sǵile* is a sheet of paper. *Zil* means dyed, blackened, covered with writing. [212]
2. *Ḳâf* is a verse or a poem. *Swâhîǵ* are the torments of the soul, excitement, a passionate outburst. 3. The poet used to speed to his beloved, who dwelt far from his camp; therefore he had to sleep in the desert, often beside his she-camel which knelt, *mabrak*, over a snake hole, *ǵâǵ*. *Ṯenâje* are the four lower and four upper incisors. *Ṛamâlîǵ* means "perpetually moving or dreaming with the eyes half closed." Fair women are fickle in love and changeable, which causes the lover much anxiety. [828]
4. *Mḳejẓ* or *maḳîẓ* are midsummer camping grounds. Ǵaw Ferṭaḳ lies southwest of Ḥâjel. *Ṣarâhîǵ* (for *ṣahârîǵ*) are deep rifts in a rock, with narrow openings where the rain water keeps fresh for a long time. 5. *Ḥunṭa* is another name for wheat, *ḳamḥ*. The beloved maiden is evidently the daughter of a well-to-do Bedouin, as she can eat wheat-flour bread baked in the shape of thin cakes on a *ṣâǵ*, iron sheet about forty centimeters in diameter. The milk of young white she-camels is said to taste the best. 6. *Flâǵ*, or *felǵ*, for *ṯelǵ*, means snow or ice. *Šuddab* are small pieces of dry *ṛaṭa* wood, from which the bark has been peeled off; they are of a glistening whiteness; *šâdeb* (pl., *šuddab*) is equivalent to *bejaẓ* (pl., *bîẓ*), meaning "white." 7. *Ṭeʿes* is a conical sand drift. Its sides have gentle slopes, are very soft, and when sprinkled by light rain, *wadâǵ*, shine with a peculiar pink glitter. The *sîḳân*, calves, are round and plump, like the *darârîǵ* or rollers used for letting down the rope with the dip bucket. This roller rotates in holes in two posts which are set in the ground and with the roller form a triangle. 8. *Tensef*, she lets down, is said of a woman who undoes her combed or plaited hair, allowing it to fall down her back. *Dâǵ* means, properly, the separate tresses of the combed hair; *demâlîǵ* those already braided. 9. The small rings worn above the ankles are usually of glass, but the wealthier women have them made of copper or even of silver, ornamented with fine chains from which hang tiny bells. These [262] [406] [302] 301

[301] trinkets knock together at each motion of the wearer, the 539* chains rattle, the bells jingle, and the sounds thus produced remind the poet of an approaching or departing procession of 831* pilgrims riding on camels covered with ornaments and bells. *Dwâlîž* are slender shins above the ankles, which allow the [illegible] rings to move around freely. 10. A fine firm step finds much praise with the Rwala. Every herd of gazelles has its own leader, usually an old animal which walks a few steps in advance of the others with a firm but prudent step, looks both forward and sideways, catches every scent, and is always ready to flee, should a suspicious object come into view. *Ḥedâlîž* signifies expressive, lively eyes or persons. 12. *Rîḥâne* is sweet basil or other scented plants thriving especially at the edges of water holes in the channels where rain water remains for a long while. Before this water reaches the putrid stage it is pure and clear, and during that time the *rîḥâne* grows luxuriantly, its juicy twigs, *ṛazzât al-ṛoṣûn*, rising and falling with the slightest breeze. 13. The fingers of the poet's sweetheart are so small and beautiful that he calls them all little fingers. 14. The name of the maiden is not easy to ascertain. 16. *Al-menâhiǧ* are men who repair the roads and thus enable the laden camels to move along easily. Here the maiden's kin is meant, who refuse to permit the poet, a member of another tribe, to marry her.

1. *Bint eben ǩfa w-al-mâakke ḫalîfa*
abči laṭîfa ḥâl min dûnaha-l-lâl
2. *lejtah radîfa fowḳ warč al-'asîfa*
aladd w-ahla min mrâdafk jâ ḫâl
3. *lejtak fedâha w-aṣhanak bedwâha*
w-abi' belâm al-ḥebajjeb mijjet ḫâl
4. *šifetah bearḥa wa-mtala'-l-ḳalb farḥa*
min kubr ǧarḥa mâ žwit ankol al-ḥâl
5. *šifetah behiše tenḳoẓ al-'ančeriše*
w-lâ-rîd 'iše illa rîžah elja sâl
6. *lâbesat al-mezâwi zâwi ar-rûḥ zâwi*
ḫasa'-l-fedâwi mâ jiǧib ṭîb al-af'âl
7. *ǧîtah b'ašwa mizneten taw našwa*
alli mṭarha zer' ḳalbi minneh ṭâl
8. *ǧîtah telumma rûḥ ḳalbi jehummah*
w-jal'an abû-mmah mâ tesammîh čattâl

831ˣ
539ˣ

9. *šifetah teḳâdi wa-wḳedat fwâdi*
mohra tiâdi min emhâr eben ḥaḏḏâl
10. *elja baṛat ċetli dallat teltefet li*
ḳamaen badat li min wara ḥâjeṭ al-ǵâl
11. *bint al-ekhejle ǵallelat kill al-lejle*
w-dâfe'e ṣahraha 'an rekûben lin-naḏḏâl
12. *dâfi hakâha saḥḥatên 'aŝâha*
maŝrûb ma'ha mâ jiǵi rib' finǵân.

1. I lament for Laṭifa, the daughter of Eben Lifa,
I, the sorrowful Ḫalifa; for, without her, changed for
me looks the bright plain.
2. Would that she sat with me on the thigh of a stubborn she-camel!
It would be sweeter and pleasanter than to sit, uncle,
with thee!
3. Oh, couldst thou be sacrificed for her, so that I could
use thy ashes to paint her eyelids!
For peace with my sweetheart I would sell a hundred
uncles, indeed!
4. I have seen her on a plain overgrown with grass, and
my heart joyfully followed her then.
The blow [of her loss] has bereft me of strength to
describe that situation.
5. I have seen her in the thicket unbraiding her plaits
And had no care for food, except her spittle.
6. She wore a silk coat, covering her charms;
Shame on this hired servant who does his work not well!
7. I came to her after supper; she was like a newly
formed cloud
Whose rain made the seed in my heart sprout.
8. I came to her just when she was combing her hair,
and my heart warmed to her.
A curse on her mother's father, who did not call her
Jailer!
9. I ~~saw her~~ with her escort and my heart caught fire,
For she was like a young mare from the Eben Haḏḏâl
stud.
10. When she desires to imprison me, she turns to me
with gestures
Like the sun appearing from behind the long wall of
a mountain.

83/*
539*

11. The daughter with her eyes painted black is every night ready to ride,
And still she defends her back lest a scamp mount it.
12. Her belly gives warmth, though she sups on but two dates
And drinks no more than one fourth of a coffee cup.

By an unknown poet. It was dictated to me by Mindil al-Ḳaṭ'i.

[291]

Verse 1. *Lâl* means a level glistening plain. Traveling in a plain of this kind is easy and fairly safe, as enemies may be observed from afar. The poet's life before Laṭîfa was lost to him resembled a journey over such a plain. 2. *Ḫâl*, the brother of the poet's mother, rides with him, sitting on the camel's hips behind him, *mrâdafk*, and comforting him. 4. *Sarḥa* is a plain overgrown with new grass, where the weaned camels are pastured. 5. *'Ančeriše* is a poetical expression for very soft plaits of hair. 6. *Mezâwi* is a silk caftan worn by the wealthier women over the dress, *aṯ-ṯowb*. Its sleeves being narrow, the hands are covered to the wrists, which gives the poet cause for reproach. 12. *Ġallelat* means "she wrapped herself in the *ǧelâl*", blanket on which the horse or ass's saddle is laid. *Saḥḥa* is a dry yellow date about the size of a hazelnut.

1. *Naṭṭejt an-al-merkâb allâh jaḫûneh*
aṭar al-feriž mužîm ġarbi salamja
2. *ḥaḏra 'an al-merkâb lâ terčebûneh*
jâ-hl al-ḳlûb alli 'ala-l-ḥobb ẓamja
3. *jaṭri 'alejkom ġâjiben tertaǧûneh*
'onḳ al-ferid muḏajjereh hess ramja
4. *as-sukkar al-maṣri mafâleč cenûneh*
mâkûl lil-ḥukkâm zejn aṭ-ṭa'amja
5. *w-lâ hu min alli riḥeh tekrahûneh*
w-lâ jifhameh kûd ar-reǧâl al-fahamja
6. *riḥat eḫẓêra bimeżûdem eḳrûneh*
jâ 'all 'ajn tabroṣ az-zejn 'amja
7. *en aḳbalat jâ nâs tesḥar 'ajûneh*
w-en sanadat jâ nâs teḏbaḥ šeṭanja.

1. I ascended the lookout — may Allâh grant that it be deceitful!
The tracks show a small camp west of Salamja.
2. Keep off that lookout, ascend it not,
O ye with hearts thirsting for kisses!

3. Memories of your distant sweethearts will come to
your mind; for them you will long. 831K 539K
Her neck is like a gazelle's alarmed by a shot.
4. Her teeth glisten like Egyptian sugar,
Sugar, the food of rulers, of sweet taste.
5. She is not of those who emit a disgusting odor,
But an odor appreciated only by men of sense.
6. The fragrance of *ḫzêra* her tresses emit,
Oh, may the eye be blinded that is incensed at this beauty!
7. When, O people, she comes nearer, her eyes enchant,
And when she ascends from the valley, O people, she
slays with her charms.

The poet was a member of the as-Sba'a tribe; the reciter, Blejhân eben Meṣreb. The poet went out on a plundering expedition, *muḥanšel*. On his return he was told that his kin were camping east of Salamja. On arriving there he saw from the tracks that the camp had been removed farther west. He therefore ascended a high hill and looked over the western horizon, hoping to see a few tents he knew, among them the tent of his sweetheart.

Verse 1. *Al-feriž mužîm* signifies a few tents, which remain for a considerable length of time in the same place. 4. The cane sugar, which contains more of the glittering crystals than the best European sugar, is made in Egypt. [822 5. The Bedouins hate all strong odors, believing that some odors give rise to many diseases, or at least irritate old 753] wounds; for this reason they stop the nostrils of sick persons. It is considered a matter of individual taste which odor is harmful and which helpful. 6. He who cannot tell an injurious odor from one that is beneficial looks with disfavor on the person or the object by which an odor is disseminated. 7. *Šeṭanjaha* or *šṭûnaha* are the several charms of a beauty, in this [832] case the girl's full hips.

1. *Jâ mehsen al-wejlâd 'ankom ṛadâ bi*
hal-ḥẓûẓ alli wasî'en ṭenâjâh
2. *kazzejt mirsâl w-lâ radd nowbi*
w-lâ ǧâb li 'elmen šefijjen w-lâ ǧâ
3. *jâ rabb lâ tarzok ḫaṭṭât al-čeḏûbi*
alli jeḫumm al-'elem min dûn melfâh
4. *m-âkel w-low ḥaṭṭû 'ala-š-šetel ar-ṛowbi*
barbûr ṣejfen sâḫendûten šwâjâ

§31*
539*

5. *'al-esrija telḳaṭ lahelha 'arûbi*
w-ḥomṣ w-ḥama laha mebi' w-meirâ.

1. O Meḥsen, at your wish the Welde have deprived me
Of this bliss to which a broad passage leads.
2. I sent a messenger, but he did not carry out my bidding,
Brought no refreshing news, nor returned at all.
3. O Lord, withhold gain from a heedless liar,
Who takes messages but delivers them not to those
for whom they are destined!
4. I could not eat even if they laid before me, on rice
boiled in sour milk,
Pieces of warm roast from this year's lamb.
5. At Esrija she used to gather fuel for her kinsfolk,
And Ḥomṣ and Ḥama' were her market towns.

The poet hailed from the as-Sba'a tribe. He loved a daughter of Meḥsen Raḫiṣarrûḥ, the chief of the 'Ebede, who refused her to the poet and sent her to his sister, who was married to a chief of the Welde encamped on the left bank of the Euphrates. The poet camped with his Ḳmuṣa division of the Sba'a west of Palmyra, longing in vain to meet again his sweetheart. I took down his poem as it was recited to me by my companion, Eblejhân eben Mesreb.

[621
342] Verse 1. A *ṭenijje* (pl., *ṭenâja'*) is a passage between two rows of tents. The clans engaged chiefly in breeding goats and sheep arrange their tents in the form of an ellipse. The side ropes of the different tents meet, only two wide openings, by which the camp is entered, being left on the two narrow sides of the ellipse. In contrast to this, the Rwala, who breed only camels, usually put up their tents in parallel lines. The space from end to end between these tents is also called *ṭenijje*. The wider such an opening or space, the more room for the guests; hence the saying *wasi' ṭenâjâh* has the same meaning as *bâleh wasi'* or *ḫalḳeh wasi'*, his heart, his nature, his solicitude is wide, he is generous. *Ḥẓûẓ* are expressions of bliss or love, *ḥaẓẓ*. 2. *Kazzejt* has the same meaning as *ba'aṯt*; *nowbi* (or *nebâi*), my commission. *'Elem* is a detailed report, a long message. 3. *Ḫaṭât* or *ḫaṭwa* means many a one, someone, or anyone. *Melfa'* is the person for whom the message is intended. *Melfâk 'ala flân* means "thou wilt go to this or that one"; *min hw melfâh*, "to whom shall I deliver this?" 4. *Šetel* or *tummen* is the rice grown on the lower Euphrates and Tigris.

Rowb, also known as *leben râjeb*, is sour goat's or sheep's milk. 5. Esrija, the ruins of a town north-northwest of Palmyra, is one of the main camping grounds of the 'Ebede division of the Sba'a. Ḥomṣ and Ḥama' lie west of Esrija. 831ᵃ 539ᵃ [361]

1. *Jâ râčeb min 'endana tisa' mâjât*
w-tisa'în w-elfen tizâdi
2. *mrabba'ât keiẓuhen misteriḥât*
w-en saneden limrêṭbe w-aṭ-Ṭanâdi
3. *jilfen abu sbejjel 'adîm al-me'eǧzât*
jekẓi ḥaradna min ǧamî' al-bwâdi
4. *bâṛi jidûr ṣwejḥebi bel-mḥâfât*
jidawwer al-bedw hamm jidawwer al-blâdi
5. *ḳil jâ bint ana min 'okbikom ḳwjet lô'ât*
ḫâli naḥat jâ bint w-al-hamm zâdi
6. *al-ḫalḳ tebât al-lejl bel-'owu mâ-bât*
w-al-'ajn 'an nowm al-mela mâ twâdi
7. *mâ-lûm ana rê' al-hawa kiṭr mâ fât*
w-iblîs wa' rê' al-hawa biǧîthâdi
8. [illegible] *mâ lakejtch ḥajj telḳâh zid mât*
ḫaffet 'alejh al-ḳabr w-ermel ḥwâdi.

1. O thou who ridest from us, leading nine hundred
And ninety and still another thousand [camels].
2. Almost square with fatness, rested during the midsummer;
When they go up to the wells of Mrêṭbe and aṭ-Ṭanâdi
3. They will reach Abu Sbejjel, who knows no fatigue
And who will do all that we need among the Bedouins.
4. I desire him to search for my sweetheart, no matter
where she may be;
Let him search among the Bedouins and in the settlements, then.
5. Speak thus: "O daughter mine, I have suffered without
you heart's torments;
My content is gone, and the torment grows.
6. At night all creation sleeps, but verily, I do not.
For the eye will not catch the sleep of riffraff."
7. I reproach not my beloved with what is already past,
As Iblis is wont to tease every beloved one.
8. If thou shouldst find her not alive, if thou shouldst
find her dead already,
Make lighter her grave and strew with sand the three
stones on which she used to place her kettle.

931 539 Composed by Fejḥân eben Żâ'ed eben Zrejbân, the chief of the Dowšân clan of the Mṭejr tribe in Neǧd. The reciters were Mḥammad al-Ḳaẓib, 'Abdallâh al-Maṭrûd, and Ḥmâr abu 'Awwâd. In one of the camps which he rode through when returning from a raid Fejḥân happened to see a woman whose beauty dazzled him. For months he tried to forget her but in vain. Then he sent this poem to his friend 'Abdallâh eben Shejjel, who was living in the settlement of Nefi, which is tributary to the Dowšân, with a request to find her camp and also to inquire whether the woman would marry him.

Verse 1. Fejḥân's messenger accompanied a large caravan, called *ḥadra*, which had set out from the inner desert for the lower Euphrates to buy food, clothing, and ammunition. 2. Travèling in the *ḳejẓ* season, midsummer, is most fatiguing for the she-camels. *Sanaden*, they went up, signifies that the caravan was already on its way back, because the trip towards the Euphrates is expressed by the verb *ḥadaren*, they went down. Mrêṭbe and aṭ-Ṭanâdi are large watering places near [463] the settlement where 'Abdallâh was then living. 3. 'Abdallâh furnished the Dowšân and their chief with everything they needed. Every large clan has a purveyor of this kind. 7. Iblis [764] is the tempting angel, not Satan. 8. In many tribes it is customary to pick up a pebble from the grave of a friend and to throw it aside so as to lighten the burden. On the grave of a girl or woman they also lay the three stones, *ḥwâdi*, that held the kettle in which the deceased cooked in her last days. Another custom is to sacrifice a goat or sheep on the grave; some then smear the stones with the blood of the sacrificed animal, others strew over them a handful of sand.

1. *Jâ fâṭri ḥobbi maḥâri ṭomijje*
jowm eǧlahazzat miṯl ḥadd al-ḳṣâni
2. *ḥobbi ṭomijje w-al-fejâẓ al-'aḏijje*
w-tanaḥḥeri berzân zejn al-mebâni
3. *ana ḳẓejt al-lâzem alli 'alejjẹ*
al-lâzem alli mâ ḳẓâh al-hedâni
4. *al-ǧedi ḥaṭṭejteh bwarč al-maṭijje*
w-mutnaḥḥeren jamm shejl al-jemâni
5. *bâṛi nidûr aṭ-ṭiflet al-'aswaǧijje*
rîḥat nesemha čazebâd al-'omâni
6. *mâ li 'ala-ṭ-ṭajjeb w-lâ leh 'alejje*
allâh jelûm ṣwejḥebi mâ tanâni

2:Musil S-4.5 (no date)1928 MD4 Rwala MD4

831 x
537 x

7. *mâ ǵâh ṣabr ḥowlên lawwal ṣaḥijje*
w-lâ šâf tâli ṛurbeti wal ǵerâ li
8. *jumma ṛada' râkân bel-mehmehijje*
w-illa w-hw jâti miṯl al-ḥeṣâni
9. *w-allâh mâ-ridah low hi nebijje*
low enn harjak čiḏeb w-ḥačet al-lišâni
10. *âḥeḏ beddâlah 'andalen šowâelijje*
mâ lemsah aš-šâbûr bekarb al-'anâni
11. *mâ ḥammaha ḫajjâl kabli šufijje*
w-lâ šâf malk al-mowt barẓen danâni
12. *en hazzej' aš-šelfe karejt at-taḥijje*
w-en šil je-hla-l-ḫejl kalbi lwâni
13. *min 'âfena 'afnâh low hi menijje*
low hw ǵen'n al-kalb mâ beh meṭâni.

1. O thou old she-camel[1] of mine! keep to the border of the sandy hills,
Look to see if the cheek of a horse shows on the horizon.
2. Keep among sandy hills, ridges, in healthful valleys,
And make for Berzân, the finely built.
3. The duty laid upon me I have fulfilled,
A duty not to be accomplished by a coward.
4. With the North Star over the hips of my animal
I went straight for Canopus in the south.
5. I yearned to search for a maiden with her neck raised high,
Whose breast is scented like 'Omân civet.
6. The man of honor owes me nothing — nor I him!
But Allâh will rebuke my mistress for not waiting for me.
7. Her patience did not last two years, but only till the first feast of *ṣaḥijje*,
And therefore she has not seen the end of my stay abroad and [learned not] what there happened to me.
8. Râkân either in the desert will perish
Or like a stallion will surely come back.
9. By Allâh, I would not have her if she were a prophetess,
Even if it be proved that all thou sayst is but lies and jest.
10. A pure-bred young mare I will take instead,
By spur and bridle as yet untouched.
11. No rider like me has ever made her leap,
One who has not seen the death angel on the plain.
12. When the wedge of my spear I swing, it is a greeting,
And if there is a cry of "O horse!" my heart pulls me there.

831^k
539^k

13. She who turned from us will see us turn from her,
even if she be destined for us.
If she were the only love of our heart, we would not
return to her.

The poet was Râkân eben Ḥaṯlên, chief of the ʿAǵmân, who camp along the Persian Gulf coast southeast of al-Hufhûf. The reciters were ʿAbdallâh al-Maṭrûd, Mḥammad al-Kaṣîh, and Ḥmâr abu ʿAwwâd. In 1871 the territory al-Ḥasa, south of al-Baṣra, was occupied by Turkish troops. Its administration at the end of 1873 was put in the hands of Bezîʿ eben ʿArejʿer, but he soon tried to shake off the Turkish sovereignty and to drive out the foreign soldiers. Therefore a new expedition was despatched to that territory at the close of 1874. Many Bedouins were killed and in 1875 twenty chiefs sent to Turkey and imprisoned there. The young chief Râkân eben Ḥaṯlên was one of the number. He remained in prison twenty-two months, being pardoned after the outbreak of the war with Russia. The journey home was made first by ship to Iskanderûna (Alexandretta) and thence by land to Aleppo. Distrusting the Turkish officials, he would not follow the right bank of the Euphrates to al-Baṣra and home from there, but escaped from Aleppo to the ʿAneze of the as-Sbaʿa tribe, was furnished by them with a female riding camel and a guide, and then hastened across the desert southwards to al-Ǵowf, to the representative of Prince Eben Rašîd, with whom his young wife, Šakḥa, and the rest of his relatives had found refuge. In al-Ǵowf he was told by Eben Rašîd's men that his wife had been married in the meantime to Sulṭân eben Dawîš of the Mṭejr. It was said that she had at first intended to wait for Râkân, but when she heard on all sides that he had perished and when, on the *aḍ-ḍaḥijje* holiday, a she-camel was sacrificed to his memory, she yielded to persuasion and wedded anew. Râkân was greatly moved by this report. Leaving al-Ǵowf again, he proceeded along the eastern border of the sandy Nefûd desert as far as Ḥâjel, the residence of Prince Eben Rašîd, where he took quarters in the castle of Beršân. During the journey he composed this poem.

Verse 1. *Ḥobbi* or *ḥommi* signifies the following of a certain route. *Maḥâri* are the last spurs of a chain of hills; *ṭowijje* means the knolls, slopes, and valleys in a sandy desert. *Eǵle-hazzat miṯl ḥadd al-ḥdûni* signify the sand drifts along the borders of stony dells which often overtop the latter by fifty meters and remind the Bedouin of a horse's nose or the side of his head, according to the direction from which he sees them. Their ends sink into the stony plain like a nose and their sides are like the horse's cheeks. 2. *Fejâş al-ʿaḏijje* (for ʿaḏije) are long, narrow dells among sand drifts; there a camel will always find good pasture and a traveler plenty of fuel and a warm, safe night's rest. The Nefûd is the most healthful district in the whole Arabian desert. Berzân is the name of a strongly fortified castle owned by Eben Rašîd at Ḥâjel. 3. This duty, fate, was imposed on him by Allâh, *i. e.* to be imprisoned in a foreign country. 4. From Palmyrena to al-*Ǵowf* he proceeded in a southerly direction, thus having the North Star over the hip of his camel and Canopus in front of him. 5. He knew that his young wife found shelter in Eben Rašîd's territory. *ʿAsmaǧijje* means a woman walking erect, with unbent neck. 6. He is not angry with her new husband. The mere notion that his wife could prove unfaithful to him while she was continually in his thoughts even when he was in prison killed all his desire for her. 10. He wishes to seek consolation in fights. 11. *Ḥamm* is the word used in Neǧd for the action of a horse in an encounter between two riders. The horse rises on its hind legs and with the front legs lifted high leaps forward like a wild beast. *Šafijje* was explained to me as meaning the same as *miṯli* or *aḥsan minni*, like me or better than I. The whole verse means that the mare which Râkân desires to ride has not yet been in a fight, as *arẓ dašâni* signifies *sahl* (or *maḥâs*); battle ground. 12. *Taḥijje* is a Bedouin greeting, such as "*Jâ hala,*" or "*ḳawwak*"; among the settlers it means the profession of faith: "*Lâ ilâh ill-allâh wa muḥammed rasûl allâh.*" "*Jâ-hla-l-ḫejl,* O horse!" is the alarm cry of the watch on sighting the enemy.

831 x
539 x

A fragment of the same poem according to Nawwâf eben Šaʿlân:

1. *Jâ fâṭeri ḍabbi ṭîwâref ṭomijje*
w-en ǝlmaḥarrat miṯl ǧaḏm al-ḥṣâni
2. *ḍabbi ṭomijje w-al-bilâd al-ʿaḏijje*
lijâ mâ jabdi leč aḫejl al-jemâni
3. *nabṛi ndawwer dîrat al-ṛaâmerijja,*
rîḥat ǧesadha ças-sebâd al-ʿomâni

831ᵃ
539ᵃ

4. *al-ǵedi ḥalejnâh bwarê al-mağijje*
w-ǵarakat naharha 'an shejl al-jemâni
5. *mâ li 'ala-l-maǵmâl w-lâ leh 'alejje*
alli ḳaẓ' ḥâǵaten mâ tandni.

1. O thou old she-camel of mine! run along the borders of sandy hills
And when on the horizon thou seest, as it were, a stallion's nose rising.
2. Run through sandy hillocks and the healthful country
Till Canopus will rise for thee, appearing in the south.
3. We seek the land of Ṛaḳmerijje
Whose body is fragrant like 'Omân civet.
4. We had the North Star over the hip of our camel,
Who swerved from the line of Canopus in the south.
5. The beauty owes to me nothing, I nothing to her,
And she who has done what seemed her duty must not expect me.

Verse 3. Ṛaḳmerijje for Ḳaḳmerijje; the ṛ is often substituted for ḳ, as, for instance, in *ṛâder for ḳâder*, *ṛâr for ḳâr*, etc. 4. *Naḥarna* means "we followed that course." *Šaḥajna*, we were moving, we headed for, might also have been used. *Maḳha, wağh, naḥar, jimma*, all mean the direction of a course. *Meḳâḥi* is an expression used of anything that lies in various directions, such as pastures, watering places, camping grounds, people, etc. The she-camel, taking a different direction from that of Canopus, changed her course more to the south.

Laments for Lost and Dead Lovers

Jâ wanneti wannet al-waǵ'ân
ṭamân sinîn 'ala wasâdi
â wanneti wannet al-'amjân
mâ leh ma' an-nâs ḥasâdi
â wanneti wannet al-'aṭšân
bel-ḳêẓ w-'an mâredeh ṛâdi
'alejk jâ hejla' aṣ-ṣubjân
ḥallanneh al-hejen bel-wâdi.

This is my lament, the lament of one on a sick bed,
Who for eight years has lain on a pillow!
Alas, my lament is the lament of one blind,

831x
539x

For whom the people can find no guide.
Alas, my lament is the lament of one thirsty
In a scorching summer, who in search of water went astray.
Alas, for thee I lament, thou swiftest falcon among the youths,
Whom the she-camels have left in al-Wâdi.

The beloved youth did not return from a raid, having fallen in a fight in al-Wâdi (Sirḥân). *Hejla'* is the swiftest hunting falcon (quarry hawk).

Jâ zejd jiḏkar ḥabîbi mât
min 'oḳbaha waš ḥajâti lah
dinjâk hâḏi teği ẓerrât
elja ğâ-l-ḳadar žallat al-ḥîla
w-ğeḏḏ ḳalbi 'ala mâ fât
ğeḏḏ ar-rša min maḥâḥîlah
ḫalliṇa narkab 'ala-l-'ajrât
fejḥân sâlen haḏâlîl lah.

O Zejd! they say that my beloved is dead.
Without her what is life to me?
This world of thine hurries from one deceit to another,
For if fate comes running, all self-help is useless.
My heart is torn in two by what has happened,
As the bucket rope breaks on the axle of a hoist.
Let us mount she-camels accustomed to far journeys,
For the Fejḥân valleys are said to have water enough.

The lover, crushed by the report of his sweetheart's death, intends to join a dangerous raid. Fejḥân is a lowland situated at lat. 28° 50′–29° 30′ N., long. 43° E. From there incursions can be made into the territories of the Šammar and Ẓefîr tribes. *Haḏlûl* (pl., *haḏâlîl*), a shallow valley ending in a lowland or without an outlet.

1. *As-sowl zowleh w-al-halâja' ḥalâjâh*
w-al-fe'el mâ hw fe'el wâfi-l-ḫaṣâjel
2. *lâ wa' ḥallli kill mâ ḫall ṭarjâh*
wa' mâ ḏebaḥ min 'ajn ðabðen w-ḥâjel
3. *lâ wa' ḥallli tadfoḳ as-semen jîmnâh*
en eḏbaḥat ḳibr as-sinîn al-maḥâjel

831ˣ
539ˣ

4. *lâ wa' ḥalîli kill mâ-ḳûl ana-nsâh*
jâ mâr tefaṭṭennih min al-heǧen ḥâjel
5. *lâ wa' ḥalîli tefseḳ al-heǧen low lâh*
dowm tetwâmi rûsehom bel-ḳwâjel
6. *lâ wa' ḥalîli kill ǧawen šireb mâh*
w-mâ ḳaṭa' min 'ajn sarḥa ḥamâjel
7. *lâ wa' ḥalîli jehreǧ an-nezel beṛnâh*
'alejh min šuṛl as-sabâja fa'âjel
8. *lâ wa' ḥalîli bên ḏowlâk w-ḏowlâh*
elja mâ ḏebaḥenneh mubremât al-fetâjel.

1. Though like him in figure and in every motion,
Yet his bearing is not the bearing of him who in so many virtues abounded.
2. Would that he had not left me! Ah, that man of mine!
Whoever met him [will testify]
How many choice wethers and barren she-camels he has killed for his guests!
3. Would that he had not left me! Ah, that man of mine!
His right hand poured out for the guests melted butter,
When years of want came upon us.
4. Would that he had not left me! Ah, that man of mine!
Whenever I say that I will forget him,
Then, lo! the barren female riding camel calls him to my mind.
5. Would that he had not left me! Ah, that man of mine!
Were he here, the female riding camels would not have been ruttish,
For they only nodded their heads even in the greatest heat of the day.
6. Would that he had not left me! Oh, that man of mine!
There is no watering place from which he has not drunk,
And how many clans has he not robbed of their best herds!
7. Would that he had not left me! Oh, that man of mine!
The camp resounds with songs of him,
For his deeds are the bravest among the raiders.
8. Would that he had not left me! Oh, that man of mine!
Here and there he dwelt, until
He was killed by rifles fired with a twisted fuse.

Eben 'Arûǧ, the famous chief of the Beni Lâm, fell in a fight. His wife then married his brother. The fallen man had a remarkable female riding camel on which he took part in a great number of raids, bringing back much booty from them. In his last raid he was shot down from this she-camel. The animal saved herself by flight and was inherited by the dead chief's brother, who, however, did not go out on a raid for a whole year. Owing to this the she-camel became so fat that her humps began to hang over to one side. Want soon made itself felt in the tent. The woman was obliged to cook, and there was neither wheat nor *dera'*, millet; she had to sew shirts for both herself and her husband, and there was no linen nor any camels to exchange for these necessities. Naturally the woman pined for her fallen hero, and so it came about one evening that, as she was grinding the wheat begged from some neighbors, she happened to observe with more attention than usual both the fat she-camel and her own dilapidated dress; in fear of still greater misery she composed this poem, which was recited to me by Ḥmâr abu 'Awwâd.

831x
539x

Verse 1. *Zowl* is the outside appearance, contour, or shape. *Ḫalâja'* is the manner of acting, behavior, speech, and movements. 2. *Lâ* stands in place of *lâ tab'ad*, meaning "Oh, mayest thou not go away! Oh, hadst thou not left me!" 4. and 5. *Heǧen* is a poetical expression for *rečâjeb*, meaning riding camels. The husband did not remain at home. Between one and three o'clock in the afternoon the heat is at its highest. The rider who wishes to keep his she-camel in good condition should let her rest during that time, *ḳâjile*, otherwise the animal degenerates and becomes incapable of bearing young. 6. *Ḳaṭa'-hom ḳaṣ'* signifies "looted them completely, took everything from them, leaving neither camels nor tents." 8. *Mubramât al-fatâjel*, twisted or woven fuses: this phrase indicates that the poem dates from the time when rifles with flint locks were still in use in battle.

[132
231]

1. *Jâ râčeben min fowḳ ḥorren šemâli*
mâ jilḥaḳ al-miš'âb 'âli mtûneh
2. *ḥorren za'zâ' muṣarrjen lil-eǧfâli*
jeṭîr low hw bar-rasan jinča'ûneh
3. *naṭṭejt ana riǧmen ṭawîl w-'âli*
wa-dmû' 'ajni čal-ṛadar sajjalûneh
4. *badejt awaṣṣef ṣâḥb illi zaha' li*
w-nâšed aš-ša''âr mâ jidakrûneh
5. *abu ḳrûnen miṯl ṭajj al-ḥebâli*
w-al-ḳidle riš al-ḳâž low ṛalabûneh

831ˣ
539ˣ

6. *ḥwâǧebah ǧarr al-ḳalam beh ad-dwâli*
w-ʻujûnaha ʻujûn al-fahad low zaʻʻalûneh
7. *ǧebînaha jâ nâs ẓowḥ al-helâli*
w-al-ḫadd barḳen lâʻeǧâten mezûnah
8. *ḫašmah ḏbâbij al-hendi jilâli*
min al-lîlu w-al-mèrǧân waṣfat esnûnah]
9. *jâ rîšaha terjâk jiḏkar dwâʼli*
jabri ḳariṣ ad-dâbb jowmen saḳûneh
10. *jâ ʻonḳ šowḳi teḳel ʻonḳ al-ṛazâli*
šât al-ṣorejri bil-ḳanaṣ ṭarradûneh
11. *w-ṣidraha muraṣṣaʻ bel-maʻâni w-al-ṛâli*
bilâd al-ʻaǧam w-aš-šâm mâ ṭammanûneh
12. *wa-nhûdaha tuffâḥ jâ ẓejm ḥâli*
finǧâl ṣîni bez-ẓeraf ḳaʻʻadûneh
13. *ḏerʻânaha burḳân fuẓẓa jilâli*
w-aṣejbaʻah ḳlejm aḏ-ḏahab low barûneh
14. *w-mraffaʻa mâ-ẓenn ǧâbat ʻejâli*
jâ šibeh ʻûd al-mejs low hazzaʻûneh
15. *jâ sâmeʻîn as-sowṭ erṭû lḥâli*
jâ muslimîn al-majjet mâ terḥamûneh
16. *hâtû ʻašîri w-eʻreẓûneh ḳbâli*
w-low mett ana min fowḳ ṣadri ḥadderûneh
17. *min lâmeni jâ lejt mâ leh ḳwâni*
w-illa ḳaẓîb al-kofr jistajsarûneh.

1. O thou who ridest a pure-bred camel of northern descent,
The top of whose back a stick will not reach,
2. A pure-bred, shy one, who from youth is often frightened
And who flies in spite of the check of the rein!
3. I climbed a high, steep pile of stones
And the tears of my eyes turned [the pile to] a pool.
4. I began to describe my sweetheart, who has blossomed out for me,
And I ask the poets why they do not mention her.
5. She has plaits as thick as twisted ropes
And a fringe as fine as a male ostrich's feather.
6. Her eyebrows are as though drawn by a pen filled with ink,
Her eyes, the eyes of a panther in wrath.
7. Her forehead, O people! is like the reflection of the new moon,
And her cheeks are like the lightning igniting rain clouds.

8. The bridge of her nose glistens like the blade of an Indian sword; 831x 539x
To pearls and corals her teeth I compare.
9. Oh, her spittle! Like viper-wine it is used,
For it heals one bitten by a snake as soon as he drinks of it.
10. Oh, the neck of my darling! like that of a gazelle
Or the white antelope which men hunt on horseback.
11. Her breasts are adorned by tattooing with gems precious and costly.
Which neither the wealth of Persia nor of Syria could buy.
12. Her breasts, they are apples, — alas, for my loss that has bereft me of reason! —
A china cup set on a tray.
13. Her arms glisten as a silver pot,
And her little finger is a burnished gold stick.
14. How slender is she! I think not she has yet born children.
To a sprig of wild cherry I liken her, as it sways in the air.
15. O ye who hear this voice, have mercy on me!
O Moslems! will you not pity one dead?
16. Bring here my mistress, set her before me
And on my breast lay her when I die.
17. Oh, may he who reviles me have no kin,
Or become a captive seized by unbelievers.

The poet was Nimr eben ʿAdwân; the reciter, Ǵwâd al-ʿÂni. The poet sits on a steep stone pile, laments, and describes the beauty of his dead sweetheart, with whom he wishes to be buried. Verse 1. *Ḥorr šemâli* is a camel recognized as pure- [232] blooded by the tribes camping in al-Belḳa' and the Ḥawrân districts, whereas the tribes living farther east and south deny this, declaring it is by no means certain that both of its parents were thoroughbreds. 3. *Riǵm* is an artificial pile [712] of stones. Such piles are usually found on the most prominent hills and serve as shelters for the watchers or spies, who, lying down at their post, may observe the whole country around. *Ṛadîr* is a hollow in a channel where the rain water remains even when the stream had dried up. 5. *Ṛalab* is a [301] feather from the hips of an ostrich, used as an ornament or bouquet. 9. *Dâbb* is any poisonous snake of some length; short ones are known as *efʿêi*. 11. The breasts are often covered [304] with tattooed patterns in imitation of various jewels.

831K with tattooed patterns in imitation of various jewels. 12. "*Jâ*
539K *ṣejm ḥâli,* Oh, gone is my reason!" is the cry of one surprised
or dazed by something. *Ẓeraf,* saucer or tray, was pronounced
by Ǵwâd as *zeraf.* 14. *Mraffa'a* is a slender, delicate one.
[276] *'Ûd al-mejs* is a sapling or sprig of the cherry tree, which
grows wild in al-Belḳa', where the poet was camping. From
these very flexible sprigs stems are made for smoking pipes
known as *ṛaljûn.* 16. *E'reẓûneh* means, properly, "extend or
stretch out the limbs" to enable the poet to see them better.
[602] 17. *Ḳâni* is the name given by the 'Adwân to the kinsman whose
duty is to avenge wrongs done to his kin. He who has no kinsman and thus no avenger is subject to all misfortunes, like a
captured Moslem carried by the unbelievers to foreign lands.

1. *Jâ sîn jâ umm 'aḳâb jâ sîn jâ sîn*
jâ miṯl 'anz ar-rîm temši waḥadha
2. *mâ la'ebat as-summejr bên al-ferîžên*
w-lâ ḳaṭṭ ab-al-'amalât râwaz wa'adha
3. *w-lâ ǵarrat al-ṛaṭrûf bemid̲neb al-'ejn*
w-lâ 'ala-l-ǵîrân tûmi bjadha
4. *ḥalaft ana w-allâh dînen baṭar dîn*
w-ḥajât min hw beš-šwâber laḳadha
5. *en šâfaten za'lân lâzem teraẓẓîn*
miṯl aš-šefûḳ alli telahleh waladha
6. *ǵatni 'aṭa mâ seḳet biha meṭâmîn*
šîmet ḥamûle kill men ǵa' ḥamadha
7. *jâ 'aḳâb wa' ḥaẓẓi defentah benimrîn*
bḥadd al-wa'ar jâ 'aḳâb bemustanadha
8. *'ejâli ṛadaw jâ 'aḳâb ḫamse ma' eḫwên*
w-lâ žil 'ejni sâhera min reḳadha
9. *mâ hammani jâ 'aḳâb ṛejr alli wên*
alli čema rîḥ al-ḫẓêri ǵesadha
10. *mâ ṣâṛ ḳalbi 'an hawâha w-lâ al-'ên*
w-en zaṛzaṛat 'ejni ǵasâha ramadha
11. *low ǵann banât al-bedw jâ 'aḳâb ṣaffên*
jâ-ḫaj mâ-ḫod̲ ṛejr waẓḥa waḥadha.

1. Alas for my loss, O 'Aḳâb's mother, my loss!
Alas for her, who like a white gazelle used to walk all alone!
2. She never took part in the amusement of *summejr* between the two camps,
And not once did a gallant dare to ask her to a tryst.

3. She never drew the knife with blacking around the edge of her eyelids, 831x
And never raised her hand to threaten the neighbors. 539x
4. I swear to Allâh, oath upon oath I swear,
As well as by the life of him who spurred her,
5. That as soon as she saw me wrathful she tried to appease me
As a kind mother tries to soothe her boy.
6. She came to me as a gift, not in exchange for animals of value,
She was the boast of the kin, for all who came praised her.
7. O 'Aḳâb! that bliss of mine! thou hast buried her in Nimrîn
By the impassable crags, O 'Aḳâb! opposite the water.
8. Five of my sons died, O 'Aḳâb! five, and my two brothers,
And none can say that my eyes had a sleepless night.
9. No one with grief filled me, O 'Aḳâb! except the one who dwells—who knows where?
And whose body was scented with the fragrance of *ḥẓêra*.
10. Never did my heart prove faithless to my love, nor my eyes,
And whenever she whispered, my eye was as if with ophthalmia struck.
11. No matter if in two long rows come the Bedouins' daughters, O 'Aḳâb,
Thou little brother of mine! I would take none but Wazha alone.

The poet was Nimr eben 'Adwân from al-Belḳa'; the reciter, Mindîl al-Ḳaṭ'i.

Verse 1. *Jâ sin* (or *jâ ḥejf*), Ah me! 3. A *ṛaṭrûf* is a *mil*, or small knife for rubbing on the eye black. 4. A married woman is often likened to a saddled mare and her husband during sexual intercourse to a rider. 6. Among the 'Adwân a fixed number of she-camels, sheep, or mares must be given in compensation to the father of the girl whom a man wishes to marry. This custom is known as *sijâḳ*. 7. Nimrîn is the name of a small creek in al-Belḳa, where lies the burying ground of the 'Adwân. 9. *Ḥẓêra* is a plant which emits a strong smell. [302] [833] [583]

831x 1. *Jâ wenneti wennet ḫalûǧ eben rûmi*
539x *alli farreḳat ʿan maḏbaḥ waladha idêha*
2. *ǧâha želûl al-mejz jerkoẓ bešûmi*
ḳaṣṣam ǧnûbah min šefâteh ʿalejha
3. *wa' ṭejreti ṛadat w-ana-ṣîḥ w-awmi*
ažda' laha-š-šawlâḥ mâ fâd bîha
4. *amsejt arawčib nâbijât ar-rǧûmi*
ṛadat w-ḳalbi ḥazînen ʿalejha
5. *ḳalbi ʿalejha jâ-bn ʿablân jowmi*
awmât ʿawd al-ḳejš jowmi ʿalejha.

1. This is my lament, the lament for Eben Rûmi's unhappy she-camel,
Who spread out her two front legs over the spot where her young was killed.
2. A brute with a club came a-running
And broke her ribs, instead of speaking to her kindly.
3. Ah! my little she-falcon has lost her way, and I shout [and signal to her,
Wave a cloth, but all in vain.
4. Yesterday I climbed some great stone heaps on the hills,
But she has lost her way, and now my heart for her is grieving.
5. My heart, O son of ʿAblân! beckons to her;
As a plant in a stream bends, so it bends to her.

The poet was Nimr eben ʿAdwân; the reciter, Mindîl al-Ḳaṭʿi. Nimr mourns the loss of his wife.

831x 539x •231 1. *Ḥalûǧ* is a she-camel whose calf is killed immediately after birth and who notices it. Eben Rûmi was a Christian who used to bring to the tribes camping on the slopes of the Ḥawrân sugar, coffee, and clothing material, taking in exchange camels, which he sold to the farmers again for plowing and threshing. Once he acquired a pregnant she-camel which bore a calf on the road. Instead of hauling it aside and there killing it before the mother rose to her feet, he left it lying where it fell and shattered its head with a stone while the mother was still standing and licking it. The dead calf he then threw into a gully near by, but the distracted old animal remained standing over the spot splashed with the blood of her offspring, moaning and refusing to move. The infuriated Eben Rûmi now began to beat her savagely; he broke some of her ribs and would have killed her too, if the Rwala warriors had not chased him away. In 1915, on my way from the Šammar territory westwards, one of my she-camels gave birth to a calf. 831x At the same moment one of my 539x companions pressed her head to the ground, while another pulled the calf to a neighboring rock crevice, where he killed 231 it. But its bleat, weak as it was, did not escape its mother; the moment she rose she began to smell over the ground, found the scent, and followed it to the crevice. She was unable to enter it or to see her calf, but remained standing before the opening, uttering heart-rending moans. When we finally drove her away, she went along with the others; but every day, at short intervals from sunrise to a late hour at night, she gave vent to her grief. After a few days this became unbearable and even dangerous, as it might have been heard by our enemies, thus exposing us to their attack. In vain did we try to calm the animal; at last we tied up her snout with a rope, but even then she uttered muffled moaning sounds. 3. *Šawlâḥ* is the piece of cloth waved about by a 831x falconer when he desires to coax the falcon back. 5. *Ḳejš* are 539x the smaller depressions in river beds, where the perennial called *'ûd al-ḳejš* thrives.

1. *Sâr al-ḳalam jâ 'aḳâb bel-ḥeber sâra*
bizejzaf al-ḳurṭâs jâ muhǧeti sâr
2. *a'wi 'awa sirḥân lejl w-nahâra*
w-aḥenn ḥanîn aṯ-ṯilb ṯâwi 'ala-d-dâr
3. *jâ 'aḳâb lâ w-alli mdîr an-nahâra*
meǧri safînat nûḥ biṛebb al-abḥâr
4. *en ǧamma'û jâ 'aḳâb kill al-'aḏâra*
min saḥr neǧd il-bâb tûnis il-as-sinǧâr
5. *low ǧann banât aṣ-ṣlejb fowḳ aš-šihâra*
wa-m'awraǧen biḫdûdehen naḳš al-wabâr
6. *w-en ǧann banât al-bedw fowḳ al-ebkâra*
w-'ala-l-hawâdeǧ dellelen kill ḫawwâr
7. *w-en ǧann banât al-ḥaẓar miṯl al-amâra*
mutadallelât bel-ṛawa' teḳel nawwâr
8. *w-en ǧann banât at-turk ṣaffen tebâra*
malbûsehen jâ 'aḳâb min ṛali-l-as'âr
9. *w-en ǧann banât al-kufr hom w-an-naṣâra*
w-jeḳâl jâ nimr aš-šeži ṭobb w-eḫtâr
10. *arîd ani maẓnûn 'ajni ḫejâra*
aṣ-ṣâḥeb alli farr 'aḳli ma'eh w-ṭâr

831ˣ
539ˣ

11. *rîḥat ǧasadha miṯl rîḥ al-ebhâra*
w-bên ešfetêha ḫardalen bîd ḫammâr
12. *ašḳaḥ šeḳḳâḥ w-beh ṭâref ḥamâra*
w-min al-ǧemâl al-jûsufi zâd ben-nwâr
13. *w-lâ ḳâjilen čiḏben w-lâ hw ḳamâra*
ejẓa w-lâ-ni lit-temâṯîl bejṭâr
14. *min lâmeni lâ ṭowr w-lâ hw ḥemâra*
aṭ-ṭowr ašwa’ en ǧîl leh dûr jindâr
15. *w-allâh mâ-lḳâha w-lâ bil-ḥawâra*
w-lâ jinfa‘ at-taḥsîf balli ǧara’ w-sâr
16. *w-allâh min ‘oḳbeh jâ ‘omri ḫasâra*
mâr aṣ-ṣabr billâh ‘allâm al-asrâr.

1. My pen filled with ink begins to move,
It moves over smooth paper, O my little heart!
2. Like a wolf I wail by day and night,
And like a deserted, toothless she-camel unable to rise from the camping ground I lament.
3. O ‘Aḳâb! I swear by him who limits our days
And who drew Noah's ark from the seas:
4. If, O ‘Aḳâb! they should gather all the maidens
From the mysterious Neǧd to the gate of Tûnis and to Sinǧâr;
5. If the daughters of Ṣlejb on pure-bred asses should come,
Their cheeks tattooed with the needle in triangles;
6. If the Bedouins' daughters were to come on young she-camels
And in litters adorning every she-camel of the inner desert;
7. If the daughters of the settlers were to come like princesses
Proud of their gaudy flower-like dresses;
8. If the Turks' daughters in closed ranks should come
With dresses — be assured, O ‘Aḳâb! — made of costly stuff;
9. If the daughters of infidels and Christians should come
And should say to me ‘O Nimr! poor fellow, come, take thy choice,’
10. I should choose her, who is ever before my eyes,
The beloved one for whom my reason has fled away.
11. The fragrance of her body is like the fragrance of costly spice
And between her lips thou wilt find *ḫardal* such as is used by the seller of strong drink.

12. She is clear white, pink, and bordered with red, 831ˣ
And her glory exceeds the beauty of Joseph. 539ˣ
13. No untruth I speak, nor is it a fable,
For, after all, I am no maker of stories.
14. He who will revile me must have less wisdom than a bull or she-ass,
For easier it is to persuade a bull which when bidden turns.
15. By Allâh! I shall not find her even among the houris.
Therefore, to describe what has passed away is of no help.
16. By Allâh himself! with her death my life is destroyed;
Hence wise is moderation for the sake of Allâh, who knows all secrets.

This poem, composed by the poet Nimr eben 'Adwân, was recited to me by Ṭrâd eben Saṭṭâm, who learned it from his mother, who hailed from the Sirḥân tribe.

Verse 1. *Ḳalam* is a pen cut from stout reed. *Zejzaf* or *nâ'em* means "smooth, soft." 2. *Ṯilb* is a she-camel, old, toothless, and therefore very emaciated. *Ṯâwi* denotes such a beast which can kneel but on account of its weakness cannot rise again. Sometimes a feeble she-camel of this kind is left behind on the camping ground; the poor beast tries to get up, but every time sinks down again uttering bitter moans. Her deep sighs are heard far around. She longs for her companions whom she is not to see again, and is afraid of the wolves. 4. *'Aḏâra* is the name for all young women, whether virgins or [551] not. A virgin is called *bikr*; a female who has lost her virginity, *mâḫûḏa*. Sinǧâr is a mountain ridge southwest of Mosul. 5. The daughters of the Ṣlejb excel by their perfect shapes. *Šiḥâra* is the name given by the Ṣlejb to their pure-blooded [232] asses, which they often cross with the wild asses. The Ṣlejb [304] women are often elaborately tattooed on their cheeks. 6. *Hawâdeǧ*, quiverings, shakings, the poetical term for *žetab*, means "large richly colored litters which rock freely." *Ḫawwâr* signi- [231] fies a camel of the inner desert, inured to thirst, whereas a *ǧûdi* is a camel from districts with plenty of water. A *ǧûdi* is stronger, but a *ḫawwâr* will endure more fatigue. 9. *Ṭobb* denotes "come near," "step into the center." 12. The cheeks are clear white and pink and red at the edges. According to the story, Joseph, the son of the patriarch Jacob, was very handsome. 13. *Ḳamâra* is a story pleasant to hear but fictitious. A *bejjâr* is a blacksmith, who beside swinging the ham-

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831 539 mer also understands the art of healing; likewise a *bejṭâr* is a maker of metal ornaments in the shape of various animals or plants. 14. The 'Adwân tribe, to which the poet Nimr belonged, is occupied principally with agriculture and the breeding of cattle. As they use bulls for plowing, they force the bull to turn at the end of the furrow.

1. *Habîl jâ na‴âj ṭejren jaḥûmi*
ṭejr al-hawa' kill al-mela bâḳ bîha
2. *ḥasâjef ad-dinja frûḫ al-ǧerûmi*
alli jšalleḳen al-ḥabâri idêha
3. *alli lehom 'end al-meẓâhîr jowmi*
ṣejḥâtahom jakṯeren al-amrâǧ bîha
4. *hadowk ḥaṭṭaw beẓ-ẓumâjer resûmi*
w-allâh al-ḫasâjer 'oḳbehom wuš 'alejha
5. *w-allâh ent ten'a daḳḳât al-wušûmi*
alli-ḫadaha-l-mowt lâ terteǧîha
6. *jâ ḥejf ten'a-lli bḫaddah rešûmi*
en mâ thajjet šimaten nešterîha.

1. He who has lost his sweetheart, O thou of many laments! is as a falcon that circles,
A falcon of passionate love to which all common folk are victims.
2. The troubles of this world are like young falcons which mind not the thorns,
But with their claws tear the *ḥabâri* (bustards).
3. [The youths] who are summoned to the she-camels laden with chattels,
Whose alarm cries add to the numbers of the riderless horses running to and fro,
4. They will put a remembrance into the entrails of the foe;
By Allâh himself! when once they are gone, what a loss is ours!
5. By Allâh! thou who mournest for her who is adorned with tattooing,
Know that death will not restore her whom it has once taken.
6. Shame on thee! Thou mournest a woman with a tattooed cheek.
Why, if she come not as a gift of honor, we shall purchase her.

The poet was Eben ʻAblân of the ʻAdwân tribe; the reciter, Mindil al-Ḳaṭʻi. Eben ʻAblân reproaches Nimr with doing nothing but mourn for his wife. 831* 539*

Verse 1. *Melaʻ* are people not remarkable in any way. 2. *Frûḫ al-ǧerûmi* are young falcons who never leave their prey even though it crawls into the thorns to hide. 3. *Meẓâhir* are she-camels carrying the chattels of the moving clan. As a rule they are led by the women, who beckon to the youths to defend them when attacked by the enemy. The youths utter their alarm cry and throw the enemy from their saddles, so that the mares run around without their riders. Such mares are called *amrâǧ*. The young men defending the laden camels are considered the real heroes, because the enemy will always hurl themselves at these animals when they have scattered the warriors who opposed them first. The fall of one of these youths is considered a serious loss to the tribe. [726]

Elopements

Hîh jâ râʻi-l-bakrat al-ḫazʻali
wuddi-rčab maʻak mâr abûj jezʻali.

Hail to thee, who ridest the young she-camel captured
from the Ḫazʻal!
I would fain ride with thee, but my father is angry.

The father will not let his daughter wed her lover. Ḫazʻal (for Ḫazâʻel) is the name of a tribe which camps on the lower Euphrates.

Waʻ hâh jâ râʻi-l-bakrat an-nâjife
wuddi-rčab maʻak mâr ana ḫâjife.

Ah, hail to thee, who ridest the she-camel taller than
all others!
I would gladly ride along with thee but am afraid.

The maiden fears the fickleness of the lover, who intends to elope with her.

Jâ solejmân ḳalbi mḫâlef
ʻalleḳ al-ḥebb al-aǧnebijje
mâ ḥala-ṭ-ṭowb fowḳ ar-radâjef
w-al-ǧaʻad lejjeten fowḳ lejje.

831* O Solejmân, my heart rebels against me,
For it is aflame with love for a stranger.
539* How pleasant when a woman's dress covers the hips
[of my camel]
And the plaits of our hair mingle together.

[582] *Ağnebijje* is a girl from a different, unrelated tribe. With such a one a Rwejli is not supposed to fall in love. He did not mean to become enamored, but his heart caught fire against his will and clove to the stranger. Of this he complains to his friend Solejmân. The kin of his beloved refusing her to him, he decides to elope with her. The maiden mounted his she-camel behind the saddle, her dress, *ṭowb*, covering not only the camel's back and hips but the rider's hips as well, and in a strong wind her plaits mingled with his long hair. With the relatives of his sweetheart pursuing him, he fled to his own people, who, ignorant of the danger threatening him, could not come to his rescue.

1. *Mâ bikom alli faṭan li jâ ma'âzibi*
dam'i 'ala waǧneti tasżi ẓwâmiha
2. *w-allâh jâ low lâ-l-ḥaja la-rkab 'ala šibi*
w-ašûf li dîreten w-aǧli lahâlîha
3. *w-anhab ṣahîf al-ḥaša w-al-heǧen tasri bi*
w-ab'ad maṣâbiḥah 'an dâr ahâlîha
4. *w-enti firejtini jâ mefrijat al-ǧibi*
wa-ǧrûḥč al-ḫafije mâ ḥad dara biha
5. *jâ 'ajn 'anzen taṣaffaḳ bel-'arâżibi*
tatli mahabb al-hawa' w-aṣ-ṣajd jatlîha
6. *w-aṣ-ṣajd bisâḳeteh ṛâden ǧenâdîbi*
hi ta'teḏi bel-maha w-ana-'teḏi biha
7. *w-allâh jâ low lâ-n-nahad mâ čân taṣṭi bi*
w-allâh al-žeḏâjel ǧeda killen juṛaḏḏîha.

1. There is none among you who may understand me, O hosts!
For my cheeks are wet with sorrow for her.
2. By Allâh! even if I lose my life, I will surely mount
my old camel,
Search another country, and flee to the people who encamp there.
3. I shall steal her with the slender waist, and at night
the riding camels will escape with me,
So that I shall be far from my kin in the morning.

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

4. Thou hast destroyed me, thou who mightest make me rend the shirt on my breast; 831ˣ 539ˣ
The wounds caused by thee are secret, known to no one.
5. Oh, the eye of the gazelle, who stamps noisily on the rocky slope
Scenting the breeze, while the other gazelles follow her,
6. Forming after her a waving line.
As she is agile in the open air only, so am I only when with her.
7. By Allâh! she would not have mastered me but for her bosom;
By Allâh! her trimmed forehead hair availed nothing, for all can grow that.

The lovesick maiden is tortured by grief because her kin opposes her marrying the man of her heart. He therefore resolves to elope with her.

Verse 3. *Ṣaḥîf al-ḥaša* is a girl measuring no more than a span around the waist. 4. *Mefrijet al-ǧîbi* is the name given to his beloved, for in case of her loss he would bewail her in the same manner that a sister laments her brother or father, by rending the shirt on the breast. 5. *'Anz* is the old she-gazelle which leads and guards a herd of gazelles. She takes her post on a height, scenting the enemy. If she scents something suspicious, she looks eagerly in that direction and stamps her foot angrily when she cannot at once discover the cause of her fears. On catching sight of the enemy she flees, with the other gazelles following her in a long line which wavers to the right or left according to the direction taken by the old doe. 6. *Al-maḥa* means the pure air of the desert in which the gazelle thrives. [165]

Treachery in Love

Hejjeh jâ-bu žeḏîle
bdîni ġadejt
ataḥaseb en mâ-ni jammak
w-'ajni 'alejk.

Hasten, thou with a small plait on the temples,
Thou hast no trust in my faithfulness.
Oh, thinkest thou I shall not be with thee,
When my whole soul belongs to thee?

831
539

The maiden doubts whether the lover will keep his word and is therefore slow in coming to the meeting.

Ente jâ râ'i-l-wašem
haḏ-ḏâbele
ḥebbeni w-efhaḳ an-naḏel
lel-ǵâbele.

Thou with the fine tattooing,
Thou with the fair teeth,
Kiss me and break the neck of the coward
For the next night.

Ḏâbele is a woman with fine small teeth.

Ente jâ râ'i-l-wašem
hal-ḥâjere
ḥebbeni w-efhaḳ an-naḏel
lad-dâjere.

Thou with the fine tattooing,
Thou, who canst not decide,
Kiss me and break the neck of the coward
For the next year.

If the coward refuses to divorce her, she is to rid herself of him by violence, so that she can marry her paramour.

'Awwejt 'awat aṣ-ṣaḥa'
'ala 'ašîren bâḳani
min 'oḳbehom mâ li 'aza'
'an as-sawâlef 'âḳani.

I wailed as a wolf wails when the dew has past
For the lover who has betrayed me.
After all this suffering I have no courage left
To resist the claims of my kin.

The loving girl thinks she has been betrayed and will no more oppose her relatives, who want to marry her to another.

'Awat aṣ-ṣaḥa', wailing in the middle of the forenoon, is much stronger than *'awat al-'aša'*, wailing at evening, or *'awat al-lejl*, wailing at night. If the wolf captures his prey in the evening or during the night, he rests till afternoon; if he

howls in the morning after the dew has evaporated, it is a sign that he has not got enough at night to satisfy his hunger.

831x
539x

Wa' ḫânat aš-šowḳ jâ ǧûde
nawwa 'ala-l-bowḳ jâ ḫajje
w-al-jowm mâ 'alemt bisdûdek
w-enn-al-ṛaẓi bâjeḳen bajje
ḥalaft ana 'âd mâ-'ûdek
ḥalli daffenni w-ana ḥajje.

Alas, the treachery of my lover, O Ǧûde!
He has deceived me, O little sister of mine!
Today I have heard no excuses.
And because my desired one has deceived me,
I have sworn not to return to him any more;
And do thou hasten and bury me, even if I am still alive.

A girl loved a youth with all her heart. She knew that her *eben al-'amm* had laid claim to her and that he would not consent to her marrying her lover; therefore she was willing to flee with him to another tribe. The death with which she was threatened by her revengeful kinsman had no terrors for her; for her lover she was ready for any sacrifice. Shortly before the day of the flight agreed upon, the Arabs were suffering from thirst, *maẓma'*. There was no water for either men or animals. At that moment the youth confided to his sweetheart that he had found under the dry channel bank a small hole filled with rain water, *ṛdejjer*, where he would fill the water bags belonging to his tent and then water his camels. The girl kept watch and, when she saw him ride away with the camels, tied two empty water bags to the water saddle, mounted a she-camel, and drove her herd after his, not coming up with him until they reached the hole. He was just filling his water bags, holding off the camels with a long spear. Catching sight of his sweetheart's camels, he dragged the full bags from the water, jumped down into the hole, poured the water into a small hole, over which a hide was stretched, and with his long spear stabbed the girl's camels as they crowded to drink. It was in vain that she begged him to fill at least one of her bags. He cared only for himself and his herd. Then the girl sang the following *heǧêni* (ditty):

831*
539*

1. *Lêh teṣfeḳ zamlana jowm jišarreʻ*
rûh min mojj al-bahar dawh hejǧâni
2. *laʻall mâ teṣfeḳ ḥaṭâṭ al-medarreʻ*
min fowḳ mâ teḳṣom ʻaṣûd al-ʻandâni
3. *lâ wa' ḥasâjef ḥebbeti jowm afarreʻ*
jowm az-zmejjem šâreʻ beṭ-ṭemâni.

1. Why dost thou strike our pack camels when they come near the water trough?
Water them with the water from the basin [coaxing them with the words:] *dawh!* my white one.
2. Thou wouldst better strike an armed man,
While thou sattest in the saddle, than kick the shoulder blades where the bridle rests.
3. Alas, woe is me! I regret the kisses at the time when I loosened my hair
And when my darling drank from my teeth.

Verse 1. *Al-bahar* is a leather trough resembling a deep basin and fastened to wooden legs. It serves for watering camels, who are coaxed with the sounds *dawh! dawh!* and *ati! ati!* 2. The maiden doubts if her lover would strike his mailed foe with the same courage; she thinks he would kick or press, *teḳṣom*, with his left foot the upper part of the left foreleg of his camel, thus forcing him to run away. [301] 3. *Az-zmejjem* means a small ring hung at the left side of the nostril, in this instance an ungrateful lover.

1. *Šallejteni jâ-l-ṛaṣi šella*
hali baʻîdîn w-ana ḥâfi
2. *ar-riǧel mâ tadni al-mella*
w-ana ʻala-l-ḥarr wakkâfi
3. *aḳfejt jâ râčeb aẓ-ẓella*
w-ana ʻala darben nakkâfi
4. *ʻajnen terâʻîč lel-ṛalla*
ḳalben terâǧîč lil-ḥâfi
5. *jâ-l-bâṣ mâ-nten ʻala mella*
hâḏa tḥarrejennah w-ḏa lâfi.

1. Far out hast thou enticed me, O beloved one!
Far live my kin, and bare are my feet.
2. The foot cannot touch the red-hot soil,
And yet motionless I stand in the heat.

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

3. Thou hast gone back, thou who sittest in a shady litter, 831x
And I return whence I came. 539x
4. Be condemned to suffering, the eye that would look upon thee,
And torn out the heart that would long for thee.
5. O you white ones! who can know you?
While you dismiss one, another enters.

Fahad eben Ṣbejḥ loved Kazzijje, a daughter of the Âl Wahîf kin. He remained with his people in the neighborhood of al-Ǧowf, while Kazzijje went with hers to an-Nuḳra, west of the Ḥawrân, *ṛarrabow*. When the rest of the Rwala returned to the inner desert, *šarrakow*, where they encamped in the vicinity of al-Ǧowf, Fahad began to search for Kazzijje and learned that her kin were camping with the Ṭajjâr kin somewhere between Damascus and Palmyra. Later, in the season of the greatest heat, a traveler brought him news that his sweetheart's people were encamped near Tejma. Mounting a camel he went there, despite the warnings of his own kin that no Rwala were just then camping along the western borders of the Nefûd and that war had broken out between them and the Šammar. Fahad succeeded in reaching the watering place of al-'Azzâfijje, where he found the relatives of his sweetheart preparing to move. He also learned that Kazzijje had married in the meantime and was shown her new litter, which was just bearing her south. Crushed by grief, he set out north for home. East of aṭ-Ṭâjât he was set upon by the Šammar, who took his camel away from him and his arms as well, leaving him only a pouch filled with water. Now he had to make his way barefooted over a scorched rocky desert back to his people, who were encamped near the eastern border of the Ḥawrân. Broken in body and spirit, he composed this poem, which was recited to me by Ṭrâd eben Saṭṭâm.

Verse 5. *Tḫarrejennah* means "this one you let out (drive out) from your heart"; *lâfi*, "another one enters at once."

Lovers' Quarrels

Rikâneten nimi ana bẓellah
naṣejtaha w-al-hawa' sâčer
ham 'âššeten fâraḳni ḥellah
bad'nien wâ behe ġâčer

w-afrah elja šift zwêl lah
w-ḫânat al-'ajn mâ tenâčer.

831x
539x

I slept in the shade of sweet basil
And went away when my passion was allayed.
How many sweethearts part from their friends
In a moment not pleasant to remember!
How glad I am to see even the outline of her figure!
And the eye — that deceiving one — is not deluded.

The lover has quarreled with his sweetheart, they have parted, and still he longs for her. *Zwejl* (diminutive of *zôl*) are the outlines of a human figure observed from afar. The identity cannot be ascertained; only the fact that it is a human creature is apparent. The lover is not sure whether it is his sweetheart or not, his eye can cheat him, but he feels that he does not deceive himself. "*Ḫânat al-'ajn*, Oh, the treacherous, deceptive eye!" is said even in a tranquil mood, the expression being almost one of endearment.

A chief's daughter loved a poor Rwejli. Although often upbraided for this, she remained faithful to the man of her choice. Once they camped in the midst of a good pasture, but far from water, so that they occasionally suffered from thirst. As the well was very far and the region not safe, only young men went to bring the water, the lover of the chief's daughter among them. She did not drink for two days, saving up her share so that she could welcome her darling with a dainty dish when he returned. When on the third day the outposts signaled with their kerchiefs tied to their long spears that the youths were returning with water bags filled, the girl quickly made up flour for a small cake, added plenty of butter, and baked a delicate *fatîta* cake. With this in her hand she mounted a she-camel and rode out to meet the young men bringing in the water supply, *rwa*. The women generally ride out with a small water pouch when they either have thirsty children at home or want to prepare a meal for the hungry ones, for the camels carrying the full water bags move but slowly, while a woman on a riding camel gets her pouch filled from the first youth she meets and can quickly return. As soon, then, as the chief's daughter met the first young man with the water, *rawwâj*, she was told to take as much as she needed; but this she declined, saying: "Our *rawwâj* rides in

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

the rear." This was repeated several times. At last she sighted 831ˣ
her lover. He drove before him two camels, each of whom 539ˣ
carried two large water bags made of camel's hide and holding about 150 liters each; on a third, less burdened, he sat himself.

"Give me some water," begged the girl.

"Thou hast met so many *rwes*. Did none of them offer water to thee? Then if thou didst not get a drink from them, thou wilt not get any from me!"

Then the girl pulled out the appetizing cake. The hungry lover looked at it longingly, but she threw it to a dog near by and said:

"I shall not drink from thee, thou wilt not eat from me any more!"

Jumping down from the camel the youth now poured out the water for her, but she refused. When he called on her in the evening, she drove him away and sang the following *heǧêni*:

1. *Ḫaṭwa-l-walad jebči low mâ te'ašša*
jeḍḥak w-low aṣbaḥ 'ala čabdeh az-zâd
2. *w-lâ hazhazzeneh meb'adât al-ma'ašša*
hadâk alli jîẓher rajûb al-awlâd
3. *lâ wa' ḥasdjef nahdi alli tnašša*
jowm al-ǧehal w-arḫaṣt leh kill mâ-râd.

1. Many a youth cries when he gets no supper,
And laughs when filling his stomach from the food
taken for the journey.
2. But he who is not disturbed when a she-camel carries
him away from his supper,
Shows himself to be a pearl among the youths.
3. Oh, woe is me! how do I regret that he has inhaled
the fragrance of my breast,
In a moment of heedlessness, when I permitted him
all that he wished.

Verse 2. *Meb'adât al-ma'ašša*, making distant the place of 484
supper, are female riding camels moving away with their 539ˣ
riders from the home tents, where supper was sure to be had, 831ˣ
and speeding into the desert, where it is never known when a hospitable camp may be reached. Even if the riders are provided with flour or wheat, they are always uncertain where

[484] 539× 831× and when to prepare their supper. If a hostile troop or its traces are discovered, such a thing as cooking a meal is not to be thought of. 3. *Jowm al-ǧehal* refers to those moments when, blinded by passion, one acts regardless of the consequences; such a person is called *ǧâhel.*

Unrequited and Thwarted Love

Já ḥmûd wa' 'ârezni šâbi
ṭard al-hawa' ǧizt ana minneh
akûd wazzâḥ an-nijâbi
hadâk minni w-ana minneh.

O Ḥmûd, alas, my gray hair is a hindrance to me.
Enough now in amorous contests;
Only she with the white teeth,
She is my love and I am hers.

Mâ-bṛi 'ašîri walad ḳowbân
miṯl as-slûḳi jelobbi le
já leḥjeten minḳa' aṣ-ṣibân
w-al-ḳaml w-er'û ženâdîleh.

I will have no lazy glutton for lover of mine,
Who would cling to me always like a *slûḳi.*
Oh, that chin beard of his, basin for nits
And lice; and only look at his big head!

Ḳowbân or *'efen* is a fat loafer who likes to eat and sleep but is no lover of raids. *Slûḳi* (or *sluḳi*) is a greyhound. [231] While other dogs are not allowed to enter the tent at all, the greyhound indulges himself both on the rugs and in the bed and will not stir from his master and mistress, eagerly waiting for a mouthful to be thrown to him.

Šowḳi já 'uwejd aṣ-ṣam'a
wa' mšejjilen beš-šiḥa
háḏi 'elúmak teǧini
w-alláh ani mustariḥa
edd edd má tšúfak 'ejni
já háreb 'ala-ṣ-ṣiḥa.

Oh, that lover of mine! that little stalk of *ṣam'a,*
Ah! in *šîḥ* plants he hides at noon.

Such are the reports I have heard of thee— 831✓
And, by Allâh himself! I am at peace. 539✗
Be gone, be gone, so that my eyes may never perceive thee,
O thou, whom the mere sighting of the enemy turns
to flight.

A maiden rejects her lover for hiding like a coward during a raid. *Šîḥa* is a plain covered with *šîḥ* growing as high as sixty centimeters, so that a man lying in it cannot be seen. *Mżejjîlen* is one who likes to rest in the hottest hours of the day, from one to three o'clock in the afternoon. *Edd* for *ruḥ*, away. *Ẓîḥa* is the first sight of the enemy. [577] [513]

Jâ wenneti wennet al-ṭentên
ṛâdi waladhen maflûhen
en rawwaḥen jez'ażen ṣowtên
w-en ekbel al-lejl beṭnûhen
'alejk jâ żâdel al-ḳarnên
ḳalbi šṭûken limâtâhen.

This is my lament, like the lament of two she-camels
Whose calf is lost in the pasture.
When they come back for the night, they wail with
two voices,
Even when it grows dark and their legs are tied.
O thou, whose hair is plaited into two tresses,
My heart pities thee because of their meetings.

A youth warns the girl he loves, but who does not return his affection, that her lover has others beside her. If the Bedouins want to milk a she-camel whose young is a weakling, they kill the calf at birth and put another in its place. Both mothers now take this calf for their own, caring for and nursing it. When such a young camel gets lost in the pasture, either by falling into a pit or becoming the prey of a wild beast, both mothers wail day and night for a long time.

'Azzâk jâ barḳen jelûḥ
wara-ṭ-ṭawîl ṣowbaha
jâ ḥejf jâ 'ašîreti
wa'-l-mubreẓa 'ajjaw baha.

May Allâh comfort thee! The lightning flashed
Beyond aṭ-Ṭawîl, whither she wanders.

831 K
539 K

Oh, woe is me! sweetheart of mine!
Alas, she was angry with me, that is why they refused her to me.

A maiden in her anger persuaded her relatives to refuse her to her lover and moved away with them beyond aṭ-Ṭawil ridge. The expression *'azzâk* is used when lightning flashes. In the desert people are often killed by lightning; therefore Allâh is asked to comfort the survivors. The parting with the girl of his heart has struck the youth like lightning. [132]

Niǧmet aṣ-ṣubḥ dannat fanâǧîlaha
'oḳdeten biẓmîri w-ana-dîraha
jâ ḥwâlen 'alla-llâh tadâbîraha.

The morning star has shot her rays
Like a knot into my bosom, where I feel it constantly.
Alas, these changes! No one but Allâh can restore my fortunes.

It is to Allâh alone that the disappointed lover looks for help. *Fanâǧîl* mean not only glittering coffee cups but the pale rays of the morning star and the reflection of a beauty's white cheeks. The lover has sought his girl in marriage, but without success because her kin object, although at first they were not opposed to him.

Elja 'âd ani min šammar
waš wala'ani bruwejli
en šarraḳaw ṭâb al-kejf
w-en ṛarrabaw jâ wejli
šiḳren ḏwâjeb zahra
miṯl al-barḳ blejli.

Why did I, a descendant of the Šammar,
Become attached to a Rwala girl?
If they come to the inner desert, I am cheerful of mind,
But should they go to the settled country, then, Oh woe [is me!
Zahra with her blond tresses
Shines for me like lightning at night.

[101 221] The Šammar camp in the Nefûd and to the south of it, and seldom leave their territory. Only a few Sinǧâra clans sometimes go to the settled country, *ṛarrabow*, generally to the Euphrates between al-Kûfa and as-Samâwa, to provide themselves with grain.

themselves with grain. Our Šammari can therefore meet his Rwala maid, Zahra, only in the inner desert, *šerḳ*. Women fond of dress dye their hair yellow with henna. 831x 539x [302]

Fâṭeri tazla‘ al-jowm min riğlaka
jâ ba‘ad žâḏelen ḳarḳašaw ḥağlaka.

My old she-camel with her hind leg lame today,
Oh, may she live longer than she with hair clipped
above her brows and ankle rings clashing together.

Ajj as-samar walla’-l-bajaẓ
low čent ani ‘aššâḳeh
ḥebb as-samar ḥelwt al-ğowf
lâ wa’ hani min ẓâḳeh.

Whether black or white,
If I were only his sweetheart!
The kisses of a negro are like the *ḥelwa* dates from al-Ğowf;
Truly, much relish to one who has tasted them.

A paramour was reproached with having been intimate with a negro; she answered with the ditty just cited, which is very popular, especially with the negroes.

Ḥelwa is the most delicious variety of dates raised in the basin al-Ğowf. Some of these dates are as much as five centimeters long and two centimeters thick; they are black with a bluish tinge. [245]

1. *Naṭṭajt râs al-‘abd w-lâ šufet al-adbâš*
   w-lâ ğani min maẓnûn ‘ajni munâbi
2. *mâ šufet ṭurḳijje w-lâ šufet al-awnâs*
   min dûn maẓnûni telâla’-s-serâbi
3. *hani lowni lil-ma‘âliḳ fattâš*
   w-alli bḳalb ṣwejḥebi miṯl mâ bi.

1. The summit of al-‘Abd I climbed, but saw no herds,
   Nor did any one come to bring word to me from the one for whom my eyes watch.
2. No travelers, no man at all I sighted;
   Between me and my ward a mirage quivers.
3. Oh, may he who examines the heart bring my desires to a good issue,
   [Allâh] who dwells in my mistress’ heart and in mine too.

831x The poet was ʿAli al-Ḥâzemi; the reciters, Mḥammad al-Ḳazîb and ʿAwde al-Kwêčbi.

539x Al-ʿAbd is a hill northwest of al-Ǧowf. *Lowni* (or *ḥâli*), condition, heart; *waš lownak* is equivalent to *waš ḥâlak*, how are you?

1. *Warâk tezhed jerješ al-ʿajn bîna*
teḳûl ẖajjâl al-eǧra zejn taṣfîḥ
2. *allâh lahad jâ mâ ṛazejna w-ḥabîna*
jâ mâ žâsemna ḥalâl al-meṣâlîḥ
3. *jâ mâ taʿâṭejna-l-ẖwaʾ bîdîna*
jâ mâ račebnahen ʿaṣejr al-mrâwîḥ
4. *al-howš mâ hw bass liẓâʿanîna*
česem w-hw bên al-wǧîh al-mefâlîḥ
5. *al-bedw w-alli bel-eǧra nâzelînah*
killen ʿaṭâh allâh min habbt ar-rîḥ
6. *jowm al-fẓûl beḥellteč šâreʿînah*
w-al-ẖejl beẖwâneč swât az-zenânîḥ
7. *jowm inkasar rumḥi ǧeḏabt as-senîna*
w-awdaʿt ʿanneč al-ẖejl ṣumm al-meḏâbîḥ
8. *aṣ-ṣedež ʿendeč mar lâ teǧḥadînah*
taʿnezi beṣ-ṣedež jâ zejnt ar-rîḥ
9. *jâ-bu nhejd čema finǧâl ṣîna*
ṛazẓât lel-ḳalb al-mšaḳḳe ḏawâbîḥ
10. *lâ ẖowẖ w-lâ rummân w-lâ talaʿ tîna*
w-lâ mišmiš al-baṣra w-lâ hen tefâfîḥ
11. *ṣuḥfen beluṭfen binhezâʿ belînah*
jâ ṛaṣen mowz hazhazeh nâsem ar-rîḥ
12. *hejjeh eʿṭîna-l-ḥaḳḳ hejjeh eʿṭînah*
w-en mâ ʿaṭejtîneh w-allâh lâ-ṣîḥ
13. *lâ-ṣîḥ ṣîḥat min ṛallâʿ lah ǧenînah*
w-illa ẖalûǧen ẓajjeowha-s-serârîḥ
14. *w-asammeʿ ʿalli bel-eǧra nâzelînah*
w-aḳûl bâri al-ḥaḳḳ ʿan at-tefâẓîḥ
15. *min ʿâfana, ʿafnâh low hw ḥadîna*
w-lâ jinfaʿ al-ʿaṭšân kiṯr at-tesâbîḥ
16. *low nebi min al-ḥaẓrân wâǧed lakîna*
mar ḳilna-l-bedw aḥsan at-tesâmîḥ
17. *alli nabîḥ al-jowm ʿajja jabîna*
w-lâ jindara-l-ẖîra wejn al-meṣâlîḥ.

1. Why does she knit her brows at us,
Saying: "The rider from a hamlet is good only for trade."

831×
539×

2. As there is one Allâh only, Oh, how often have we gone on a raid and crawled on our bellies!
Oh, how often have we divided among us the herds of those who bred them!
3. How often have our hands given presents to the poor!
How often have we ridden [our camels] at evening, craving for a night's lodging!
4. Fighting was not allotted only to those who move from camp to camp,
But it is also the lot of other fortunate men.
5. For, as to the Bedouins, so to villagers too,
To all has Allâh given a chance for success.
6. When the Fẓûl laid hands on thy chattels
And like wild beasts their riders attacked thy brothers,
7. When my spear was broken and I grasped the sharp saber,
Then I drove from thee the riders, who destroy those who sit in tents.
8. Thou knowest the truth, then deny it not,
For from the truth thou goest astray, O fragrant one!
9. O thou with thy little breasts like china cups
And full of juice — they give deadly wounds to the heart —
10. Not peaches, pomegranates, nor the fruit of the fig tree
Nor apricots from al-Baṣra, nor apples, [are they,
11. But sheets of paper close lying, curved, and smooth.
O thou fruit-bearing branch of a banana plant rocked by the wind,
12. Give here what to us belongs, here give it to us —
And if thou givest not, by Allâh! I will cry out,
13. Surely cry like her whose only child is lost
Or like a she-camel deprived of her young and forgotten by the herdsmen.
14. Let those who dwell in villages hear me
When I say: "I desire redress for the public insult."
15. Him who shunned us we also will shun, though he asks our protection,
For a thirsty one no prayers will help.
16. If we desired [a bride] from the settlers, we should find many of them,
But we said that there is more honor in the ways of
17. She whom we desired refused us, [the Bedouins.
And none knows what is for the best and where to seek virtuous people.

831 ✗ 539 ✗ The poet was Fejṣal al-ʿAnḳari; the reciters, Mḥammad al-Ḳazîb, Ǧwâd al-ʿÂni, and Ḥmâr abu ʿAwwâd. Turki eben Ḥmejd eben ʿArejʿer, the chief of the Beni Ḫâled, camping by the Persian Gulf in the territory of al-Ḥasa, had a good friend in Fejṣal al-ʿAnḳari, the elder of a small village near al-Baṣra. Fejṣal negotiated in Turki's name with the authorities, sent him foodstuffs, cloth, arms, and ammunition, advanced him money, and took in exchange camels and horses, which he sold to Persia and India. With the approach of the mid-summer season, *al-ḳejẓ,* Fejṣal used to leave his village with his servants for a change of air on a visit to Turki; *bwaḳt al-ḳejẓ jiṭlaʿ ʿend al-bedw jebaddel hawa.* The latter had a daughter, Fejṣal a son, and the fathers agreed together that their children should marry. It happened that at the beginning of mid-summer both Fejṣal and his son came to Turki for a long visit. On the first day an old fat she-camel was killed in their honor. On the next day the Bedouins arranged an equestrian display, *leʿeb al-ḫejl,* depicting a fight with the enemy, in which both Fejṣal and his son took part, the women standing by their tents, meanwhile, to watch the riders circling around the camp. A female relative of Turki's daughter called her attention to Fejṣal's son's performance, praising his strength and dexterity. The girl's answer, however, was: "Let him be gone from us! A rider from a village is fit only for trade, *kubbîh ʿanna ḫajjâl al-eǧra zejn at-taṣfîḥ,"* and she would not hear of becoming the mother of settlers. This caused much laughter among the other women who heard the words; they shouted them from tent to tent, and before long even the children cried: *"Ḫajjâl al-eǧra zejn at-taṣfîḥ."* This insult naturally pained old Fejṣal deeply, especially coming from the girl whom he had selected for the wife of his brave son, and he made preparations to leave, but Turki succeeded in appeasing him.

Soon after this incident Turki's herds were suddenly attacked by the Fẓûl, a kin of the Ẓefîr tribe. Responding to the alarm cries, the riders hastened to defend the herds but encountered superior numbers and were slowly beaten back to the camp. In order to raise the courage and perseverance of his warriors Turki had a fancy litter fastened to a [726] she-camel, in which his daughter had to seat herself. A virgin sitting in fancy litters and inciting warriors to fight is called ʿAṭfa', the same name being also applied to the litters. Throw-

ing aside her kerchief, loosening her hair, and unfastening the 831 a
clasp which held the shirt below her throat, she placed herself 539 *
in the litter. Her girl friends, likewise, mounted she-camels and rendering at the top of their voices the sounds called onomatopoetically *zaṛârît*, mingled in the thickest of the fray. For a while they succeeded in bracing up the courage of both their kin and friends, but the superiority of numbers soon told. Fighter after fighter began to disappear, some being killed, many wounded; of others, again, the tired mares refused to obey any longer.

Finally the ʿAṭfa and her female companions found themselves among the tents again. When it became certain that the enemy would capture the tents, the girls called to the ʿAṭfa to hide, as it would be the greatest insult to the reigning family as well as to the whole tribe should the enemy capture the ʿAṭfa too. Turki's daughter drove her animal in front of her father's tent, compelled it to kneel, jumped off and, unhooking the litter, tried to pull it inside; but the tent was already surrounded by the enemy, shouting: "Seize the ʿAṭfa, seize the ʿAṭfa!" Thoroughly frightened, the girl called on the ʿArejʿer kin to help her, *tenḫa âl ʿarejʿer*, but their battle cry sounded only in a few places and at great distance.

Seeing herself deserted by her own kin, the ʿAṭfa caught sight of Fejṣal and his son sitting in the men's compartment of the tent with their servants, and appealed for help to them. In an instant everything was changed. Fejṣal, his son, and their men quickly mounted their horses, seized the horses of the enemy who had scattered to rob the tents, cut their girths and took off their bridles, which they stowed in their own saddlebags, and then began to slay the surprised enemy. In a little while the whole camp was filled with riderless horses without saddles or bridles, a great number of the enemy were lying among the tents, and the rest sought safety in flight, pursued by Fejṣal's troop and Turki's men who had now rallied. There was much joy over the unexpected turn affairs had taken, especially as many of the warriors came back with one or two mares, claiming to have lifted their riders out of the saddles.

Before long Turki's tent was crowded with both young and old warriors who boasted of their various achievements, while the chief's daughter listened behind the low partition dividing the tent. When she saw Fejṣal's party returning she

831K
539K

stepped up to the partition, took hold of the middle tent pole, and said:

"As sure as I hold the middle pole so surely do you all deserve to be chased out by my father. Here you are, bragging that you have swept the riders from their saddles, that the enemy were afraid of you and fled. Where are your proofs?"

Turki knew her to be in the right but tried to appease her with the words: "Yes, these youths have proved their mettle, they do not exaggerate, *mâ jeḳaṣṣerûn*."

"Chase them away, papa, all of them. The man who saved us has not come yet."

"Thou art right, my girl," replied the father, already greeting Fejṣal with his son and servants, who were now seen at some distance.

Fejṣal's party dismounted, exchanged greetings with Turki, and, sitting down beside him, leaned their tired bodies against camel saddles. As soon as they were seated, Turki's daughter came in, walked straight through the men, and kissed Fejṣal on the head. This made all present flush with amazement. Then she stepped up to the bags which had been taken from Fejṣal's horses and, pulling out the halters with which they were crammed, she cried out:

"O you braggarts! Was it you who captured the mares? Here are the proofs. I saw who saved the ʿAṭfa and in what manner. Father, I would not have any of these youths for my husband. Give me the son of al-ʿAnḳari."

Turki looked at Fejṣal, who said: "After dinner." He then replied: "Ask Allâh's protection, my daughter. After dinner I shall ask for you."

Towards evening the girl was adorned by the women, and all expected Fejṣal to ask for her as a wife for his son. But Fejṣal kept silent. At last Turki reminded him of what all were expecting him to say. Then catching up a *rebâba*, Fejṣal played a tune and said: "*Min ʿâfana ʿafnâh low čân ṛâli*; him who refuses us, we also refuse though he be ever so dear to us."

The girl, who was listening behind the tent partition, fainted, after which the poem cited above was declaimed by Fejṣal.

Verse 1. *Warâk* according to the generally accepted explanation is equivalent to *lêḥ* (or *lêš*), for what cause? wherefore? The pronunciation "*jerješ*" was defended by both Mḥammad and Ǧwâd, who claimed that *jerfeš* means brows, whereas Ḥmâr said "*jâ riš al-‘ajn*," which, of course, means the same thing. An *eǧra* is a small village or hamlet with huts built of mud bricks. *Taṣfîḥ* or *taḥrîf* signifies any act performed for money or simply as a display. 2. *Ḥabîna* stands for the activity of the participators in small predatory excursions or of the scouts sent to find out by whom certain herds are owned and the whereabouts and size of the enemy's camps. They often have to crawl on their bellies so as to escape notice and avoid bringing destruction upon themselves and their comrades. 3. *Ḫwa'* is the call to supper during a raid. Fejṣal enumerates his deeds among the Bedouins. 5. *Habbt ar-rîḥ* is a favorable wind, a good opportunity for success, booty. The partakers in a raid shout when mounting their animals: "*Habbi lana jâ riḥâna*, blow us, O breeze [to our success]!" 7. *Senîna* is a sharp saber.

831^{x}
539^{x}
[361]
[579]

Difficulties Due to Kinsmen

Jâ ḥamad jâ-l-hnejdi	O Ḥamad al-Hnejdi!
žetalni hawâk	Love for thee has been the ruin of me;
w-an-nâs braǧa'-llâh	While others put their hope in Allâh,
w-ana biraǧâk.	I put my hope in thee.
Enhazem jâ selîm	It were well for thee to flee;
lâ tabet al-ḫala'	Do not pass the night behind the camp!
ṣâḥebi min žedîm	My friend has long ago
sammani bel-ṛala'.	Poisoned me with love.

The maiden warns her lover against the meetings at night behind the camp. *Ḫala'* means everything behind the camp. *Ṛala'* is the passion of love.

Jâ šowḳ mâ ta‘ṭi-l-mabṛi
ḳalb al-maḫâlîž jadrûni
jâ bint ana ḫâreben ṭab‘i
lijje ‘ala-l-bîẓ ‘orbûni
jâ bint ana-ḫâf min rab‘i
w-al-kill jabṛîč min dûni.

Sweetheart, wilt thou not give me what I most desire
Before the creatures discover me?
O maiden! I am ruining my character,

831* Since many fair ones have received pledges from me.
O maiden! I fear my own folks,
539* Though, whoever it be that wants thee, is beneath me.

Jâ šowḳ hedd al-žiḏle
w-esmaʿ hali nâdûni
ḳaṭṭâʿaten lal-lowze
w-allâh mâ jeḥjûni.

O darling mine! loose my forehead hair,
Hear, my kin is calling me.
They would cut my throat and,
By Allâh himself! would not spare my life.

Masfûh ḳalbi ʼhâk al-masfûh
masfûhena al-jowm mâ dâği
aḳbal ʿalejna-hleh raddûh
aḳfaʾ čema-l-ṛoṣen menʿâği
ḥebbet ʿaširi sukkaren daḳḳûh
min bên ašâfîh darrâği.

The little fool whom I love, the little stupid,
My little fool has not come to our tryst tonight.
He started towards us, but his kinsfolk made him turn [back,
And he went back like a swaying twig.
The kiss of my darling is like sugar, powdered,
Bubbling out from between his lips.

[828] *Masfûh* means one who has lost his heart, *ẓâjeʿ ḳalbeh*, either from love or fear, one who has no self-control, knows not what he is doing, and acts as though feeble minded. *Dâği* is a young man going on a dark night to meet his lover. *Ṛoṣen menʿâği* is a twig that sways continually, owing either to the wind or, if it grows in a stream, to the flow of the water.

Jâ ḫalaf jâ ḫalaf
ğowz az-zêne ḏalaf
erʿaha ʿend ahalha
manâmha ṭaraf.

O Ḫalaf! O Ḫalaf!
The beauty's husband has gone on a journey;
But see, she stays with her kinsfolk
And sleeps at the very border.

Ḏalaf means "went abroad either to work for wages or 831* on business" — for example, to work as a driver of camels 539* bought by the 'Aḳejl. The wife of the absent man left his tent to return to her kin, whose tent was pitched on the very border of the camp.

Jâ ṣâḥebi w-an-nebi mâ-ḳfejt
w-lâ-ṭrejt ana-l-bowḳ min ḥîni
ṛaṣb 'alejje jâ-l-ṛaẓi ǧaẓẓejt
darben 'ala-ẓ-ẓîž ḥâdîni.

O my beloved, by Allâh himself, I am not untrue to thee!
From the very beginning never have I thought of treachery.
Against my will, O my desired! as I told thee,
By a road leading to distress he drives me.

The second cousin or another near relative, *eben al-'amm*, presses his own claim on the girl. She apologizes to her lover. *W-an-nebi* is a very common saying, used even by the Christians. *Aḳfa'* signifies a fighter who in fear turns his horse [577] around. To this, special blame is attached, as he thus betrays his comrades and exposes them to greater danger. *Min ḥîn* means "from the very beginning"; *lâ-ṭrejt al-bowḳ*, "no thought of treachery has occurred to me"; *ṛaẓi*, "the desired, the one eagerly expected"; *aṛẓi*, "I long for, I wish for." *Ǧaẓẓejt*, for *ḥačejt* or *ṣiḥet*. A *ḥâdi* is a camel driver.

Mišerfe jâ ḥajâti
nâdîni ṛadejt
la'an abu min jerodd
'an alli baṛejt.

Mišerfe, thou life of mine,
Call me, for I have lost my way.
Cursed be the father of him who keeps me
From what I desire.

In a dark night the lover, in a terrain unknown to him and cut up by numerous gullies, cannot find the spot agreed on for the meeting with his sweetheart; he also curses her folk, who will not allow him to come to their tent.

1. *Jâ wenneti wennet ba'rin telle*
biḥowš eben 'âmertes'at ajjâm be'ḳâl

831x
539x

2. *al-bard ǧâhen w-al-maṭar mardefen leh*
wa' meẓillhen 'an ḥerwat aš-šams beẓlâl
3. *walijjehen 'abden w-lâ-ḥad faṭen leh*
w-lâ ẓunneti žawîhen jašbaṯ al-ǧâl
4. *čân en šowḳak žâʿed bḥawṭaten leh*
šowḳi maʿ al-bedwân jarha maʿ al-âl
5. *fowḳ awẓaḥen maʿ zemlen ahalha teǧill leh*
jətli ẓaʿan šejḫen maʿ ad-daw w-aṣ-ṣwân
6. *jâ mâ ḥala kattat šarâja muẓelle*
wâdi-l-mra čân al-obejjeẓ maʿah sâl.

1. This is my lament, a lament for the camels of Telle,
In Eben ʿÂmer's courtyard fettered for nine days.
2. The cold and the rain have come upon them;
Alas! at noon they rest in shade instead of in the sun.
3. They are cared for by a negro, with none to control him,
So that, methinks, the strongest of them will not climb the slope.
4. While thy lover squats in his garden,
My sweetheart slowly rides with the Bedouins in the air, vibrating with heat,
5. On a white camel and watches the pack camels of her kin,
Following the chief's family over the vast plain and flint-strewn rolling land.
6. How fair is the green in the shady gullies of
The valley al-Mra, when water flows through the valley al-Obejjeẓ.

The poet, Ḥamad eben Nâjef eben Šaʿlân, had a sweetheart named Telle, married by her kin to the settler Eben ʿÂmer of the village of Čâf in the Sirḥân depression. They brought her to him towards the end of February. There being no pasture in the neighborhood, they fettered the camels in the courtyard, intending to return the next day. But at night a cold rain began to fall, and the party, coming as it did from the sunny and warm Nefûd without winter clothing, was compelled to remain in Čâf for nine days. After their return Ḥamad composed this poem. The reciter was Metʿeb walad Kurdi.

Verse 4. *Ḥawṭa* is a date palm grove enclosed by a fence. *Âl* means air quivering with heat at noon and distorting the outlines of all objects. 6. Wâdi, or Šeʿib, al-Mraʾ joins al-Obejjeẓ valley on its right side.

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

831^x
539^x

Rivalry in Love

Jâ rabb jâ râzeḳ hadlân
bumm al-'ujûn al-meẓâlili
min 'oḳb mâ jetûli kḥejṣân
miṯl jetîm al-maḫâlili.

O Lord, thou bestowed'st on Hadlân
A maiden with eyes shaded with long lashes,
After his humbling of Kḥejṣân, so
That the latter now is like an orphaned, weaned young camel.

The lover Hadlân compelled Kḥejṣân, his sweetheart's cousin, to abandon his claim to her. A *maḫlûl* is a camel more than three months old, which feels lost when parted from its mother. The other she-camels drive it away, because it pricks them when it tries to suck with the sharp piece of wood fastened to its upper jaw. No she-camel will advise it where and how to graze. If the herdsman did not take care of it, the poor little beast would perish of hunger and the injuries inflicted by the she-camels.

Ḥawwel jâ râ'i-š-šaḳra
ḥawwel w-e'ṭîni 'elûmak
en čân 'âšeḳ ṛejri
lâ w-an-nebi mâ-lûmak.

Alight, thou rider on the sorrel mare,
Alight and give me thy news!
Even if thou shouldst love another,
Verily, by Allâh himself, I will not reproach thee with it.

The loving maiden desires certain news of her lover's treachery.

Jâ šowḳ ḳalbi ṛada šaṭnên
tefarraḳen w-ent malfâhen
ent talḳâhen beharǧen zên
w-illa ma' al-ḥejd tanḥâhen
ḥelja 'ašîri ḥad al-ḫalfên
ma' ar-rahârîh marbâhen.

O sweetheart! my heart is like a stream divided into two channels;

831* They are far apart and may unite in thee;
539* Thou wilt bring them together, if thou speakest kindly to them.
If not, thou wilt cause them to end in the hillside.
My sweetheart is shaped like one of two little gazelles
Reared in the vast glistening plains.

The youth hesitates between two maidens. *Šaṭne* is a short branch valley or gully. *Ḥelja* has the same meaning as *rsûm* (or *awṣâf*), shape, features. *Rahârîh* is a wide plain glistening in the rays of the sun.

Al-waǧd waǧdi 'ala mtejje
jowm aḳrašat ma' 'arab ṛâši
ḳurṭân čân ṭalbetak nijje
asûḳ lak elfên w-elbâši.

Alas, for my pain on account of Mtejje!
From the day when she left like a thing bought with the Arabs of Ṛâši.
The palsy on thee! If thou wouldst ask something in exchange for her
I would drive two thousand [camels] to thee and other things beside.

The lover laments that his sweetheart, Mtejje, has become the property of Ṛâši, who has paid a large price for her, and offers him still more.

Aḳrašat means "she went away like a piece of property, a thing purchased." *Ḳurṭân* is the gout or palsy or some other disease causing paralysis of the legs.

Al-waǧd waǧdi 'ala-n-nîrât
abṛi min aṣ-ṣifr lejja mijje
abṛi elja ǧâ-l-'arab al-mirzât
al-mirta'ed ṣâjeren sijje
abṛi elja ǧâ-l-'arab al-mirzât
ačâleh w-čajjel ednejje
našidd w-narkab 'ala-l-'ajrât
naẓreb 'ala-l-ḫôr w-ṣfejje.

Alas, for my pain for Nira's sake!
I would fain have a hundred yellow she-camels.
I would fain, when a slanderer comes to the Arabs

Chattering and evildoing. 831^{x}
I would fain, when a slanderer comes to the Arabs, 539^{x}
Take his measure and make my dearest ready,
So that we might saddle our strong she-camels, mount
And ride directly for al-Ḥôr and Ṣfajje. [them,

The lover wants to settle with the slanderer and then depart with his beloved, Nîra, for the inner desert. The price Nîra's kin ask for her is very high; in order to pay it, the lover wishes for a hundred yellow she-camels.

Ačîleh means "take his measure, settle with him"; *učajjel*, prepare, make ready, load, weigh. Al-Ḥôr is a depression in the center of al-Ḥamâd; the Ḥabra Ṣfajje is located there.

Jâ zejd lâ taẓreb al-maḥbûb
hw ṣâḥebi w-ent ḳowmâni
ḥowse low žaržarat aṯ-ṯowb
lâ jâ ba'ad kill ḥajjâni.

O Zejd, do not beat my dear one!
She is my friend, thou mine enemy.
When Ḥowse lifts her garment,
Oh, that I may live longer than the whole kin!

Ṣâḥeb means a friendly tribe, *ḳowmâni* a hostile one. *Žaržarat aṯ-ṯowb*: she raises the dress covering her breasts in such a way that they show through the enlarged slit. If a girl or a woman wants to encourage her kinsmen to the greatest bravery in a dangerous fight, she does so not by words alone but also by significant deeds. So, for instance, she opens her dress on the breast as a sign of how she means to reward the bravest. Her lover then forgets everything else, only wishing not to perish in the fight, in order that he may enjoy the promised reward. *Lâ jâ ba'ad* means "Oh, that I may not be absent, that I may not die." *Ḥajjân* are the kinsfolk, who keep together even in a fight. [726 832] [602]

Jâ wannati wannejtaha
w-an-nâs mâ darjaw baha
lâ wâḥad min ǧâṣr'aha
bên al-berîm w-ṯawbaha.

This is the lament which I utter,
And none knows of it;

831+
539+

Verily, he has stricken me who lay by her side
Between her leather belt and shirt.

Ǧaẓa' means to roll or throw down; *ǧâẓa'*, to lie by somebody; *enǧaẓa'*, to lie sideways.

1. *Jâ bint ana ḳalbi 'alejkom 'aṣâni*
râ'en lekom jâ bint ḳalbi nuṣûḥi
2. *jâ munaḳraš aḏ-ḏer'ân ṣâfi-ṭ-ṭemâni*
ḏâbat 'alejhen jâ-rjaš al-'ajn rûḥi
3. *čân al-ḥbejjeb nijjeteh mâ saḳâni*
waš 'âd jâ-l-'aslûǧ bâbat srûḥi
4. *jâ-t-tirf jâ ǧâli-ṭ-ṭemân al-wazâni*
miṯl al-barad min rûs mizneten jalûḥi.

1. O maiden! my heart rebels for thy sake,
My heart which is a true herdsman to thy family.
2. O thou with tattooed arms and eight bright teeth
Which destroy my repose; O thou with long, thick eye-[brows!
3. If the beloved will not reward me,
Why should I drive out to the pasture, O thou of the fair shape?
4. O thou twig, which cleansest her eight even teeth,
So that they are like hailstones that glitter from the heights of a black cloud.

'Awde abu Burkân al-Kwêčbi loved a girl named Ṛuṣna. To gain her he hired himself out to her father as a herdsman. But Ṛuṣna did not return his love at once, so he composed this song and sent it to her.

Verse 2. *Munaḳraš* (or *munaḳḳaš*), painted or engraved. 3. *'Aslûǧ* is a girl neither thin nor fat, but nimble and of perfect form.

1. *Al-'awd 'âl w-'alejteh ǧarhadijje*
bel-'own 'awdak 'âjezen leh tesâfîš
2. *jâ-l-'awd lâ tečseb be'omrak ḫaṭijje*
tara'-l-manâja nowb telfi tawâfîš
3. *ma'i rṣâṣ w-binduḳen 'ademlijje*
milfâṣaha jerm-as-saḥar w-al-ma'âlîš
4. *melḥen naṣîf w-minšiḥâteh idejje*
w-ḥesseh čema naǧmen ṣarab leh šawâhlîš
5. *ṛuṣna ḳamar jâ rîejd mâ hi ḫafijje*
al-ḳubba alli mâ waṭowha-l-maḫâlîš

831ˣ
539ˣ

6. *waʿ krûnha tisaʿîn ǧowzen w-mijje*
ʿalejk min riš an-naʿâjem zerânîž
7. *šebh aṯ-ṯrajja jowm tudaffež delijje*
tenbet ber-rijâẓ al-maḥâjel zemâlîž
8. *jezûʿ kalbi jowm taṭri ʿalejje*
zowʿat ǧehâm min al-ḥadab lat-tešârîž.

1. The old man does wrong and his evil deed is notorious,
Verily, thine old man ought to be slapped.
2. O old man! let not thy sins be the only loot in thy life,
For see, death will come sometime to settle with thee.
3. I have with me lead bullets and tried rifle;
Whatever leaves its muzzle will reach both entrails and heart.
4. Clean powder I have also prepared with my own hands;
When it fires it sounds like a star falling upon high mountains.
5. Ruṣna, O Ršejd! is like the moon, she cannot be hidden,
Or like a dome never trodden by men.
6. Oh, her tresses! they are a hundred and ninety pairs
And ostrich feathers are entwined in them.
7. She is like the Pleiades; when they pour out the water from their bucket,
They make the grass seed sprout in the bare lowlands.
8. When I think of her my heart leaps
Like camel herds hurrying from al-Ḥadab to the inner desert.

The previous poem finding favor with the maiden, she began to pay more attention to ʿAwde, and they hoped to marry some day. But Ruṣna was claimed by her kinsman, Ršejd, a man already old, quite gray and sickly, of whom the girl would hear nothing. Her parents, ʿAwde, and she herself begged the old man to let her marry ʿAwde, but Ršejd insisted that she must become his wife. Then ʿAwde composed this second poem.

Verse 1. *ʿAwd*, old stallion, is used sneeringly for *šâjeb* (or *iḫtijâr*), old man. *ʿÂl ʿala flân* has the same meaning as *taʿaddaʾ ʿala flân*, he hurt somebody; *ʿajle*, the same as *taʿdije*, to hurt, but in a disparaging sense meaning "he commits an evil deed." *Ǧarhadijje* signifies an affair spoken of everywhere with contumely. Ršejd's behavior was, therefore, generally condemned as dishonorable. *ʿÂjez leh* or *muḥtâǧ* means "he

831 would deserve, he would need"; *bel-'own* (for *beṣ-ṣaḥiḥ*), there
is no objection, with the consent of all. 2. *Tawâfiž* or *bel-wafaḳ*,
539 *beṣ-ṣadfe*; *tawâfaḳû* or *taṣâdafû*: they happened to
settle it among themselves, they punished each other. 3. *Rṣâṣ*
are balls, usually leaden ones. *'Ademlijje* is an old rifle with
which the marksman is so well acquainted that he never misses
his aim. *Saḥar* may mean the lungs, liver, or stomach, while
ma'âliž signifies the heart and the arteries leading to it. 4. "My
[389] hands have mixed, *anžeḥan*, this powder." The Bedouins frequently
prepare their own gunpowder, trusting it more than
that sold by the wandering merchants, who mix it with crushed
charcoal, while the Bedouin knows that his powder is pure,
naẓif. *Anḳaḥt hal-binduḳ*, however, may mean "I loaded this
[132 rifle." The sound of a shot is compared to the sound of a
821] meteor falling on a high hill. According to the Rwala this is
a frequent occurrence, and they preserve the pieces of broken
meteors as keepsakes. 5. Thus 'Awde threatens to shoot Ršejd,
if he does not give up Ruṣna. Ršejd would like to marry the
girl secretly, but that is no longer possible, as everybody is
talking about her and she is looked upon in the same manner
as the moon or the dome dedicated to some Mohammedan
saint, which can be observed from afar. Both 'Awde and Ruṣna
were encamped at that time in an-Nuḳra, a region south of
Damascus, where along the old Pilgrim Road to Mecca many
white domes were built in honor of various saints. Ruṣna is
then likened to a dome trodden by no man as yet, hence a
virgin. 6. She has very thick hair and her tresses end in
ostrich feathers entwined in the hair, *zerâniž*. 7. All that Ruṣna
handles succeeds, grows, takes life, just as the *ṭrajjâwi* rain
[821] gives new life to the grass seed. The constellation of the
Pleiades catches water in a large bailing bucket and then
pours it over the scorched lowland. *Rijâẓ* are depressions in
the bare plains into which most of the water runs, fertilizing
them also with the mud it carries along. The seeds of
the annuals, which sometimes lie dormant for two to four
years in these depressions, begin to sprout after an abundant
ṭrajjâwi rain, and with more rain the lowland becomes
a blooming meadow. 8. The thought of Ruṣna quickens the
beating of 'Awde's heart. The camels do not like the pasture
in the settled territory; they yearn for the inner desert, to
which they proceed either to the east of Damascus or to the
south of Der'ât. Near the latter town rises the hillock of

al-Ḥadab; from here the Rwala march south southeast to the inner desert, *lat-tešârîš*. The inner desert is called *šerḳ*.

831x
539x

1. *Ḳaṣart riğli 'an murâḳa'-ṭ-ṭuwâjel*
   w-'ajni tšâtelni 'ala râs mešrâf
2. *jâ-l-ḳarm mâni 'an za'alhom masâjel*
   ḳalbi 'ala wazzâḥ an-nijâb mîlâf
3. *al-'ajn 'ajn alli tadebb al-masâjel*
   ḳalbi 'alejha mežrešen jûžef wžâf
4. *mâ-nsah law ḥaṭṭaw 'alejje-n-neṭâjel*
   allâh w-law-l-žijâl jenzel 'ala čâf
5. *allâh w-ṭawîl al-felğ jenzel beḥâjel*
   w-ḥawrân jenzel min wara' bird w-ruwâf
6. *w-ḥâmi raṛifen žil danna-r-raḥâjel*
   raḥal w-'azzal leh maẓâhîr w-slâf
7. *ḥatta-nni-nsa nâḳeẓat al-žedâjel*
   w-amši bṭû' alli ḥača' li bel-enkâf
8. *jâ-bu ṭamad mež'ed ṣera' kill 'âjel*
   jâ zeben min ḫallawh w-al-ğejš muḫtâf.

1. My legs I have shortened by climbing high hills,
   And my eyes draw me steadily to the summit.
2. O sir, it is not their anger I dread,
   For my heart is given to her with the white teeth.
3. As she warily creeps through the channel
   My heart anxiously follows her and at times ceases to beat.
4. I shall not forget her till they shovel earth upon me —
   By Allâh! even if the mountain Žijâl settled in Čâf,
5. By Allâh! or if Hermon should settle in Ḥâjel,
   And Ḥawrân quarter itself beyond the Bird and Rwâf,
6. Or if it should be said of Ḥâmi Raṛif that he took his pack camels,
   When moving, and separated them from the fighters —
7. Still I should not forget her, who unbraids the hair on her temples,
   Nor obey him who always tells me to return without booty.
8. O father of Ṭamad, thou who correctest the wrongdoer
   And protectest him whom the frightened camel riders have deserted.

Abu Ṭamad, the father of Ruṣma, advised 'Awde to try to forget her, because in any case he would not get her to wife. 'Awde answered him in this poem.

831 x Verse 1. ‘Awde climbs high hills to see the route taken
by his sweetheart, who prowls or creeps cautiously, *tad̲ebb*,
539 x to the channels in order to meet him without being observed.
2. *Ḳarm* is a poetical form of address, referring here to Ṛusna's
father. 4. *Neṭâjel* is the earth with which a stone-covered
grave is filled. The hill of Žijâl is 46 kilometers northeast of
[133 al-Ǧowf. 5. Ṭawîl al-Felǧ (the High One With Snow) is the
103] name given by the Rwala to the Hermon mountains, which
are covered with snow most of the year. Ḥâjel lies about six
hundred kilometers southeast of Hermon. Bird and Rwâf are
mountains about four hundred kilometers south of the Ḥawrân.
6. Ḥâmi Raṛif rises beyond Tiberias. *Dannû ar-raḥâjel*, bring
hither the female pack camels, is the order of the tent owner
when he intends to move. *Meẓâhir* are the camels when laden
with tents, utensils, and litters for the women. *Salaf* are warriors
riding one or two kilometers in front of the laden camels.
7. *Enkâf* is the return from a raid without success and without
booty. ‘Awde will not desist until Ṛuṣna becomes his wife.
8. He who tries to drink from a wooden cup, but continues
talking all the time, cannot pay attention to what he is doing,
so that the cup often inclines to one side and the water is
spilt. Then his comrades correct him with the words: "O So
and So, the cup is tilted, *al-žedaḥ mutaṣâweren*." Likewise
one who does wrong also bends, partly because he is ashamed,
partly with intent to deceive. Abu Ṭamad makes straight or
rebukes such a crooked fellow, *ṣeṛa' kill ‘âjel*, and thus prevents
injury.

THE WEDDING

The wedding, as a rule, takes place immediately after th
585 wooing. In the morning some one—even a slave—kills befor
the bridegroom's tent a she-camel, as a *d̲biḥt al-‘ars*, wedding
sacrifice. Neither of the betrothed needs to be present. Towards
evening a small round tent, *ḥeǧra*, is pitched by th
women near by and the bridal bed made there. Among th
poorer people a corner of their inhabited tent is partitione
off for the young couple. Two or three of the bridegroom'
female relatives go to the bride to bring her towards sunse
to the prepared tent. A little later the bridegroom also enter
after which the tent is closed altogether, *jeḥaǧǧeren ‘alej*
ḥeǧraten.

There are no special wedding ceremonies. Part of the meat from the slaughtered she-camel is distributed among the members of the bride's kin and acquaintances, the rest is served for supper in the bridegroom's tent. Nobody is invited, nobody brings any wedding presents. There is no party, no dancing; neither the girls nor women sing or shout with joy. Often even the relatives of either the bridegroom or the bride do not know that there is going to be or has been a wedding. Neither does the slaughtering of a she-camel signify anything especially important, because an old or wounded animal is killed quite frequently. The tiny round tent, *ḥeğra,* alone shows that there has been a wedding. But if it was put up at sunset and the camp moves elsewhere next morning nobody takes notice of it, except perhaps the nearest neighbors. 585

The morning after the wedding night the bridegroom goes to the men's compartment, *rab'a,* of his family tent, where he is saluted with the words: "Be blessed, may good be thy portion! *lâfi 'alejk al-ḫejr.*" The bride is likewise visited by the women, who greet her: "Mayest thou bring good to thy cousin!" The young bride receives a gift from her father-in-law, then leaves the *ḥeğra* to join the other women of her husband's family in the tent, although she need not work for seven days after the wedding. Her husband attends to his work as usual, also buying her trousseau, which consists of various blankets and rugs, as, for instance, the *bsâṭ,* wool carpet, *nasije,* thin fabric rug, *siğâde,* prayer carpet, *lḥâf,* European quilts, and of dresses and kerchiefs. The trousseau is given to the wife after, never before, the wedding night, *elje-'ras 'alejha,* and she is not obliged to return it.

If a widow or a divorced woman marries again, she is free from work for three days only. [587]

When a man marries for the first time he stays with his wife for seven nights, but if he already has another wife he devotes himself to her also. [595]

A young husband is greeted with the words: "Blessed be the tent! *mbârak al-bejt,*" his answer being: "May (Allâh) bless thee still more! *bârek lak bel-mubârak.*" When speaking of a woman's husband the word *rağolha,* her man, is used; of a man's wife, *mrateh* (or *ḥurmeteh*), his wife; and the husband addresses his wife as *râ'ijet bejtena,* the mistress of our tent. [601]

The Rwala usually have only one woman in a tent, seldom 000

The Rwala usually have only one woman in a tent, seldom
595 two, and very rarely three. A young Rwejli almost always
593 marries a girl whom he loves, and remains faithful to his
young wife till the sixth or seventh month of her pregnancy.
837 Then his love cools and in many cases he begins to look for another girl or divorced woman whom he also marries, unless he is setting out on a raid. If the latter is of several weeks' duration and he comes back exhausted, he desires no new marriage and waits for his wife's confinement. If she bears a boy, the young father is so happy that he clings to her again and banishes the thought of all others from his mind. If the wife behaves with sense, keeps the tent in order, can cook cleanly, is not strongheaded and quarrelsome, the husband often remains faithful to her all his life.

PLURALITY OF WIVES

595 In case a husband is not fully satisfied with his first wife, he generally takes a second one. The first wife in the beginning is much displeased with her new companion or neighbor—*ğârti*, as she calls her—and abuses her to the best of her ability. "Why didst thou come to me? Couldst thou find no one but my man? O thou daughter of So and So! O thou cursed in both thy parents! *Lêh ğîtini mâ lažejti ṛejr ğowzi enti jâ bint flân jâ malʿûnet wâlidejn.*" However, the resistance put up by the first wife is, as a rule, not of long duration. In a comparatively short time peace is concluded by the women and they live together like sisters.

When a man has two wives, each cooks for him a day in turn, and on that day he usually eats and sleeps with her. Such is the woman's right, *ḥaḳḳaha*, which nobody is allowed to violate. If he sees that his wife is dissatisfied, the man asks: "What art thou angry about? I have not infringed thy
595 right. *Lêh taẓʿalîn mâ-ḫṭejt ʿalejč beḥaḳḳeč.*" Even when he
does not love his wife, the man should devote himself to her
833 on the nights belonging to her. He need not have sexual intercourse with her, but neither must he with the woman he loves. In such cases he usually sleeps in the men's compartment, or lying down at his wife's head he says: "To night I wish for nothing, *mâ-ni bâṛi hal-lejle,*" and the woman dares not say a word. Sometimes the women haggle among themselves: "Let me have the man tonight!" "What wilt thou give me for it?" If they come to an agreement, the woman who

has the right of sleeping with the man that night, *dowrah*, 595
says to him: "I grant thee furlough, now go to thy wife over 833
there! *ana maâmḥatk erḥed 'enda maratk hunâk.*" But should
the man infringe the right of one of his wives and spend
several nights with the other, the deceived woman may rage
as much as she will, but it will not do her any good, especially
if her husband has paid to her kin the price asked for her.
If a near relative of the woman dies, the man may and even
should have intercourse with her for several nights, to comfort
her in this way at least. During her monthly period, *'alejha-l-* [841
ḥejẓ, the man must not touch the woman for from three to 846]
five days, and not for forty days after the birth of a child.
During the monthly period the woman cooks and eats with
the others as usual. If a man wants to beget a boy, he must [842]
have intercourse with a woman on the night of Thursday to
Friday, *ğâma'aha lejlt al-ğum'a*, as the name of Friday, *ğum'a*,
recalls sexual intercourse, *ğemâ'*.

TREATMENT AND DUTIES OF WOMEN

The rôle of the woman is to bear and bring up children, 562
to prepare the meals, to sew, and to pitch, strike, and load 462
the tents, *teḫajjeṭ, tebni, tarmi, tešil al-bejt*; also to load up
the entire outfit of the tent, to collect the camel's hair and
weave from it the bags and various saddle ornaments, *tenṭa'*,
to procure water, *trâwi*, to gather fuel, *teḥaṭṭeb*, to go out
to buy wheat and barley, *tesfer*, and to supply the mare with
fresh *šiḥ* and *naṣi, tešajjeḥ w-tehušš lal-faras*, etc.

The man who loves his wife helps her in all these labors. 562
He never lets her pitch, strike, or load up the tent alone, but 462
along with his herdsman, servants, and sons always aids her.
The camels carrying the supplies are guarded on the march 593
by a servant or slave, the master or his son once in a while
coming to see whether any of the pack camels needs help.
Hauling water from a distant well is likewise usually the
work of the son, servant, or herdsman; the master himself
in this case drives out the herd to the pasture. A careful
husband often loads two or three camels with fuel, especially
dry branches and small stumps of *raṭa* or *arṭa* — all this to
save his beloved wife labor. Even the grass and hay is brought
in by the sons and servants.

562 On the other hand, a man not on good terms with his
462 wife lets her do all the work herself, urging her on to greater
speed all the time. When the whole camp is on the move,
593 the man saddles both his mare and camel, lights a fire near
his tent, makes coffee for himself, and watches his wife with
the servant or daughter strike and load the tent, furniture,
and supplies. When this is done, he attaches the mare by the
rein to the camel, mounts the latter, and rides forward to
the head of the moving camp where he joins the warriors,
salaf, not troubling in the least about his pack camels. On
arriving at the new camping ground he selects a place for
his tent, takes off the saddles from the animals, leans against
the camel saddle, and waits for his wife to come and pitch
the tent, spread out the rugs, and bring fuel. Only when all
this is done will he enter the tent, build a fire, and make
his coffee. Thus he acts the master until a reconciliation with
the wife takes place; then he helps her again.

562 When guests arrive in the man's absence the woman
says to them: "See, O guests, the master of this tent is not
574 at home, *tarâkom jâ ẓujûf râ'i-l-bejt mâ hu ḥâẓer*." Then she
brings into the part of the tent reserved for the men fuel
and red-hot coals, gives the guests the canister with coffee
beans, water, and the coffeepots, and then returns to the
women's compartment to prepare supper. When this is ready,
if the herdsman or the servant is not back by that time, she
calls the youngest of the guests or the one she knows to be
the lowest in rank and hands him the dish with the food to
carry to the others. If the wife is acquainted with the guests,
she joins them after supper, drinks coffee with them, and
amuses herself in their company till midnight.

DIVORCE

586 The husband cannot be compelled to divorce his wife;
there are no reasons which would either require or prevent
it, *en ṭalleža 'ala kejf*. If he wants to divorce her he can
do so without telling her the reason, even should she beg him
on her knees to keep her. Often he does not know the reason
himself, for he has none. He simply takes a notion to divorce
her and he does so, even though he may regret it soon after-
586 wards. This is done most frequently by the younger chiefs
557 who for political reasons are obliged to advance themselves
622

by marrying the daughters of other chiefs. After six months 586
or, at most, one year they divorce their young wives, regardless 557
of whether they have borne them children or are pregnant. 622
and marry another girl or woman, so that they never have more than one wife in the tents.

According to common opinion, a man should divorce his 586
wife as soon as the one becomes disagreeable to the other. As the proverb has it: "Reproach a herdsman or a wife with nothing; if thou hast occasion to reproach them frequently, thou hadst better dismiss them: *ar-râ'i w-al-mara la tenâkerhom elja tabri-tenâkerhom dašširhom.*" When divorcing a woman the man says to her: "Go away! See, now thou art divorced and may attach thyself to another man! *Kowṭeri tarûč ṭâlež w-ar-raǧǧâl 'âlež.*" Or he says: "Thou art free altogether. Thy saddle cover is spread over thee! *Ḫazra' mazji 'alejč ǧelâleč.*" This means that in the same way as a saddled mare may be ridden by any one, any man may marry a divorced, and thus perfectly free, woman. The divorced wife gathers together her dresses, pillows, blankets, and rugs, saddles her she-camels, and loads her property. Just as she is about to depart the man says to her: "As soon as thou reachest the tent of thy kin and settest foot in the tent of thy kin, thy divorce will overtake thee in the tent of thy kin. *elja waṣalti bejt haleč ṭalâžeč jeǧič jâṣelč ila bejt haleč.*" for on the way from her husband's tent
to that of her parents she is still under his protection. The 591
moment she enters the tent of her kin, she breaks definitely 602
the ties binding her to her husband and belongs to her *ahl*, 614
kin, and to no one else. As long as her father is living, he is the representative of the whole kin for the divorced woman: after his death her eldest brother is the representative. If there are no brothers, the duty falls to the nearest relative, either an uncle or cousin.

The divorced woman may be remarried three times by her 586
former husband. If he will not remarry her he proclaims: "Thou art divorced three times, *enti ṭâlež beṯ-ṯalâṯ al-ḥawârem.*" The man who divorces his wife without claiming what he has paid to her relatives may limit her freedom, *jeḥaǧǧer taḥǧir*, by stipulating: "I let any one have thee except So and So, to him I will not give thee; *an-uḫallič likill aḥad 'oḳob flân* (or *kowd flân*, or *ṛejr flân*) *mâni mḫallič leh.*" Or he may say: "Anybody may take thee but So and So, *an-uḫallič likill aḥad ja 'oḳob* (*ja kowd* or *ja ṛejr*) *flân.*" When a man

586 wants to marry a second time the woman whom he has divorced, her kin may ask a new *sijâḳ*, dowry, for her, provided he has had no children by her and she is not pregnant. If the man divorces the wife of his own accord, he is not entitled to compensation, but if the wife asks her husband: "Let me go! *ṭalležni*," he may reply: "Bring what I have paid for thee! *hâtî-lli warâč*."

593 578 626 No quarreling, words of abuse, or lamentations of married couples are ever heard in the Rwala camps. A man ought never to be seen beating his wife or vice versa, as by doing so they would disgrace, *ʿajb čebîr*, themselves and their respective kins for all time. Woe to them, therefore, should they do so — for then the husband's kin and the woman's kin as well as all the neighbors would come over and expel them from both the camp and the tribe. This is the reason why a man never quarrels aloud with his wife, although he may often and thoroughly beat her, *jeḳtelha* (or *jedebbaha*), being careful, however, that nobody shall see him. In the daytime he does so in a corner of the tent, at night in bed. The punishment is applied with the stick used in driving his camel, and that unsparingly. The wife generally covers her face with the bedquilts or presses it into the pillows to prevent even the least sound of her crying from being heard. Otherwise the man might keep on beating her still longer, and any other man might come in, on hearing her, to assist the husband. If the ill-used woman complains to her relatives, she has to return to her husband without getting any satisfaction.

593 582 Mišref eben Kurdi once beat his young wife, a daughter of Prince an-Nûri, for more than an hour not only over her back but over the head as well, so that it was swollen for ten days. On complaining to her father, the only satisfaction she received was that she would get still more if she did not behave herself. She was known to torment Mišref in a hundred ways, while he repaid her with sound beatings. For no sooner was she born, than Mišref, her second cousin, claimed her for his future wife, *ḥaǧǧarha*. When she grew up she could not bear the sight of her bridegroom-to-be, but the more she scoffed at him, the more he insisted on marrying her. Prince an-Nûri himself and his son Nawwâf also begged Mišref to give the girl her freedom, but, appealing to his privilege as her nearest relative whom it is permissible for her to marry, *eben al-ʿamm*, he maintained that he would not do so before she had

become his wife. Finally Nawwâf himself advised her to con- 593
sent, comforting her with the hope that Mišref would free her 582
immediately after the wedding. Then she answered: "I shall not disregard the counsel my father and my brother give me nor act against their advice, *ana mâ-ṭla' min šowr abûj w-aḫûj w-lâ-ḫâlef šowfathom.*" On the wedding night she escaped from the round tent, *ḥeǧra,* and would not allow Mišref to come near her. After becoming Mišref's wife she admitted that she was in love with Mamdûḥ eben Saṭṭâm and resolved to remain a virgin until she could marry him. Mišref, who loved her greatly and was now suffering not only from jealousy but also from the sneers of his friends, gave vent to his anger by beating her and swearing that he would never give her back her freedom.

A woman in fear of a beating leaves the tent and follows 593
the first man she meets into his tent, or she may enter any tent, where she asks for protection. There she may stay as long as she pleases. Such a woman is called *za'lâne.* The owner of the tent sheltering her will never ask her to leave or to return to her husband's tent. The latter will, as a rule, send some relative or servant to her. When they return to him with the information that she is inclined to be reconciled with him, he waits for her at the time of the next moving, leads her camel to his tent, where he makes it kneel, and says: "Enter the tent! *fûtî-la-l-bejt.*" The wife obeys without further ado and takes up her work as if nothing had happened. But if the man is really angry with the woman who has run away from him to another tent he will not send her word to return to him; he ceases to care for her and pretends not to know her at all. Such a woman is to be pitied, indeed. Her husband is not obliged to feed or clothe her, because she has left him voluntarily; neither will he divorce her without receiving compensation, and her relatives are vexed with her for the disgrace she has put upon them. If she is not young and pretty, nothing is left to her but to work as a servant in some tent; if she is, she looks for some one to elope with her and thus help her to freedom.

In the case of dissolutions of the marital bonds as here 586
described it is not always easy to return to the man his 562
bride's dowry, if he has paid it in full. For her relatives may
have already divided the amount among themselves and may 602
be unwilling to restore it or make compensation. The woman

586 who desires to be released for a compensation is called *ʿajûf*.
562 All she can do is to appeal to the sympathy of her kin. She calls on either her father, brother, uncle, or cousin, pleading:
602 "I do not want him! Return what you have received from him!" But they try to evade her request with the words: "Go back! Thou surely wilt get used to him!" She, however, keeps on begging until she finally persuades one of them to help her. If she does not succeed and they all refuse to do anything for her, nothing remains for her but to elope, for should she seek protection from others against her own kin the father or brother could kill her, as she is considered to be the property of her father. He begot her, and her brother inherits her from him.

A man who divorces his wife, even if she has stayed only one night with him, must give her a camel and a pack saddle, *ḥedâǧe*. Nobody has the right to take these away from the woman thus divorced, *muṭallaḳa*. Yet anything in addition, *karam*, received from her husband his heir may demand back. The trousseau bought for her by the husband belongs to her only. In case she has young children she takes and cares for them till the age of seven; then they return to their father's tent.

587 In the later stages of pregnancy the divorced wife may
851 remarry at once. If her pregnancy is not yet visible, she has
691 to wait at least six months, *leha ʿedda*, and as soon as it is clear whether or not she bears the seed of her husband in her womb, she may become the wife of another. The Rwala fear quarrels and lawsuits regarding the paternity of a child born after a married couple has separated and therefore require the woman to wait. The disregard shown by the chiefs for this rule is often a cause of protracted litigation.

851 Thus, to give an instance, the chief Fahad eben Hazzâʿ
584 eben Šaʿlân divorced his wife, whom before long another chief, Ḫalaf âl Iḏen, took to his tent. After about a year she gave birth to a boy to whom she gave the name of Ṭrâd and who grew to maturity in the tent of his father; but when he was about to marry he quarrelled with his father and moved to another tent. This was due to the story told him by his old slave that he was not the son of Ḫalaf but of Fahad, who had in the meantime become the prince of the Rwala. To Ṭrâd Prince Fahad naturally seemed much grander than a small chief like Ḫalaf, and therefore he at once went to him,

introducing himself as his son. Without giving the matter much consideration or making long inquiries, as he was at feud with Ḫalaf, Fahad acknowledged Ṭrâd as his son and asked his brother an-Nûri to give the young man his daughter to wife. But when an-Nûri acquainted the girl with this proposal she swore that she would never consent. On learning of this Fahad commanded an-Nûri, whom he wished to ruin: "Either thou bringest thy daughter to the *ḥeǧra* tent thyself, or it will be done by me without thy consent." An-Nûri therefore bade his female slaves to get the *ḥeǧra* in readiness and to bring his daughter there after sunset. The girl, however, in the meantime had persuaded her brother Nawwâf to wait for her at night by the place reserved for the riding camels and to save her from Ṭrâd. When this youth entered the *ḥeǧra* she began to converse with him, pretending to be sorry that she knew him so little and saying that she should be much happier if he would marry her for love and not from compulsion; and when Ṭrâd tried to assure her that she had already been the object of his desire for a long time, she asked him for proofs. Ṭrâd now began to cite at some length all the instances where and when he had seen and inquired about her, by whom he had sent word to her, etc. The time flew and the moon set. Suddenly she rose asking Ṭrâd's permission to step out in order to satisfy a natural necessity. Ṭrâd nodding his consent, she left to return no more. To the man guarding the female riding camels she gave the same reason that she had given Ṭrâd and then walked some distance farther into a small gully where Nawwâf was waiting for her with a saddled she-camel. He then leaped into the saddle, she took her seat behind him, and on they rode to Eben Ǧandal.

Ṭrâd was patiently waiting for his bride in the tent all this time. Realizing at last that the girl had outwitted him, he was ashamed to alarm the camp and said in the morning that she had left with his consent. That very day Fahad received a visit from the chief Ḫalaf âl Iḏen with his wife, Ṭrâd's mother. Both swore that Ḫalaf was the real father of Ṭrâd, because, after having wedded Ḫalaf, the youth's mother had still had her monthly period three times in succession. Yet Ṭrâd appealed to Fahad to protect his son and not to believe a false oath. Fahad finally declared that Ḫalaf must appear in court at al-ʿEla. The latter duly went to this settlement

851 584 [695] with three witnesses and, appealing to the judge there, laid his case before him and asked him for his decision. The judge took a long iron spoon used in roasting coffee, stuck it in the fire, and, when it became red-hot, asked the witnesses to examine Ḫalaf's tongue. As soon as this had been done, the judge quickly lifted the hot spoon to Ḫalaf's mouth. Ḫalaf licked its red-hot part, rinsed his mouth with water, and showed his tongue to the witnesses anew. As the tongue was not burned, they declared Ḫalaf's oath to be true. The judge, *al-mballeʻ*, received from the latter fifty *meǧîdijjât* ($45) as his fee. Ṭrâd was acknowledged to be his son, and an-Nûri's daughter kept her single state, because, Ḫalaf's son not being her cousin, Ṭrâd had no claims on her.

834 562 A married woman, *mara berḳubat raǧǧal*, has plenty of opportunity to make the acquaintance of other men. Divided from the men's part of the tent by only a low, thin, almost transparent partition, she can observe and hear all the visitors and guests who call. While the tribe or clan is migrating she is often joined by some member of the clan, or at least of the camp, who helps her to pack, to lift, or to tighten the loosened loads; accompanies her on trips for water, fills the water bags, and ties them to the water saddle; sometimes he meets her as if by accident when she is bent under the burden of dry fuel, loads it on his mare or she-camel, throwing it down only when the camp is reached; altogether there are countless accidental meetings of this sort. But that man ingratiates himself with the woman most of all who defends her and her camels when attacked by the enemy on the march. To such a protector her heart is given.

586 837 Of her love for another man no secret is made by a woman, and soon it is said publicly: "So and So's wife is in love with So and So, *marat flân hawjânaten ʻala flân*." If this comes to the husband's ears and he is a man of a magnanimous disposition, he releases her without raising objections and asks no compensation, although he is entitled to the return of the dowry he had given for her. A man of this kind is wont to say: "She is a free daughter of a free tribe. Allâh made her love another man, so I will not hinder or make a slave of her." It is only the base men, *arâḏil an-nâs*, who take advantage of their wives' love to benefit themselves, asking five and even ten times as much as they themselves had paid. Such a demand is called *ḳejje*. If his wife's lover

cannot meet the demand and her kin will not help, the lover 586
can only elope with her. Then they seek refuge either with 837
the Šammar between the middle Euphrates and Tigris, or
with the Lhejb in the vicinity of Aleppo, or, perhaps, with
the Sirḥân and Beni Ṣaḫr on the southwest border of the
Ḥawrân. Once there the lovers care not in the least for either
the husband's or the wife's relatives. An elopement carried 587
through successfully dissolves the marriage as completely as
a divorce itself.[1] The eloper may now make the woman of his
heart his lawful wife but must not return with her to his
kin before a reconciliation with her former husband and relatives is effected; otherwise he would expose both himself
and her to taunts of every imaginable kind. Therefore he
sends to them one messenger after another with entreaties
for a reconciliation, which, however, is not easily attained.
The former husband is generally obdurate much longer than
the woman's kin. These accuse the husband of having himself caused the elopement by his unwillingness to let her go
and also because he was unable to guard her better in the
first place. They sometimes go even as far as to threaten
that they will demand from him compensation for staining
their honor, should he not forgive both the lover and the
wife with whom he has eloped. For has she not been carried
away from them as much as from him? And was he not her
proper guardian and protector? The deceived husband must [684]
not kill either the eloper or the woman, for then he would
furnish a reason for revenge. An elopement of a married
woman is brought about by stratagem, not by force, and stratagem is not punishable with death.

If a plain but healthy girl cannot find a husband, it is 581
the duty of her nearest kinsman with whom marriage is 602
permissible to marry her; should he refuse he would be a
butt for jokes among all his kin forever. In this manner a girl 626
of al-Wiṯre (or al-Wuṯara), subject to Eben Fâ'ûr of the 'Ebede
tribe, was married in 1909.

PENALTIES FOR UNCHASTITY

Whoever accuses a female, whether girl or woman, of 683
unchastity and cannot prove it, forfeits his hand; this is cut 831
off by a kinsman of the accused. If he puts himself in good

[1] [Errata: See p. 712, cat. 116 for correction of

683 time under the protection of some powerful personage, he
must give ten camels to the girl or woman he has insulted.

Many a Rwala girl becomes pregnant before the wedding.
836 As soon as this is noticed by her relatives, they try to help
847 her by various means, even if injurious to her health. Should
762 the girl die from an abortion nobody will ever hear of it, as
the women keep silent and the men as a rule pay no attention
to matters concerning women. If the girl cannot rid herself
of the foetus, she presses her lover to marry her at once,
but in case he refuses or is absent at the time she often
[593 commits suicide. For should her father or brother find that
684] his daughter or sister is with child, he would coax her on
some pretext outside of the camp, kill her, cut her body in
ten pieces, and then bury them. Nobody will take the girl's
part, nobody asks the reason, they simply talk of her as if
she had died a natural death. Her kin, *ahl*, would not allow
a single girl who had become a mother to stay among them.
848 Her child would not be a member of the kin, and, because it
851 would not be acknowledged by the father on account of its
483 illegitimacy, it would be without a kin and would stand in the
clan like a stranger, without protection, without help. But a
position of this nature is so contrary to the views and customs
836 of the Bedouins that it is never allowed to arise. A pregnant
girl may escape from her tribe and seek refuge in the settled
territory or in a large town and try to make a living there.
If she disappears without making herself conspicuous, no one
will pursue her; she is soon forgotten, yet must never return.
Her kinsfolk consider her dead and would kill her should she
come back to them. The girls, of course, know the punishment
meted out to them, and therefore place a saber between themselves and their lovers at their night meetings, with the warning: "I am a maiden! Fear Allâh. *Ana bint ḫef min allâh.*"

684 Only when the girl has been raped, *marṣûba*, will her
relatives ~~spare~~ her, but in this case they ~~kill both the violator~~
847 and the child without mercy, and then demand from the
murdered man's kin the blood price for the child. This cannot
[848] be left alive, as it would have no kin, *ahl*, and compensation
for it is asked because it has weakened the girl, a member
of their kin.

CHARACTER OF BEDOUIN WOMEN

The Bedouin women are renowned for their acuteness. They comprehend quickly but use much caution in expressing themselves, as the following story will illustrate: 153 539

A young Bedouin was riding on his mare to a neighboring camp. Being thirsty, he halted in a small camp through which he was passing, before a tent where he saw only two women. One was old, the mother, as he thought; the other much younger, her daughter, perhaps. The younger one stepped out from the tent, and the rider addressed her thus:

"If we knew the name, we should salute; *low 'arefna al-isem sallemna.*" Her answer was:

"If we knew the name, we should return the salute. When dost thou grasp thy saber? *ḳaẓabt sejfak.*"

The rider understood the meaning of her words and, because he expected to grasp his saber in a revolt or bloody quarrel known as *fetna*, he addressed her by this name and indicated his own by pointing to the beauty of her face, *ḥasan.*

"Be strong, Fetna! What manner of face hast thou? *ḳaw fetna naẓar waǧheč.*"

Without a moment's hesitation the girl replied: "I welcome thee, Ḥasan!"

The rider asked for water. She filled a small wooden trough, *žedaḥ*, and held it to him so that he could drink more easily. As he was sitting in the saddle, she had to raise her hands, the wide sleeves of her shirt slipped down to the arm pits and her arms were bare, revealing to the rider the hair under them. With a sigh he said:

"What a pity! If only the nether hair were as long as the upper! *jâ ḥejf en čân wâṭih miṯl 'âlih.*"

To indicate that she understood, the girl replied: "It is still without a master, *min žillet wâlih.*"

Glad of conversing with a virgin and liking the looks of her, the rider asked:

"Will you receive a guest gladly? *'endakom laẓ-ẓejf ekrâm.*"

"Certainly, if he is destined to eat of our food; *elja čân leh naṣîb baṭ-ṭa'âm.*"

He then jumped off his mare; as the girl was leading it aside she stooped down in order to tether the animal to some object. Noticing near the tent a heavy spare peg of the kind used for securing the tent ropes and also a few smaller

153 pegs for fastening the back tent wall, she took the heavy
539 peg in her right hand, one of the smaller ones in the left, and tried to drive it into the ground in order to tether the mare. But the ground, being scorched and hard, the peg could not be driven in. She therefore complained to her mother, but in a careful way so as not to offend against decency. Hence she preferred to say wood, *ḫašab*, instead of peg, *wadd*:

"Mama, I hammer wood with wood, but the ground will not let in the wood. Hand me a big stone to hammer the wood with. *Jâ jumma-đuḳḳ al-ḫašab bel-ḫašab w-al-ḳâʿ mâ taḳbal al-ḫašab jâ jumma hâti li rẓuma aduḳḳ al-ḫašab.*"

The youth marveled at the girl's good sense as at the orderliness which he found in the tent. He called again when her brother returned from a raid, and made the girl his wife.

A Bedouin once had three wives. The first, whom he had married in his youth, bore him several children; the second he had taken to wife two years before; and the third, a blooming girl, had been in his tent scarcely two months. Once he went to an itinerant merchant for a short rug, *ḳaṭîfe*, and brought it home. The women began to quarrel as to which of them the rug was bought for. "It belongs to me," said the first one, "to me the mother of his sons." "I devote myself to him day and night. The *ḳaṭîfe* was meant for me," said the second. "He has already tired of both of you," exclaimed the third, "you ought to know that what is old cannot be made new again and an enemy will never become an intimate friend, *al-ʿatîž mâ jirǧaʿ ǧedîd wa-l-ʿadw mâ jirǧaʿ ṣiddîž*. I am young, still new to him; therefore I taste the best to him. He bought the *ḳaṭîfe* for me." The man listened but held his tongue, while the wives went before a judge to decide between them. The judge decided that the *ḳaṭîfe* belonged to the third woman.

CHAPTER VIII

CHILDREN

BIRTH AND NAMING OF CHILDREN

A woman who has had sexual intercourse with a man is 842
called a *waḥama* during the thirty days while it is as yet unknown whether she has conceived or not. If she has conceived she is called *nâzel* or *ḥâmel*. For her delivery a Rwala 844
woman never sends for a midwife. Kurdi's wife, for example, bore a child while sitting in a *žetab* litter on the march and never ceased to guide her camel. She cut the navel cord herself, wrapped the child in her dress, dismounted in the new camping ground, and carried the baby boy, *'ajjel*, to her tent.

A woman who has miscarried, *ramat*, and the fruit of 843
whose womb has perished, *rma'*, is an object of fear.

A woman after confinement, *nefesa*, lives just as before 846
the delivery, with no change in her diet.

When a son is born, the father is congratulated by his 851
nearest relatives but expresses no particular joy; neither does he send out invitations to a meat supper. No animal is sacrificed or slaughtered at the birth of a boy or girl.

For seven days after its birth the child is bathed in 846
camel's urine and rubbed with salt. On either the tenth, 851
twentieth, or fortieth day wheat is gathered by the female relatives of the confined woman, shredded, and then a dinner prepared from it in her tent, to which all the women from the camp are invited. This festivity is known as the examination of the child, *ṭlâ'at al-'ajjel*. The mother goes with the child on a visit to all her relatives, a custom called *taṭlî'a*. Everybody presents the baby with something, often either a young camel or a colt, the gifts remaining its property.

Its name the child receives from its mother alone, this 553
being one of her privileges. Sometimes she selects a name without thinking long about it; at other times, again, she may be directed by various influences. Thus, for instance, Prince an-Nûri's wife gave birth to a boy when camping near the castle of Âl Aḫejḍer — or, as it is called by the Rwala, al-

533 Ḥafâǧi — and named the boy Ḥafâǧi. Another woman was delivered during a heavy rain and she called her little son Maṭar, Rain. Kurdi's wife bore two girls although she greatly wished to have a boy. So she prayed to Allâh, and he granted her wish some time afterwards; she gave the baby boy the name of Raǧa', meaning "The Granting of Favor." The wife of 'Awde al-Kwêčbi had a very painful delivery, *te'assarat*, and therefore said: "Thou shalt be called 'Asîr, Born in Pain." Another woman, filled with wrath because her husband had just taken a second wife, named her son Muriẓ, Enraging. The wife of the slave Ḥmâr abu 'Awwâd received a beating from her husband shortly before a son was born to her, and, still being angry with him, she called the boy in remembrance of his mother's ill-treatment, Za'al, Anger. When delivered of a girl a little later, she said: "Thy father's name is Donkey, Ḥmâr, so thou shalt be called Cow, Baḳara." There is no beast nor plant after which a child cannot be named.

561 Up to its seventh year the child is spoken of as *waṛad*
551 (pl., *wuṛdân*), *wara'* (pl., *war'ân*), or *'aǧi* (pl., *'aǧjân*). After his seventh year a boy is called *'ejâl*. The name for a dead baby is *faraṭ* (pl., *afrâṭ*). For these a sacrifice, *temîma*, must
765 be brought at the next memorial festival in honor of the dead, *ẓaḥijje*.

CIRCUMCISION CEREMONIES

852 The Rwala circumcise their sons between their third and seventh years, usually in the season of *aṣ-ṣejf* (thus in late April or May) on either Monday, Tuesday, or Thursday immediately before the fifteenth day of the lunar month or just after that day. Two days before the circumcision the girls from the whole camp come to the tent of the man whose son is to be circumcised, decorate the main tent pole with ostrich feathers, red kerchiefs, and ribbons, *razzow al-mṭanna'*, and proclaim with joyful cries, *zaġrût*, that a circumcision, *mṭanna'*, is being prepared for. After sunset the whole youth of both sexes of the camp assemble there, the young men forming a semicircle open towards the tent, where a mighty fire is burning. An adult girl with her face covered so that only her eyes are visible then posts herself between the fire and the youths. The *hâši*, as this girl is called, holds in her right hand a sharp saber. The youths begin to stamp, clap

their hands, and rock their bodies to right and left and forward and backward. Shouting in deep tones: "Look out! look out! *daḫḫi daḫḫi*," they touch the girl with their hands. She draws back and defends herself with the saber; the youths accelerate their movements, attack the *ḥâši* with more passion, while she swings the saber still more ardently. The saber flashes like lightning, the girl steps aside, gives way, and advances; all her movements are silhouetted against the glare of the fire behind her; the ground groans under the feet of the stamping youths and in their deep voices, hoarse with fatigue and lust, they cry: "*Daḫḫi daḫḫi*." When tired they drop down on one knee, the girl follows their example, and the fun goes on till the nearly exhausted girl jumps up and runs away. Then a rest is taken. Sometimes a young man recites a poem, the men and women present exclaiming after each verse: "O welcome to thee, welcome to thee! *jâ hala bak jâ hala*." The poem once ended, another girl is put on the scene by the host, and the amusement, *daḥḥa*, starts anew. As a rule three or four girls, *ḥašjân*, succeed each other, and the *daḥḥa* ends only at sunrise. On the next night the performance is repeated.

On the third day in the morning either the father or the nearest relative of the boy to be circumcised brings a she-camel to the front of the tent, cuts the veins of her forelegs with a saber, and then kills her amid the loud rejoicings of the women, *jezaṛṛuten*. Such an animal is called the circumcision sacrifice, *ḏbîḥt al-mṭanna'*. Her blood soaks into the ground, and the meat is cooked in large kettles, the boy's relatives preparing bread or soft boiled wheat, *'ejš*, in the meantime. At noon the women carry the bread, the *'ejš*, and the meat to the father's tent, where on this occasion anybody may enter and eat his fill. This dinner is called *'anijjet al-mṭanna'*.

After dinner the father—or, in case he has died, the nearest relative—takes on his lap the boy, dressed in black on that day. He pretends to show him something, and then cuts off his prepuce, *ġulufteh*, with a sharp knife. The boy cries with pain, the women rejoice loudly, *jezaṛṛuten*, the youths leap on their horses, shoot, and arrange a mock battle, *frâd al-ḫejl*, in front of the tent. When the boy has quieted down a little, they wash him, dress him in white, and the relatives hand and bring him gifts of all kinds, such as cloth-

852 ing, weapons, colts, young camels, etc. These gifts, *neḥîle*, belong to the boy exclusively. When the mock battle ends the men amuse themselves with shooting at a target. This is the head of the slaughtered she-camel set up at a considerable distance from the host's tent, from which they shoot. He who hits it may take and cook it for himself.

Ditties Sung at Circumcision Ceremonies

539x 852 [535] In the evening the girls form two lines in the space before the tent, and a couple of them step inside the lane thus made. One without her kerchief and with her hair loosened dances, inclining both head and body to right and left, forwards and backwards, but she must not leave her ground. To prevent this, the second girl holds her hands during the performance. The other girls accompany her contortions with a quiet clapping of hands, meanwhile singing ditties called *ḥafle*, this also being the name of the dance.

'Ašîrken jâ-hl ṛanâdîr
mâ beh raǧa' low raǧejnâh
w-alli jetaṛâleh al-maḫâṛîr
dowr al-ḫawâṭer belleǧâh.

From your husband, O you well dressed ones!
We can expect nothing despite our hopes,
And to him who thinks the cost too high
Why should our favors be granted for nothing?

A woman fond of dress and of being carried around in a litter needs a husband who does not object to the expense entailed. If one will not grant all her wishes, she seeks another one, more generous.

Jâ râčeb al-malḥa
kezz al-mekâtîbi
w-en dannakat tar'a
'oṭṭha-l-mešâ'ibi.

O thou rider on the black camel!
Fold again and preserve the letters;
And if thy camel lowers her head to graze,
Tap her with thy stick.

The maiden longs for a word from her lover, who has gone with some traders in camels to Egypt, and urges the messenger carrying letters for the chief to hurry. 539^{A} ,852

Zâ'û min al-'ejd w-meżfini
w-mnaššerîn ad-dallâli
'allemi bihom bel-maḳâṭîni
w-mrakkezîn al-maḳâmi.

After the holiday they departed, but in the opposite
Their best clothes donning. [direction,
Let me hear of their news, that they have encamped
And have erected a water hoist. [to stay

The maiden learns where her lover's kin have encamped. 769

Al-'ejd is the holiday of *aẓ-ẓaḥijje*, when a she-camel is 782 sacrificed by the Bedouins to every member of their kin who has died in the past year. *Meżfin* means that they have not followed the other Arabs in their forward movement but have taken the opposite direction. They encamped by a watering place and for a long period, hence *maḳâṭîni*. The word *meḳṭân* 361 designates a place where the Bedouins make a prolonged stay in summer time; thus *ḳaṭanna 'ala-l-Ḳâra* means "we camped a long time in al-Ḳâra." *Maḳâm* is the wooden apparatus for 406 raising water, fastened above the edge of a deep well (see my *Arabia Deserta*, Fig. 35, p. 161). Such an apparatus is arranged only when the Arabs intend to stay at that particular well for some time. On that occasion they take out their best clothes 539^{A} and the women dress in their finest, *munaššerîn ad-dallâl*. 852

Ed'û râ'i-š-šowše
an-nûri mâ ḥala' howšeh
jâ mušerreden lar-radi bowšeh
jâ howš at-turk jâ howšeh.

Wish long life to him with the short hair,
To an-Nûri — Oh, how graceful is he in the fight,
He who frees the herds captured by a wretch!
Ah, the fight with the Turks, ah, his fight with them!

Ed'û for *jâ ṭawîl al-'omr*. When going to battle every [726] rider bares his head. The kerchief rests on his shoulders; the weight of the head rope hanging round the neck holds it to the body. *Šowše* means short, unbraided hair on the

[302] top of the head. As a rule only a tuft of it is left standing,
539x the rest being shaven. *Mušarred* (or *jifekk*) *bowšeh*, liberates
852 his loot. Fighting with the Turks (i. e. with the regular army)
[721] was difficult for the Bedouins and therefore greatly desired
by them.

Jâ mnife jâ miznet aṣ-ṣejf
jâ brûḳaha jilʻaženni
telʻab ʻala-ḷ-biẓ bel-kejf
waš ʻâd low jizʻalenni.

O Mnîfe, O thou rain cloud of the early summer!
How dazzling its lightning is to me!
Thou canst play with the fair ones at thy will,
For I [in thy place] should not care if they grow angry with me.

[132] At the close of April, when summer begins, each rain is accompanied by a violent storm by which the atmosphere is greatly refreshed. Mnîfe, the wife of the head chief, needs not envy her female companions, as she excels them in both beauty and power.

Jâ bejt abu nawwâf
jâ minwet al-bâdi
w-rwijhom bel-ḳêẓ
ḫabra lel-warâdi
wa-ṣḥûnahom bel-lêl
tawḥi lha menâdi
teḥûfehen mnîfe
jâ bint al-aǧwâdi.

O thou tent of the father of Nawwâf!
O thou goal desired of the night pilgrim!
In summer their large water bags are
As a great rain pond from which water is brought.
To their dishes at night
The criers noisily invite;
They are prepared by Mnîfe,
A daughter of noble ancestors.

Abu Nawwâf is Prince an-Nûri; his wife Mnîfe is a daughter of the late Prince Saṭṭâm. *Bâdi*, like *sâjer*, means a traveler by night, or a visitor. By both the men's and the

By both the men's and the
women's compartments of the tents blazing fires are kept up, 539 ×
attracting the traveler even at a great distance. *Rwijhom* 862
means water bags, each made from half of a camel's hide [372]
and holding about 150 liters of water. If there is a scarcity
of water in the *ḳêẓ* season (midsummer) everybody gets it [271]
at the chief's tent. *Ḫabra* (pl., *ḫabâri*) are the level spaces of various sizes on a vast plain, in which the rain water from the higher ground accumulates. *Ṣḥûnahom* are extraordinarily large pans with two handles, often as much as a meter and a half in diameter, in which supper is brought to the guests whom either the chief or his representative invites to sit down, calling each by his name. In the dead of night these calls can be heard from afar.

Ṣubjân ṯowb al-mâl	O youths, a costly garb
lâ telbesûneh	Put not on!
jista'heleh nawwâf	Of that Nawwâf is deserving
w-ḥejfi zebûneh	Whose caftan is not new,
elja ğâ nahâr al-kown	When on the day of the fray
w-je'aššed redûneh.	His long shirt sleeves behind
	his neck he ties.

Ṯowb is the man's long shirt made of white linen. *Towb* [291]
al-mâl is a shirt with decorative stitching around the neck and on the breast. The sleeves of this shirt are often as much as a meter and a half long and end in a sharp angle. During a fight or when the wearer is engaged in some hard task the sleeve ends are tied together and thrown behind the neck. *Zebûn* is a garb made from variegated fabric and worn over the shirt. Nawwâf, as the brâvest of all, should also wear the best clothes.

Tabaššerû jâ hla-l-ḫejl
nawwâf šara-l-ma'nakijje
sîḳân meššâ'el darârîğ
min taḥat 'ûd al-ḥanijje,
ḥâl ercâbi lâ tḫâfi
mâ zâl râsi 'alijje.

At the glad news rejoice, you riders:
Nawwâf has bought a mare of the ma'nakijje breed;
Meššâ'el's calves like the rollers appear
Under the pole of a curved litter.

852
539x

He said: "Enter and nothing fear,
While on my shoulders my head remains."

The women and girls praise Nawwâf and his spouse Mešâ'el, daughter of Saṭṭâm and Turkijje.

Ma'nakijje is considered one of the best breeds of horses. The good news that a *ma'nakijje* mare has been bought signifies Nawwâf's wedding with the daughter of the late Prince Saṭṭâm — that is, with the offspring of the best family. When entering a litter the woman must bend and involuntarily show the calves of her legs. *Darâriǧ* (sing., *darrâǧe*) are spindles wound full with thread. *Al-ḥanijje* signifies a litter of the *žetab* variety, with long curved poles. Mešâ'el may sit tranquilly in her litter. Nawwâf will repulse any hostile attack threatening the women during the march. [516]

Wa'-šûf žebâl aš-šaṭṭ
bujûten tbanna
nawwâf jâ mesčâj
nabṛi waṭanna.

Ah, before the Euphrates I see
The pitching of tents.
O Nawwâf, thou appeaser of sorrow!
We long for our country.

A few Kwâčbe kins revolted against Prince an-Nûri, left the Rwala, and encamped with the 'Amârât on the Euphrates. Their women and girls sent word to Nawwâf to intercede for them with the prince, his father, in order that they might return home.

Waṭan, territory, is used but seldom; the common expression is *dîre*.

Tasamme'û jâ-hla-l-ḫejl
flân jeṭawwel šebâbeh
mâ ṭûl ḥajj 'ala-l-ḫejl
aṭ-ṭarš killen jehâbeh.

Hear ye, O riders!
So and So, may Allâh prolong his youth!
As long as he shall live and ride horses,
Any herd will be afraid of him.

852
539 x

Jâ nawwâf nâdû zênakom
ṣâlḥa taḫaṭṭa' bênakom
tiswa salâjel ḫejlakom.

O Nawwâf, call for your beauty!
Ṣâlḥa, who paces among you,
Is worth whole herds of your mares.

Ṣâlḥa was a daughter of an-Nûri and sister of Nawwâf.

Jâ ṣâlḥa w-esma'û jâ nâs
w-hejleč nâfelîn an-nâs
ahl hadda w-hal nowmâs
w-hal la'eben 'ala-l-frâs.

O Ṣâlḥa, hear, ye people!
Faith, thy little kin is the most generous of all.
They know how to attack, how to win fame,
And how to play when sitting on mares.

Wa'-ṣ-ṣafra bawwal al-ṛâra
jâ nawwâf šâ'at adkârah.

Ah, in attack the white mare is first;
O Nawwâf, far and wide she is remembered!

Lâ mâ ḥalà' der'âneč ṣita
be-wašâm mu'ašraḳâti
mâ ḥala' haddat ahalha
w-as-sujûf muḥannijâti
mâ ḥala' ṭowrat ğemalha
beš-šerâja mubajjenâti.

Ah, how beautiful thy arms, O Ṣita,
With blue tattoo marks!
How beautiful the noise of the attack of her kin
And the sabers blood-dyed as if with henna.
How prettily her camel to its feet is rising
Adorned with purchased ornaments.

Ṣita, a daughter of the late Prince Saṭṭâm, was married to Prince an-Nûri. *Hadda* means the noise, during an attack, of shooting, war cries, neighing of the horses, and groans of the wounded. *Muḥannijât*, dyed with henna, are sabers stained with blood. Ṣita used to ride a strong gray camel when the

852
539* tribe was migrating. Her litter, *žetab*, was ornamented with various red blankets bought in the markets.

Al-ašḳaḥ mâ ḥala' haz‘ateh
jâ ṣîta terteb wad‘ateh.

How beautiful the gait of the gray camel!
It is Ṣîta sewing small shells [of its litter] on a pattern.

The litter carried by the camel and its halter are ornamented with small white seashells, forming little stars, squares, and other patterns. With the rolling gait of the animal the litter also rocks and the white shells flash with a peculiar glitter.

Al-ašḳaḥ w-en dennī ‘atab
jabṛi-l-ḥmejri w-aḏ-ḏahab.

The gray camel which should kneel hops on three legs;
Perhaps it desires the red blankets and gold trinkets.

As soon as the slaves had forced the gray camel ridden by Ṣîta to kneel and had tied its left leg in order to take off the litter more easily, it arose and began to hop on its three legs, because it did not wish to be deprived of the red covering and fringes interwoven with gold thread.

Al-awẓaḥ jaz‘až al-beddi
jâ ṣîta min ẓana ğeddi.

The white camel tears the cushions supporting the litter;
O Ṣîta, thou hailest from the kin of my ancestor!

Ṣîta also used to ride a pure white camel. *Beddi* is the word for the cushions against which the wooden *žetab* litter rests in the saddle. A spirited camel turns its head back and tears the cushions with its teeth.

Jâ ṣîta bint ğeddêni
ğedden jenzel as-sûḳa
w-ğedden jenṭaḥ al-ḫêli.

O Ṣîta, who hailest on both sides from brave ancestors!
The one used to camp in the places most dangerous,
While the other used to throw down the riders with his lance.

Ṣita's mother, Turkijje was the daughter of the head chief of the Fed'ân. Ṣita's father, Saṭṭâm, usually selected a place for his camping ground where his clans were exposed to the greatest danger. Such a place is called *sâḳa*. His wife's father was a hero of renown whom no troop of riders could resist. 852 539x

Ṛazâlen daššakom	A gazelle ran in amongst you
mâ hâb	And feared not.
jâ bint muḥazza'	O thou daughter of him who chopped off
al-arḳâb.	Heads!

Ṣita was not frightened even when the enemy succeeded in entering the camp. She inherited her father's character.

Jâ ṣita bintena-r-razne
čeṯir al-mâl jašrîha
želîl al-mâl wa' ḥazneh.

O Ṣita, our cold-blooded daughter!
Only a rich man could buy her,
While a poor one would, alas, grieve vainly for her.

Ṣita was both astute and cool-tempered. At times when an-Nûri trembled for his life Ṣita watched over him day and night to prevent his being poisoned or assassinated in his own tent. Such a woman can be bought only by a rich man.

Ahal ṣita jiḥellûn
sukkâra mâ jiḏellûn
'ala-s-sâḳât ju'ajjûn
w-hal ṣaḥnen jiḥoṭṭûn.

Ṣita's kinsmen fall upon the enemy as if on sheep for
Like drunken men, nothing can frighten them; [sacrifice,
Careless they are of the most dangerous spots,
And their dishes they constantly fill.

The warriors act in the battle just as if they were merely slaughtering sheep, *jiḥellûn*. *Sâḳât* are places exposed to the direct attack of the enemy and therefore highly dangerous. A chief of renown not only ignores this danger but even selects localities of that kind in order to avert the danger from his people and to destroy the enemy himself. Thus praise is given [726 622]

852 to Ṣîta's kinsmen for remaining calm in danger and for their
539 bravery and generosity, because they put food on the pan,
ṣaḥn, before their guests.

Jâ ṣîta meḥzemeč ğebri	O Ṣîta, splendid is thy belt,
'alejh min aḏ-ḏahab šebri.	Which is gilded a span wide.

[292] The daughters and wives of the powerful chiefs wear over their dress, *ṯowb*, as a rule, a belt of wool or silk interwoven with gold or silver threads.

Ğemal ṣîta šaba-l-maṭlâ'
ğa'al min tabṛoẓeh tenlâ'
jamût wlêdaha-r-rẓâ'.

Ṣîta's camel climbed a summit,
O Allâh! grant that she who looks angrily at it may lose her color,
And that her baby boy whom she nurses may die.

Šaba' al-maṭlâ' means that a camel carrying a pretty litter
climbed a height; thus the litter projected above the horizon
and was visible from afar. The Bedouins think that an angry
[754] envious look can do man even deadly harm, and, therefore, that
a woman who looks at Ṣîta's camel in that manner should be
punished by Allâh. *Tenlâ'* means a woman who grows extremely
[842 thin and loses her healthy color. A *wlêd*, baby boy, is preferred
554] by a mother to a girl, because he adds and will yet add to
the esteem she enjoys in the tent. In losing him, her life's
happiness is often lost. She is then divorced by her husband
[586 and may have to wait long before finding another, owing to
754] the fear that an evil spirit is after her.

Jâ mohra žîdat	Oh, that little mare, which was being led
min bên nazlêni	Between the two camps!
ḳawwâdha ẖâled	She was led by H̱âled,
lâ jâ ba'ad 'êni.	Oh, that I may look long at him!

Mohra means in this case the young wife of H̱âled, the son of the late Prince Saṭṭâm; her relatives were camping not far off on the wedding day.

Jâ bakraten ḥorra
jâ mašjaha zafzâf

85a
539*

rakkâbaha mamdûḥ
jaḳloṭ w-lâ jaẖâf
tesell selîl al-maʼ
taẖṭom ʻala-l-aslâf
jarmi w-lâ jeẖṭi
jaḳʻod w-lâ jenšâf.

Oh, that noble young she-camel,
How swift her gait!
She is ridden by Mamdûḥ,
Who strikes down all in front of him and knows no fear.
The she-camel as quickly as running water vanishes,
Running ahead of the first troop,
While he shoots, never missing,
And bends down so that he cannot be seen.

Mamdûḥ was the youngest and most daring son of Prince Saṭṭâm. In a fight no enemy could stand against him. The enemy flees, and Mamdûḥ strikes him a blow from behind, so that he falls on the neck of his animal. *Jaḳloṭ* means either to bend or to knock forward a saddle or rider. *Selîl al-maʼ* is a wild flood which dashes down suddenly and disappears as quickly. Many a valley — or rather channel — is as much as two hundred kilometers long and dry for years. If copious rain of long duration falls, the waters rush with lightning speed through the channel, surprise the Bedouins who happen to be camping at its lower end, and as quickly vanish again. Such a flood is not a *sejl*, brook or stream, but a *selîl*, a temporary torrent. Mamdûḥ's she-camel appears as unexpectedly, but just as speedily is gone owing to her great endurance in running. *Salaf* is a troop of warriors riding at the head of a migrating tribe. Mamdûḥ's she-camel constantly runs ahead of the *salaf*. *Jaḳʻod* signifies that Mamdûḥ, a youngster still, bends down at every shot in order to take better aim; he thus cannot be seen behind the neck of his animal. In 1909 he was only eighteen years of age. [133]

RAISING OF CHILDREN

855

Until their seventh year both boys and girls remain with their mother, going to their father only for an occasional talk. If their mother is not divorced by their father, they live in the women's compartment and help with the lighter

855 work. If they deserve it they are spanked with a stick, not
only by their mother or father, but by the slaves both male
861 and female. The Rwala believe that the rod originated in
Paradise, *al-ʿaṣa aẓharat min al-ǧenna*, and that it also leads
857 man back to it. The older boys attend to the mares, guard
them on the pasture grounds, take them to water, and ride
on them while migrating; they also bring fuel to the men's
[867] quarters, serve the guests with water, etc. They squat with
the men around the fire listening to the conversation and learn
also to recite poems and songs, in this manner acquainting
themselves with all public affairs. Boys learn to shoot before
they are fourteen and take part in at least one raid before
861 they are sixteen. At this period the father would not think
of punishing the disobedience of his son simply with a stick
but uses a saber or a dagger instead. By cutting or stabbing
them the father not merely punishes the boys but hardens
them for their future life. In the opinion of the Bedouins the
son who disobeys is guilty of rebellion, for which the proper
punishment is the saber, *as-sejf lemin ʿaṣaʾ*.

BOYS' GAMES

857 The boys are never idle. When they are not helping their
parents, they play. Some of their games are dangerous; all,
however, tend to harden them and sharpen their faculties.

524 In playing *ramḥa* two lines are formed. The members
857 of each side, holding their companions by the hand, take
position and advance against the other side, kicking their
opponents till one whole side rolls down, *jetarâmaḥûn*. Many
leave the game with their bellies black and blue, but will stand
up as long as they can bear the pain.

A very dangerous game is *šâra*. The boys bring their slings,
mižlaʿ (pl., *mažâliʿ*), gather a supply of pebbles, separate into
two hostile groups, and, declaring war on each other, throw
stones from their slings, *jetašârûn*. Blood always flows. Often
a boy loses an eye, gets a broken head or a split bone in his
hand or leg, or even falls down dead; and yet the parents
[627] never forbid the game. For a dead boy the kin of the player
who killed him must pay the blood price; for other serious
hurts half of that. If the guilty party cannot be found, the
relatives of all the boys participating in the game must pay,
compensation of this kind being called *meddaʾ ṛšejje*.

Maʿkâla, another game, is not so dangerous. The boy takes off his kerchief, ties a knot in the middle of it, first putting a round pebble into it, posts himself at the goal, *mîd*, and then throws the knotted kerchief to his comrades who are waiting about fifty paces away. The boy who catches it beats the others with the knot while they run to the goal. Then, returning to his place, he throws the kerchief among the boys, who shout at him: "Give the kerchief to him who gave it to thee, *ʿaṭha min ʿaṭâkîha*," and the game starts over again. Here also many a bump on the head or bloody bruise on the body is carried home from the game. 524 857

At night the boys play what is called *muḏmaḥ saraʿ*. They take a peg sharpened at both ends, *šẓâẓ*, of the kind used to fasten the back wall of the tent to the roof. One of the boys takes his stand at the goal, *mîd*, and throws the peg to his playmates posted about twenty paces from him. The boy who catches it cries: "*Muḏmaḥ saraʿ*, *muḏmaḥ* goes with me," and runs straight for the goal. The others throw themselves on him, trying to get hold of the peg and shouting: "I am the father of strength, I shall crush thee, *ab-al-ʿarejč w-ʿâreč*." The assailed boy defends himself as best he can, stabbing with the peg, kicking, and biting, so that he may reach the goal with the peg in his possession. Most of the scars resulting from this game are, of course, found on the clothes of the players.

When *ḥâǧije* is played, a pit is dug on a level plot of ground, and inside it a smaller but deeper pit. On the edge of the larger pit a stone ball, *ḥâǧije*, is laid; and a similar ball, *sîe*, only some sizes larger, is thrown from the goal at the first ball so as to knock it down into the large pit where it must roll into the smaller one. When all have had their turn, the boys who have succeeded in putting the ball in its place mount the backs of their less fortunate comrades, who must carry them like horses from the pit to the goal. That the riders seldom forget to kick and cuff their horses to get more speed out of them hardly needs to be added.

In the game of *ḫejl w-ḫejl* riders and horses are chosen by drawing lots. The riders take their places, the horses carrying them to the goal. There the horses cry: "*Al-ḫejl aḳlâb*," roll over to one side and then sit on the backs of their riders.

For the game of *ṭaḳḳa* every boy arms himself with a large tent peg. The boy chosen by lot lays a small sharp peg,

524 *šẓâẓ*, on the highest stone near by, taps it with his large peg
851 enough to make it fly up a little, and when in the air gives
it a good blow so as to make it fly to the other players who wait at a distance of about thirty or forty paces. Every one of them tries to hit the flying sharp peg with his own peg in order to send it back. As long as no one succeeds, the peg is returned to the first boy, who continues to bat it until one of his comrades finally strikes it and takes his place. When striking at the *šẓâẓ* peg the head or shoulders of a player often come in contact with it, with consequences easy to imagine.

Many a kerchief is torn to ribbons in the game called *dehdwa*. One boy rolls a large stone down a slightly inclined plane, while the others try to stop it, *'akašha*, with their kerchiefs. The one succeeding in this is entitled to roll it, *jedahdîha*.

'Aḳê 'aḳab is a game in which all the boys run for the goal, about a hundred paces away. He who reaches it first shouts: "*'aḳê 'aḳab*," a command for the others to turn and run back to the starting point. The first boy to reach it now calls out the same words, "*'aḳê 'aḳab*," and flies with the others to the goal again. This is repeated until all are exhausted. Finally the one to reach the goal first exclaims: "A pile of wood, *korkob ḫašab*," and sinks to the ground; the others follow his example, lie still for a while, but then begin to kick and strike out all around regardless of whom they hit.

DITTIES SUNG BY GIRLS

539x The girls have no such games. Occasionally at night they
857 form two choirs and alternately sing, *jesemran*, various ditties
533 called *summejr*:

Tafawwelû bel-faẓa	For a good sign take a great plain,
jâ-lli ṭalab fâlí	O all ye who ask me for a good sign!
fâli ršêden w-ar-rašed	Fortunate is my sign, for luck
ṭajjeb al-fâli.	Is the best of all signs ye may want.

539x When the women and girls are about to start their *sum-*
857 *mejr*, the men and youths gather not far off. Before a raid
777 or any act of importance every man observes the first word
726 uttered by the woman or girl dear to him. That word they

take to be their sign or omen, *fâl*, and try to guess from it 539ˣ
whether their enterprise will meet with success or not. Knowing 857
this the girls begin with the ditty quoted above. A *faẓa‘*, [777
or vast plain where the Bedouin cannot be ambushed, is to 726]
him a good sign. Better than any sign, however, is the luck itself or the successful result.

Enḥowderû les-summejr
ẉ-az-zemel bel-misrâḥ
min hw jehedd aṭ-ṭejr
ma‘lûḳ ḳlejbeh râḥ
jelfi ‘ala marteh
jâ niǧmet al-miṣbâḥ
erḫi ṭrejf as-sejr
žîfi ‘ala-l-mebṭâḥ.

Gather for the *summejr*,
For the pack camels are out in the pasture.
Who is that training the hunting falcon?
The falcon to whom his heart clung disappeared and
Will soon reach its wife.
O morning star!
Loosen the end of thy leather belt
And stand leaning against the long litter pole.

The girls and women invite everybody to their entertainment, *summejr*, as it is unnecessary to get up so early next morning, since the chief's pack camels are not yet back from the pasture. They hear some one training his hunting falcon and later pity him, because the falcon has flown away and returned to its wife. When about to move they call out to the prettiest woman of the camp to stand up in her litter and shed light all around her like the morning star.

The word *enḥowderû*, gather down, come down together, is used because the *summejr* is always held in a low piece of ground protected against the wind. *Erḫi ṭrejf as-sejr* means
"loosen the end of thy leather belt." Every woman wears a [291]
belt of small leather strips on her bare body. On entering
a litter she loosens this belt in order not to be incommoded 539ˣ
by it on the journey. *Žîfi*, stand leaning, for *žifî*. 857

Jâ rabbi jâ ḫâlež al-lejl
hât al-maṭar min saḥâbeh

539X
857

mâ zâl nawwâf ʻala-l-ẖejl
w-al-mâl killen jahâbeh
jistaʼhel al-wared w-al-hejl
w-an-naḏel jaḳmaḥ šebâbeh.

O my Lord! O creator of the night!
Let us have rain from thy clouds,
Nawwâf goes out on raids constantly
And all the property of the enemy fears him.
Of both rose and cardamom he is worthy,
And the overcautious only hold back his youthful courage.

Al-wared means the fragrance of roses as well as the rose itself and the love of women. *Hejl*, cardamom, is added to coffee, which thus prepared is to be served to none but heroes. *Naḏel*, cowards, vile ones, signifies here the older, more cautious chiefs, who with Prince an-Nûri at their head would not allow Nawwâf and his youths incessantly to raid even hostile tribes. They feared revenge.

Jâ rabbi jâ mʼawwel
tʼawwel ʻala-helna
nabni bujût al-ʻezz
nanzel manâzelna
narḥal ʻan had-dîre
w-ʻan waṣtha ǧilna
jislam abu nawwâf
jarḥal w-jenazzelna.

O my Lord! O thou who returnest!
Lead us back to our kin,
Where we may pitch our tents as is seemly
And encamp on our own grounds.
We shall move away from this region
Forever to disappear from its midst.
Hail to the father of Nawwâf!
Would that he may move and allot to us new camps.

221
361 If the pastures in the territories owned by them do not suffice for their needs, while the territories in dispute abound in plenty, *rabîʻ*, the Rwala march as a rule to some of their tributary settlements in the inner desert, unload their supplies, litters, and large tents, usually leave the women, children and aged persons there, and move with their herds to the disputed

territory for at least one month of grazing. There they live 221
in small tents, many even in the open; they cook their own 361
meals or let one woman or a female slave do the cooking for
several tents, and they always camp in the midst of their
herds, ready for defense by day or night. The women and 539x
girls who have accompanied them soon tire of this mode of 857
life, as is expressed in our song.

Bujût al-‘ezz are the complete tents required by the social standing of the kin owning them. *Ǧâlow* means "they disappeared from this territory"; *enǧâl al-ṛejm*, "the fog vanished, dissolved."

Jâ rabbi jâ mâli
‘aṭni faẓa bâli
fowḳ awẓaḥen ‘âli
ma‘ waseṭ ḥijjâni
w-ǧowzen ‘ala bâli
wa-zmejjem ḥamrâni.

O Lord! O my all!
Give me a clear mind,
(Grant) that I may ride a tall white camel
In the midst of my kin.
A husband give me to my taste
And a nose ring of gold.

Faẓa bâli is a clear mind, a good conscience, a free spirit
oppressed by nothing. It is the wish of every girl or woman [554
to ride on the march in a fancy litter on a pure white camel. 492]
Animals of this hue are the pride of both the tribe and the
family, the red ornaments hung about them being especially
conspicuous. In the midst of her kinsfolk the girl is absolutely
safe. The nose ring is now worn by only a few Rwala women. [301]

Jâ râčeben humejla‘
râ‘ih mâ jûmị ‘aṣâh
jâ min ḏakar ṣwejḥebi
jâ dâjereh jâ min laḳâh
er‘eh ma‘ ḏwejden ‘azîb
wa-mzerfelen jamm al-fela’
wa’ lâ laḳejt illa-l-ḫala
w-aḏ-ḏîb ǧellâni ‘awâh.

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539*

Oh, she who often rides a docile camel,
She gives me no sign with her stick!
Who is here that still remembers my sweet friend?
Who has looked for, who has found her?
See, she stays far beyond the camp with a small herd;
To that pasture I hastened at a trot.
Ah, but I found only a desert,
And the howling of wolves made me flee.

Not finding his sweetheart on the new camping grounds, the lover inquires and searches for her. She used to ride in a litter on a *humejlaʿ*, docile camel of low stature, and to signal to her lover with a stick with which she guided her animal. A *d̲wejd* is a small herd owned by one family. When the son who usually cares for the herd goes out on a raid the herd falls to the care of the daughter. A *ʿazîb* is a pasture at such a distance from the camp that the camels must spend at least three or four nights away and do not come to water or to the camp till the fifth day. *Mzerfel*, like *d̲owmal*, signifies the fast trot of a camel. *Felaʾ* is a pasture with good grass and perennials. [233]

Šiddû min az-zemel; ʿaljân
šêl al-lahad mâ jedânîhi
w-al-ḥokm ḥokm eben šaʿlân
maḳrûden jâ-lli terâǧîhi.

Saddle the pack camels called ʿAljân,
Who will not accept a galling load.
As for the command, the command belongs to Eben
Crushed be he who would oppose him! [Šaʿlân;

492 *Zemel* is the name given to the pack camels, always males, which carry the tent, supplies, and whole equipment of the chief. In the war cry of the Rwala all the herds are called ʿAljaʾ, which is here applied to the camels in the word ʿAljân. *Lahda* (pl., *luhûd*) are the callous spots or blisters on the camel's back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight, *ḥedâǧe*, or for riding, *šdâd*. If these callous spots disappear, well and good; if they become blisters and open, suppurating sores, *dabra* (pl., *dabar*), are the consequence. The camels owned by the Rwala will not bear packs that hurt them, and the ruling Eben Šaʿlân kin will not bear opposition.

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Jâ rab'aten binjat
šiddat 'arâwîha
w-rawwaḥat zerfât
jerǧa-l-'aša bîha
teḥûfaha mnîfe
jefraḥ biṭârîha.

Oh, the men's compartment; it was put up
And its rope ends stretched taut.
For their night's rest the fleet-footed mares returned,
And each rider hopes to get his supper in the tent.
It is being prepared by Mnîfe,
The thought of whom makes them all glad.

Rab'a is the men's compartment in the tent of a chief; also, the whole tent. *'Arâwi* are loops, or more properly the single bow knots of the tent ropes, which can be loosened or tightened according to the strength of the wind. *Rawwaḥat zerfât* are the slaves, servants, and other youths, who ride out on horseback in the evening to defend the returning herds against a possible attack. The word *rawwaḥ* always implies a night's lodging. [233]

Jâ ḫajji jâ 'azweten li
ṭarîḥakom lâ jaẓâmi
w-silâḥakom mustaǧilli
jakṣom ṣalîb al-'aẓâmi
'aduwwakom mustamelli
'ajjet 'ujûneh tanâmi.

Little brother of mine, of the same descent as I,
One thrown from his horse by thee suffers not long,
For renowned are thy arms,
Which cut in twain the backbones.
Thine enemy is shaken with fright,
And his eye refuses to close in sleep.

The maiden praises the bravery of her lover, who is closely related to her. The words *'azweten li*, if spoken quickly, sound like *'azwet elli*, because the *en* tends to double the following syllable, *li*. *'Azwe* denotes kinship on the father's side. *Min ejn ja'za' flân* means "from whom does he hail, to what kin does So-and-So belong?" "*Ja'za' min âl flân*, he hails from such-and-such a kin." *Ṭarîḥ* signifies a warrior rolling on the ground, thus thrown from his saddle.

857 *Jâ ḫajji jâ mâli*
539* *warâk li šenjân*
jâ ḫajji-bṛi-mâri
bilammat al-ʻorbân
fowḳ ašḳaḥen ʻâli
nowfen ʻala-l-ža'dân
ummeh ʻatejbijje
w-abûh min al-ʻadwân
w-alâjefeh haǧme
sowden čema-l-ṛorbân.

O little brother of mine! O my all!
Both thy mother and thy sister hate me.
O little brother of mine! I would fain show my bravery
In a throng of Arabs
On a tall ash-gray,
Surpassing the stud camels,
Whose mother hails from the ʻAtejbe
And father from the ʻAdwân,
And to whom is united a herd
Of she-camels black as the raven.

The maiden wishes to accompany her Arabs into the fiercest fighting, hoping thus to gain the good will of her lover's mother and sisters.

[592] *Warâk*, behind thee, here signifies female relatives. In the part of the tent reserved for the men the male members of the family sit with their backs to the wall which divides them from the women's compartment. Anyone who has transactions with the men takes a seat facing them and if he wishes to mention the female members of the family says briefly: "Behind thee, behind you." *Lammat al-ʻorbân* means "the Arabs will assemble (or flock together) to repel a hostile attack." The ʻAtejbe camp east of al-Medîna and Mecca; the ʻAdwân to the southeast of them. In Neǧd the predominating color of the camels is black, *amlaḥ.*

Jâ rabbi tsâʻefni
ʻala kill mâ-rîd
fowḳ awẓaḥen ʻâli
bzên al-maʻâlîž
wa-ṛlejjemen jaṯni
elja jâbsat ar-rîž

ṣafra suḥûbijje
biḳarm al-wâlid.

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O my Lord! Oh, mayest thou help me
To all that I desire:
I fain would sit on a tall white camel
In a fancy litter,
And with me a young hero who would protect me
At such time when my spittle dries up;
A young hero on a white mare with a long tail,
Of noble breed.

Zên al-ma'âlîž is a fancifully ornamented *žetab* litter, fastened on a tall white camel. *Ṛulâm* signifies a young but valiant man. The saliva dries up from fear when the enemy falls upon the moving clan and tries to rob the belle of both the camel and the fancy litter. It is then that she needs a brave defender.

Jâ sema' rabbana	O the name of our Lord!
bidarâk nederreğ	Shielded by thee we wish to walk.
naṭlobak ṭûlat al-	Grant us, pray, that as long as we live
'omr mâ nefterež.	We may not part.

The sweetheart will not part from her beloved.

Rîden baṛa rîden
suḥben daraǧ ma'ha
jalfi 'ala šowḳeh
w-ḥelw lâma'ha
ja'ǧîbeh beẓ-ẓalma
mlâ'až ṯanâja'ha.

A lover longs for a sweetheart
As for clouds which give rain.
When he comes to his darling
With lips, ah! so sweet,
He is dazzled in the darkness
By clinging to her teeth.

Jâ marḥaba jâ marḥaba
beṭwêreš al-žîble lefa'
w-elja lefa ǧâna-l-ḥaja.

851 Hail, hail to thee,
539x O little pilgrim! who didst arrive from the south,
And when he came rain too arrived.

Ṭwêreš al-šible is the south wind, which is usually followed by rain.

Jâ ṭwêreš al-šible	O pilgrim from the south!
'ajjent ḥajjâni	Hast thou not seen my kinsfolk?
w-alli wara boṣra	They are wont to camp beyond Boṣra
w-alli bḥawrâni.	And in the Ḥawrân.

The south wind is besought to bring rain also to the territory northwest of Boṣra and the whole country around the Ḥawrân so that the herds of the girl's kin may find good pasture when they encamp there.

CHAPTER IX

STRANGERS IN THE CAMP

NEIGHBORS OR ḲUṢARAʾ

In every Rwala camp there lives a member of another tribe 572
who has left his kin for some reason and who, for a time at 609
least, desires to make his home in a different territory. Such 672
a stranger generally comes to an agreement with some Rwejli that they will be neighbors, *ḳuṣara* (sing., *ḳaṣir*), and as such will protect each other. A Rwejli cannot be a *ḳaṣir* to another Rwejli, but may have for a neighbor a member of some other ʿAneze tribe, whether friendly or hostile.

The Rwejli protects his *ḳaṣir* against the Rwala and the *ḳaṣir* does the same for the Rwejli against his own people. A *ḳaṣir*, a guest, *ẓejf*,* and a traveling companion, *ḫawi*, all of whom enjoy special privileges, are not subject to the ordinary regulations of the tribe, *lâ jemšûn al-ḥaḳḳ*. Their stick has as much force as another Bedouin's saber, *ʿaṣâhom sejf*. The *ḳaṣir* is treated as a man possessed of power, *ʿazîz*, and justice is always done to him, *ḥaḳḳeh ḥâṣel*. Even in cases where a Rwejli comes in conflict with a neighbor from elsewhere, the latter's Rwejli neighbor obtains, by force if necessary, a fair decision for him, or, as the saying is: "With a drawn saber and a swaying [balance of] justice, *bes-sejf aṭ-ṭâjel w-al-ḥaḳḳ al-mâjel*."

When a Rwejli has a claim against a *ḳaṣir*, he may not make his demand himself but must put it in the hands of the stranger's Rwejli *ḳaṣir*. If the claim dates back to the time before the stranger became the latter's neighbor, the usual answer is: "And why didst thou not seek thy rights before he was my neighbor? If thou couldst wait till today, wait now till he is my neighbor no more." A Rwejli may not sue a *ḳaṣir*. Yet should he do so and the judge, ignorant that the defendant is a *ḳaṣir*, decide against him, the judgment never becomes valid. The Rwejli neighbor will say to the plaintiff: "What art thou doing? I am thy opponent, *ana ḫaṣîmak laṭ-ṭalâjeb*, not my *ḳaṣir*. Sue me, but my neighbor thou hadst better leave in peace!"

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If anything is stolen from a stranger *ḳaṣir* by a Rwejli, he reports it at once to his native *ḳaṣir*, who goes to the guilty person and speaks thus: "Doest thou not see that A is my *ḳaṣir* and as dear to me as my own kin and all my tribesmen in this camp? *ḳaṣiri bên al-‘andja w-aṭ-ṭendja.* Why didst thou take it from him?" And, seizing the stolen object, by force if necessary, he returns it to his *ḳaṣir*.

Should a Rwejli assault the woman of a stranger *ḳaṣir* in her tent, she shouts for the native *ḳaṣir* to come to her assistance, which he is bound to do. If he kills the assaulter in his *ḳaṣir's* tent he not only is not exposed to the blood vengeance, but the murdered man's kin, or, if he was not killed, the culprit himself, must pay the blood price for having insulted the tent of a neighbor.

But if the stranger *ḳaṣir* kills a Rwejli he hastens to his native *ḳuṣir's* tent with the entreaty: "Help me escape! *hazzemni.*" The latter instantly summons his kin, *ahl*: "I want to help my neighbor to escape," and they all must support him in this. Should the stranger *ḳaṣir* express his willingness to pay the blood price, his native *ḳaṣir* protects him until all is settled.

When a Rwala camp is attacked by the enemy and among other things the stranger *ḳaṣir's* camels or mare are captured, it is the duty of his native *ḳaṣir* to return to his stranger neighbor all that was stolen from him out of the booty taken by the Rwala in their next successful raid. The reward given to the raider is a she-camel for a mare and two *meǧîdijjât* ($1.80) for a she-camel.

In the same way the native neighbor is protected by the stranger *ḳaṣir* against the latter's own tribe. Only when both tribes declare war on each other, in the course of which the stranger's property is captured, is the native *ḳaṣir* absolved from helping him, unless he has made a prior agreement to do so. In this case he declares in the chief's tent:

"O you Rwala all! be my witnesses; thou too, Eben Ša‘lân! I and my neighbor here have bound ourselves by an agreement to protect each other in any event. His tribesmen will not eat from my property and I shall not eat from theirs. *Jâ rwala ešhadû w-ešhad jâ-ben Ša‘lân tarâni ma‘âjifen ḳaṣiri flân al-flâni enna/hom mâ jâkelûn ḥalâli w-ana mâ âkol ḥalâlhom.*" The same declaration is made by the stranger *ḳaṣir* either in person or by a message in writing in the tent of the chief

f his tribe. If them his tribesmen steal anything from his 609
ative *ḳaṣîr* they must return it, and vice versa. 572

When a member of a hostile tribe is hired by a Rwejli
o herd his camels and the herd entrusted to his care is 672
ttacked by his tribesmen, he is allowed by the raiders to
eep for the Rwejli three she-camels, one for riding and two
or milking, *ḳa'ada w-mendjeḥeḥ* or *rakûba w-ḥalûba*.

WANDERING PETTY MERCHANTS OR KUBEJSÂT

In almost every camp there lives a wandering merchant 443
alled a Kubejsi (pl. Kubejsât), although he does not always
ail from the settlement of al-Kubejsa, near Hit on the right
ank of the middle Euphrates. He comes with one or two
amels laden with his goods, quarters himself as a guest with
Bedouin, pitches beside the black tent of his host his round
hite tent, *ḥejme*, and begins to sell cheap kerchiefs, men's
hirts, material for women's shirts, shoes, and numerous other
rticles of clothing, *bẓâ'*, and also tobacco, coffee, *hejl* (carda-
oom), and some drugs. He pays the owner of the tent where
e boards with cloth enough to make one suit. The chief gets
othing at all.

Few Bedouins buy for cash, but nearly all buy on credit, 426
aying 25 per cent interest in five months. The creditor, *dajjân*, 452
resses his debtor, *madjûn*, all the time to pay what he owes
im. He seizes his camels and often even his mare so as not to
se anything; for no Bedouin would ever pay if not compelled
o do so; yet there are times when he, too, finds constant
unning unbearable. It is said:

Mâ hamm illa hamm ad-dên
w-lâ waǵa' illa waǵa' al-'ên.

Nothing causes more torment than a debt,
And nothing greater pain than the eye.

The interest, *fâjeẓ*, on borrowed money must be paid at
nce in cash. For instance, on borrowing 10 *meǵîdijjât* ($9.00),
$/_{2}$ *meǵîdijjât* interest is paid for a year in advance and the
orrower has to declare that he has borrowed 12$^{1}/_{2}$ *meǵî-
ijjât*, when as a matter of fact all that is left to him is
$/_{2}$ *meǵîdijjât*. Both the debt and interest must be paid at the

426 452 time when camel markets are held, namely in July or August, when the Bedouins camping in the tilled country sell their camels, *waḳt al-mowsem*. Every debtor brings his bondsman, who declares in the presence of the creditor that so much is owed and that the principal together with the interest, *marbaḥ*, will be paid at a certain stated date. Should the Kubejsi in the meantime die, his host, *mu'azzeb*, collects the amounts due to him and hands them over to his heirs. Debts contracted with the Kubejsât, the Bedouins pay regularly enough, mainly because they fear that otherwise no merchants would come to them.

443 When the Rwala camp in a settled region, some of the big merchants send messengers to the prince to inquire whether he will allow them to come to his camp with goods to sell. If the messengers receive the prince's assurance that he will take them under his protection, *bwağh aš-šejẖ*, the wholesaler loses no time in dispatching his employees to the camp, and before long from fifty to seventy white tents, *ẖijâm*, will be seen in the prince's camp. In these everything is sold that the Bedouin's heart desires. For each of these tents one new pack saddle, *hedâğe*, and one *roṭol* (2.56 kilograms) of green coffee are delivered to the prince as his due. Their stay in the camp terminates about the middle of August, for at the end of that month the Rwala usually return to the inner desert.

437 435 In the settled territory many merchants take camels in exchange for their wares, thus enabling the Bedouins to provide themselves with everything they need or desire. The sons of the desert are like children in this respect, wanting all they see or whatever takes their fancy and little caring whether they really need it or not. They buy all sorts of expensive things, often toys, which they soon spoil and then simply throw away as useless. As long as they have camels, or at least the money received for them, they pay cash; when this is gone, they either borrow money or buy on credit without worrying when or if ever the debt will be paid. It is a common saying in the desert: "Debt eats away the profit of him who borrows, *ad-dên ḳaṭṭâ' rizḳ al-meḳbel*."

POEMS RELATING TO ḲUṢARA' AND KUBEJSÂT

539* There are frequent references to both the stranger *ḳaṣîr* and the merchant in Bedouin poems.

1. *Allâh w-ma' hâḏa lek allâh lena ǩâr*
'an ǧârna mâ ḳaṭṭ naḫfi-ṭ-ṭarife
2. *narfa' hdâmeh rafwat al-'ešš bel-ṛâr*
nôde' leh an-nefes al-ḳwijje ṣa'ife
3. *nabṛih elja baddal dâr bidjâr*
w-kill min beǧirâneh je'edd ḍ-waṣife
4. *aḥaden leǧirâneh baḫatri w-nawwâr*
w-aḥaden leǧirâneh ṣafâten maḥife.

1. Allâh — and yet, thine is Allâh, ours the labor.
From our neighbor we never may hide our dainties.
2. We shall make level what he has torn down, as the nest in a rocky wall is made level;
Even if our temper be stubborn, with him we always behave mildly,
3. Hoping that, when he leaves our camp for another,
To all his neighbors he will tell of our friendly services.
4. One proves to be to his neighbors a useful and fair flower,
Another to his neighbors a barren, flat rock.

The poet is unknown. The reciters were Ḥmâr abu 'Awwâd and Mindil al-Ḳaṭ'i. The Bedouin describes his relations with his stranger neighbor.

Verse 1. He reproaches his neighbor with something, but admits that the neighbor is under Allâh's protection, while to care for him is his own duty. *Ṭarife* is a delicacy like *ḫerîra*, a rare tasty dish. 2. *Ṛâr* is a steep inaccessible slope or precipice with numerous crevices and cavities in which birds of prey nest. To prevent their young from falling out, the parent birds level the floor of the nest with their beaks and then build a stout wall of twigs and bones. 4. *Baḫatri* is *Erodium cicutarium*, L.

1. *Hannejt anî bil-lejl dîčen ji'â'i*
lâ wa' hanijjak bet-teṣâwît jâ dîč
2. *jâ wanneti wannet ḳeriṣ al-afâ'i*
jeḳṣah min summ al-ḥajâja ṣwâḥîǧ
3. *w-ḥâli alli čannaha ḥâl af'i*
ḥolli 'ala darb al-ḥaṭar w-ad-dwârîǧ
4. *'ala 'aḫiri 'aḳṣateh waḳm bâ'i*
wa-mṣawwereh fattâḥ bâb ad-debâbîč
5. *semijjeha-lli 'alijjen birtifâ'i*
jâ 'ârafîn al-ḥâf min hw semi ǧîč

539*

6. *'ažidaha-lli ma' awwal al-mâl râ'i*
w-lâ jirta' illa bir-rijâẓ as-swâhiž
7. *ḫallû mtâḥi lil-ṛanam w-ar-rǧâ'i*
ḥadb aẓ-ẓuhûr nâželîn al-mesâbiǧ
8. *miṯl an-nsûr brâs ḫabra mežâ'i*
w-ani min alli ḳafwahom ḳâ'eden ĥič
9. *mâ-ni ma' ǧajjâbt al-fowd w-lâ-ni brâ'i*
w-enḳez ma' al-wardân la''âbet aṣ-ṣîč
10. *mâr jâ-llâh jâ-lli 'âlijen birtifâ'i*
tefreǧ limin hw ḳasîm 'ala-ẓ-ẓîž
11. *mâ-ḳwa aḳûm wâḳefen 'ala krâ'i*
w-ḥâči-l-maḫlûḳ w-arẓi-l-maḫâliž.

1. To a cock crowing at night I wished health;
In truth, may thy song serve thy health, O cock!
2. This is my lament, as of one bitten by an adder,
Whose veins from the snake poison ache.
3. My lot is like that of a courier on a camel,
Deserted on a road of peril and death,
4. For my sweetheart with plaits a fathom long
Is adorned by him who opens all gates.
5. Her name is like that which is high and slender —
O ye who read tracks, what is her name?
6. Her betrothed, who went with the first herd as its herdsman,
Pasturing it in level spaces covered with juicy grass only,
7. Has been left by the drivers of sheep, goats, and pack [camels
Which carry on bent backs conical ornaments,
8. Like vultures resting their tails against the bank of a rain pond;
And I am he who sits here far behind them.
9. I go neither with the food carriers nor with the herdsmen
But consort only with babes playing in the mud.
10. Yet thou, O Allâh! who art enthroned high above the earth
Wilt grant success to him whose lot is to suffer.
11. For I lack the strength to stand on my legs
And speak as a human being and yearn for human beings.

The poet was Jûsef eben Mǧejd. His occupation was driving sheep and goats as well as pack camels carrying Persian fabrics from Irak to Syria. Once, while on a trip through northwestern Palmyrena, he became seriously ill and had to stay in the tent of a Bedouin of the tribe of al-Ḥsene, subject to Eben Melḥem. His comrades continued their journey, leaving him behind. Deserted and tortured with pain, he composed this poem, which was recited to me by Blejhân eben Meṣreb. 539ˣ

Verse 1. *'Â'a'* signifies the sound of a crowing cock. 2. *Ješẓâni râsi* is the same as *jowǧa'ani râsi*, my head is aching. *Swâhiǧ* are the paths by which poison is spread; hence veins or arteries. 3. *Sâ'i* here means a messenger mounted on a camel traversing alone the desert between Damascus and Hît. 4. *Bâb aš-šebâbič* is the gate of a walled-in market place on which he windows of the selling booths open. Allâh grants or takes way the merchants' profits — he therefore opens the gate of heir market place and adorns the poet's sweetheart with eauty. 5. *'Ârefîn al-ḳâf* are men expert in reading tracks, whether of men or animals, and in telling how old they are nd whether made by camels from the Nefûd or the Ḥarra. The name of the beloved maiden was Rumḥa, Spear. 7. *Jatḥi* or *utaḥḥi* means that he calls for the sheep or goats with the words *etḥi, tḥa'*. *Mesâbiǧ*, as was explained to me, are the onical ornaments sometimes half a meter high forming the ack part of the pack saddle. When the backs of the pack amels traversing a vast plain project above the horizon, these rnaments on a clear night resemble vultures standing upright. [492 531]

1. *Jâ râčeben ḥamra min al-heǧen mehḏâb*
ǧeḏ'ijjeten ḳaṭ' al-fejâfi menâha
2. *jâ teḳel rabda 'âneḳat râs merḳâb*
čann az-ẓwâri tenhašha ma' ḳafâha
3. *elja twannat bass howza bimeš'âb*
mâ danaḳ ar-raḳḳâ' jirḳa' ḥafâha
4. *merbâ'aha bimfarra' al-heri w-aṣ-ṣwâb*
eljamâ tekâmel šaḥmha biḳarâha
5. *fowḳha ṛulâmen mâ jeḥasseb lil-aǧnâb*
ṣaḳḳâr bi'ûd al-leǧâwi ǧedâha
6. *račebtaha min dîrt aš-šâm ǧallâb*
abî 'ala-lli ṭammanha w-eštarâha
7. *telfi labu ṣalfîž ẓedden lil-aǧnâb*
'awḳ ar-rudûm alli tṭarraḳ ḏerâha
8. *sukkar 'asal ḥelwen 'âla-l-čabed low ḏâb*
semmen 'ala čabd al-ma'âdi saḳâha
9. *saba' as-sbâ' al-firz lil-ḥukum dowlâb*
low a'ẓamat kuṭr ad-da'âwi ḳaẓâha
10. *low hw 'ala-n-nahrejn w-aš-šaṭṭ w-az-zâb*
w-illa 'ala kanzên mâlen fanâha

11. *tara-ṯ-ṯalâṯa alli tekûlûn beḏjâb*
tara-ṯ-ṯalâṯa ʿenda fâres ḥawâha
12. *ṛâb an-neğem w-as-shejl w-al-ğedi mâ ṛâb*
fâres ʿala kill al-ğezîre ṛaṭâha
13. *min fowḳ šaḳra ṣadraha čannaha-l-bâb*
šelfa min damm al-maʿâdi saḳâha
14. *ṣfûḳ ʿaḳab leh ṣijârem lil-ağnâb*
ṣwâžeʿ min ʿaḳab ʿamša ramâha.

1. O thou who ridest on a she-camel of the long-paced ones
Not yet four years old that over the vast desert longs to cross!
2. Oh, one might say of her that she is like a she-ostrich
which with neck outstretched has climbed a hill
As if attacked by beasts of prey from behind.
3. If her fast gait slackens, a swinging stick is all she needs;
No cobbler will tire by tending her galled hoof.
4. In *rabîʿ* she grazes where al-Heri and aṣ-Ṣwâb rise,
Till the fat of her back has reached its height.
5. A bold man is mounted on her, no stranger;
I, Ṣaḳḳâr, who guide her with an almond stick
6. From the land of Syria, I, a merchant, ride her
And I sell to everyone who gives a fair price.
7. (The she-camel) will come to the father of Ṣalfîž, an
enemy of strangers,
Butcher of stout she-camels, whose humps shake with fat.
8. He is sugar, honey sweet when it melts in the stomach,
But poison for the stomach of his enemies to whom he
gives drink.
9. A leader among lions, to the Government he is a millwheel,
And, be the number of claims never so great, he will
settle them all.
10. Whether camping between the two rivers or by the
Euphrates or az-Zâb
And if owner of two stores, he exhausts them.
11. See! the three virtues ascribed to Ḏijâb,
See! all these three virtues Fâres has.
12. Stars set and so sets Canopus, but the pole star never,
Fâres, too, outshines all Mesopotamia. [and thus
13. When riding his sorrel with gate-wide breast
The edge of his spear in the blood of his foes he dyes.
14. Ṣfûḳ begot swords against the strangers [tyranny.
And meteors born from ʿAmša he hurled at the stranger's

The poet, Ṣaḳḳâr, a native of the settlement of al-Kubejsa, 539x
was a peddler among the branch of the Šammar tribe camping between the middle Euphrates and the Tigris. The chief Fâres of the reigning family Âl Ǧarba' was his protector. The name of the chief's father was Ṣfûḳ, his mother's name 'Amša. Both father and son hated the Turkish strangers intensely on account of the wrongs they had to suffer from the governor at Mosul. In the poem cited above Ṣaḳḳâr praises himself and extols Fâres. The narrators were Mḥammad al-Ḳaẓîb and Ḥmâr abu 'Awwâd.

Verse 3. *Howza,* instead of *hezz,* shake or nod. The hoofs [231
of some she-camels are covered with too fine a skin. When 492]
such an animal walks for any length of time on rocky roads, especially in volcanic regions strewn with sharp pieces of lava, the hoof skin becomes covered with callous spots or scars so that blood flows at every step. In speaking of a camel in this condition the Rwala use the verb *ḥafat,* meaning "she has become calloused or scarred, she walks barefoot." To save his animal from loss of blood, the rider cuts out from a tough camel hide pieces of the size of the hoof, and stitches them, *jirḳa'*, under the scarred hoof. The she-camel tries to rid herself of the uncomfortable sole by rubbing it against rocks and often cuts the stitches, which must be repaired at once, causing the rider much fatigue and delay (see my *The Northern Ḥeǧâz,* New York, 1926, pp. 194-196). 4. Al-Heri and aṣ-Ṣwâb are valleys heading in the northeastern part of the desert of al-Ḥamâd. 5. *'Ûd al-leǧâwi* is a stick made from an almond shoot. 7. Ṣalfîž is a son of Fâres. *'Awḳ ar-rudûṃ* is a poetical term. *Rudûm* here signifies she-camels so fat that they can hardly move. 9. Fâres lived in perpetual discord with the Turkish Government, refusing to recognize its claims, crushing them as would a millwheel. 11. Ḏijâb eben Ṛânem was famous for his bravery, [554]
farse, generosity, *karam,* and judgment, *'aḳel.* These three qualities gained for him the title *ṣâḥeb al-mruwwa,* meaning "famous for his great sagacity," or, possibly, "gentleman." 12. A rider in the desert at night cannot guide himself by stars [484]
which change their place. The pole star, being almost stationary, is the traveler's safest guide. 14. *Ṣwâže'* are meteors which crush everything upon which they fall.

SLAVES

567 Slaves are owned not only by the chiefs but by ordinary Bedouins as well. Adult slaves cannot be bought any longer; small negro children, however, are still brought from Neğd and offered for sale. In most cases they are the children of black prostitutes from the large settlements of central Arabia and from al-Medîna and Mecca, but they are also frequently orphans. No negro is a chattel, *mamlûk*, of his master, for he may not be sold or killed and is free to choose another master. As a rule, however; the slaves remain with the same family all the time, (*min ğdûdhom.*) Every married slave has his own tent, camels, and weapons, all this being given to him by his master, to whom he must return everything, should he wish to leave him. Even the slave's clothing is furnished by the master. The slaves in the household of a prince or great chief live entirely care-free. If the supplies are not well guarded by their master's mother or wife, they help themselves at their pleasure, cooking, roasting, and frying in their tents without a thought as to whether anything is left for the prince or chief. Then when the supplies are gone, they merely say: "We are hungry," and the master must replenish his larder anew.

If the chief entertains visitors, the slaves eat up all that is left over, so that the chief has to go to bed hungry.

Work is shunned by the slaves whenever possible. If the master himself does not see that it is done, they remain leaning peacefully against their camel saddles, smoking their master's tobacco and drinking his coffee. Their chief work is watering the camels. If the chief owns a large herd of white camels, *maṛâtir*, and a herd of pack camels, *zeml*, with two or three herds of she-camels besides, they often draw water for the animals for two nights and a day or two days and a night, especially if the chief is present. The slaves load and unload supplies and lead the laden camels. They also help the women with the unloading, loading, transporting, and pitching of the tent, but only when afraid of the master. However, if they know him to be on bad terms with his women, they at once take his side and will not move a finger to do anything for the women. They work voluntarily only when they expect to gain something by doing so. When important guests arrive, the complaisance and affability of the slaves is boundless. But

should the guest fail to tip them well on his departure, they 567
will not deign to notice him when he comes again. They are
very eager to share in the raids, loot, of course, being their
main object. All the horses captured by the slave must be
delivered to his master, who, however, is obliged to give the
slave a camel for every horse. One half of the captured camels
go to the master, the others are the slave's share.

The little sons of the chiefs are brought up by the slaves; 855
they make friends with the slaves' sons, and everything that
they do is on the advice of the slaves and with their assistance. 567
The slave is frequently the confidant of the first love of his
master's son, negotiates with the girl's kin, protects his wife
and children in a rebellion or hostile invasion, and is often the
real guardian of his master's orphans, whom he also assists to
regain their power and property. When the master's daughter
marries into another tribe, as a rule she is accompanied thither
by a reliable slave.

The slaves are the main support of the chief: they protect 622
him against a sudden attack and execute any order he may
give. Yet nobody deposes or kills a chief so readily or more 567
frequently than his own slaves. In the disputes which sometimes
arise between the members of ruling houses the decision
lies with the slaves, so that a weak chief often is nothing but
a tool in their hands. In camp every slave has a certain place
allotted to him for his tent. They completely surround their
chief's tent and in this manner prevent the entrance of unbidden
guests. Whoever wishes his affair to succeed with the
chief must first gain the head slave's favor. This man never
opposes his master, but he generally arranges matters in such
a way that in the end the chief cannot avoid endorsing every
thing the slaves may desire.

The slaves call their master uncle, *'amm*, claiming to be 601.
beni al-'amm, relatives or cousins, of his kin. The imperative
"*semm*," "Mention!" or "Order!" is used by the slave, by a 567
raider, and even by a Bedouin, when his master or chief calls
for him; it is an invitation to the master to make known his
wish or command.

Among themselves the slaves have kin, *ahl*, like the Bedouins. 567
They form marital ties without paying any heed to
their master, only the consent of their own kin being necessary 627
in this case. The master has no right to choose a wife
for his slave or to take her away from him. Killing and

567 murder they avenge not only among themselves, but on the
627 free Bedouins as well. The master who kills his slave exposes
himself to the vengeance of the latter's kin and must pay the
blood price. Should he refuse, the avengers place themselves
under the protection of a more powerful slave, generally the
head slave of a chief, who soon compels the Bedouins to assist
him in humbling the guilty person. A slave can pursue or
protect, *leh waǧh je‘addi jesaddi*, in the same manner as his
master. Whoever hurts his protégé gains the enmity not only
of the slave but of his whole kin, and of the slave's master
as well, who must support the slave in order to have peace
in the tent and his usual comforts.

567 Yet, no matter how powerful, a slave can never marry the
daughter of even the poorest Bedouin; and, on the other hand,
582 the least of the herdsmen would not think of marrying a slave's
daughter. For even the poorest Bedouin is independent, *ḥorr*,
while the slave remains subject, *‘abd*, for ever. Not even the
members of the most despised tribes, like the Ṣlejb, Šarârât,
Htejm, etc., would marry a slave. In a certain manner they
all are *ḥorr*, despite the low esteem in which they are held,
and a slave remains *‘abd*, no matter what power he wields.
326 Only the sons and daughters of white blacksmiths, *ṣunnâ‘*,
enter into blood relations with slaves. If a black slave marries
567 a white girl, the daughter of a *ṣâne‘*, and their son also marries
a daughter of a *ṣâne‘* again, the third and fourth generations
are quite white, and yet they do not become free, *ḥorr*, but
always remain slaves, *‘abîd*. In the settlements — especially in
the cultivated regions — the origin of such whites is sometimes forgotten, but never among the Bedouins of the desert.

WHOLESALE MERCHANTS AND THEIR AGENTS, THE ‘AḲEJL

442 As the Rwala are occupied almost exclusively in camel breeding, it is only in exchange for camels that they can get grain, clothing, arms, saddles, and other necessities of life. The camels they sell either in the inner desert or in the settled territory, nearly always to the same wholesale merchants who live in the larger towns on the borders of Arabia as well as in Egypt and India. The most prominent among these is the Eben Bassâm family, from the settlement of Bassâm in al-Ḳaṣîm. Its members own large business houses at al-Baṣra, Bombay, aṭ-Ṭâjef, Cairo, and Damascus. They export camels

from Arabia, they act as agents for the importing of coffee, 442
spices, and rice, not only by ship or railroad but also by pack camels, and they supply the Bedouins with arms. There is no large settlement in inner Arabia where an agent of Eben Bassâm does not reside.

The Âl Sâlem family also is now engaged almost exclusively in the buying and selling of camels. These merchants hail from ad-Der'ijje but live at Bagdad and Damascus. Members of this family once helped the Wahhâbite princes of the Eben Sa'ûd family with money, and even now they have many friends in Neǵd.

The third firm engaged in trading in camels — also in clothing — is the Âl 'Îsa family. They reside at Damascus and trade chiefly with the 'Aneze and Ḥwêṭât tribes.

The wholesale dealers hardly ever visit inner Arabia. They 442
have their middlemen to whom they furnish money for dealings 446
on their behalf. All these middlemen or agents are natives of al-Ḳaṣîm and are called 'Aḳejl, whether they belong to the tribe of that name or not. An 'Aḳejli agent gets money from the wholesale dealer to buy camels from a certain tribe. He drives the animals which he has bought to Egypt or al-Baṣra or al-Kwejt where he sells them, dividing the net profit with the wholesale dealer in such a way that the latter gets two-thirds or half of it. If the agreement was that the wholesale dealer was to get two-thirds, he must stand the entire loss that may result from the transaction; in the other case the loss is shared equally. It should be said in explanation of this that the demand for camels is not always the same. Often [435
prices in Egypt and al-Baṣra rise suddenly; the Bedouins learn 455]
this and ask more too; the middleman or speculator, as he might be called, has to buy dear, but when he brings the camels to the market the price may have fallen and he must sell at a loss.

Such an 'Aḳejli agent hires assistants, usually his coun- 442
trymen from al-Ḳaṣîm, provides himself with light white tents, 437
coffee, rice, and often also arms both for sale and exchange, and rides with letters of recommendation to the prince or chief of the tribe from which he means to buy. Having delivered the letters and gifts sent to those dignitaries by the wholesale dealer, he puts up his tents either in the prince's camp or, if permitted, in the camp of some chief. The chief of the camp where the trader has put up his tents is also his host,

442 437 *mu'azzeb*, in so far as he protects him as his guest but does not board him. The Bedouins now bring their camels to his white tents, *ḫijâm*, and as a rule sell them for cash. Only when the agent has brought arms and ammunition from al-Kwejt or al-ʽAžêr for sale, will they exchange their animals for these articles. On the sale of every camel the prince or the chief gets one-half or one *meǧîdijje* ($0.45 or 0.90). The purchased animal is then branded with the ʽAḳejli mark and left to graze in the herd with the others. [484] For his herdsmen the ʽAḳejli hires youths from the tribe where he is buying at the time. Many herdsmen accompany the agent's herds as far as Egypt and on their return tell of the wonderful things they have seen or learned on their trip. If the ʽAḳejli buys camels in the inner desert, he remains with the purchased herds for many weeks, or even months, with the same tribe, waiting until it moves to the settled territory, generally toward the end of June. If he buys from tribes who never leave the inner desert he drives the herds he has bought from tribe to tribe, until he comes to some clan of a tribe which leaves as a rule in May or June for the tilled territory in order to supply itself there for its sojourn in the desert. On reaching the border of the desert, the ʽAḳejli proceeds to the nearest large town where camel markets are held. If he can sell his animals there advantageously, he will do so and return to the tribe from which he came and buy camels again; but should he think that he could do better in Egypt, he will buy everything he can from other speculators whom he happens to find in the town and then journey on to Egypt.

442 676 The herds belonging to the ʽAḳejl may be captured by strange raiders, just as the herds of members of the tribe with whom he happens to be migrating, and for that reason the ʽAḳejl have in every large clan their brother, *aḫ*, to whom they pay, *jeḫîh*, from four to five Turkish pounds ($18 to 22.50), one good riding camel, and two or three good cloaks annually. This brother is obliged to restore to them every camel stolen by a member of his clan. Among the Rwala and the Weld ʽAli the ʽAḳejl have brothers in the following kins: Eben Mašhûr, Eben Derʽân, Eben Čandal, Eben Mǧejd, Eben Meʽǧel, and Eben Ḥamad al-Wlêdʽi or al-Wahbi (of the Weld ʽAli, also called the Beni Wahab). If the Rwala bring home from one of their raids camels bearing the ʽAḳejl brand and there is no ʽAḳejli camping with them, the *aḫ* drives these

camels into his own herd and waits till some ʿAḳejli comes to 442
claim them. Thus a brother's eye cares for the ʿAḳejl even 676
during their absence, *ʿajneh warâhom.*

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first 564
Bedouin also the first smith, *ṣâneʿ* (pl., *ṣunnâʿ*). Every camp 326
and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the
ṣunnâʿ remain strangers forever. Among themselves the black- [602]
smiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-ʿamm,* of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids,
even as allies of the Bedouins. During an attack on the camp 326
where their tents stand they go on with their work uncon- 572
cernedly, defending neither themselves nor their neighbors,
for they have their brother, *aẖ,* in every tribe whose duty it 672
is to return to them anything of which a member of that 564
tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâʿ*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâʿ* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâʿ*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâneʿ* not only shoes horses but repairs rifles, dag- 326
gers, etc., and often makes new rifles, fine sabers, and spears, 564
for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *ḥeżże,* for every horse captured and all the horse saddles brought home from the raids, which he then

326 sells for his own profit. When the Bedouins procure supplies of grain in the tilled territory for their stay in the inner desert, the blacksmith demands one *meǧidijje* ($0.90) on each horse in order to buy his provisions. Whoever slaughters a camel must give the blacksmith all its entrails and the shins of its hind legs.

326 No Bedouin, not even a member of despised tribes like
582 the Šarârât, Ṣlejb, Ḥawâzem, etc., would marry the daughter
564 of a blacksmith nor let his daughter marry him. For the *ṣâne'*,
although white, is not independent, is not *ḥorr*.

CHAPTER X

POETRY

POETS AND POETICAL COMPOSITION

The Rwala love to hear, recite, and compose poems, which 538
they call *ḳaṣâjed* (sing., *ḳaṣîde*). A verse is called *ḳâf*. It usually consists of two halves, the first being *nuṣṣ al-ḳâf* and the second, which is always rhymed, *âḫer al-ḳâf*, being *ḳâf at-tâli*. The poet says of himself: "I composed a poem, *ḳaṣatt* or *ḳilt al-ḳaṣîde*." Sometimes a poet will not say that he composed (a poem), *ḳaṣad*, but merely that he uttered (a poem), *ḳâl*. The audience say to the poet: "Reveal us thy poem, *ebdaha ‘alejna*." If a begging poet comes to a chief in whose honor he has composed a poem, he begins by saying: "There are a few words, O chief! which I should like to disclose to thee, O long-living one! *endi čĺêmât jâ šejḫ abṛi ebdiha ‘alejk jâ ṭawîl al-‘omr*." "Out with it! *ḥâtah*." And the poet in a nasal voice begins to recite his poem. The first words he blurts out, the next he half swallows, and the last he utters in a falsetto. If the chief likes the poem, its author gets a reward. The begging 577
poets are not held in much esteem, being reproached for their
insatiability, for their disregard of honesty in praising even 424
scamps for a reward, and also because they lie and steal. 538
They steal the ideas, sentences, and even whole verses of others. It often happens that the hearers assail such a poet with the words: "Thou liest. Thou stolest it from So-and-So!" The poet defends himself, calling on others to be his witnesses, but the confidence of his hearers is gone, and they say: "A poet is a liar, *ḳaṣṣâd kaḏḏâb*." When the poet learns that his composition or some of his verses are claimed by somebody else, he complains to the chiefs or even in the courts, but they all refuse to listen on the ground that a poet cannot be trusted.

On hearing a new poem the Bedouins inquire its author's name, *limin hâḏi*. An anonymous poem is called *maǧhûla*.

A poem is but rarely written down. As a rule the poet's 538
friends learn it by heart, and others learn from them. Every Bedouin knows several poems but hardly ever the whole of

538 any. He usually recites from six to ten verses and then says that perhaps someone else knows the rest. Hence, since every long poem must be collected piecemeal from a number of men, the order of the individual verses can seldom be accurately established. If two Bedouins know the same verses of the same poem, they never recite them in exactly the same way but change the original words and often whole verses. Sometimes these changes are due to later improvements by the poet himself, but in most cases his unconscientious or careless friends are to blame. The Bedouins often quarrel as to the original wording of the verses and frequently ask the poet himself about this, but even he is not always absolutely sure. Often the poet insists that a verse was at first worded in such and such a way, but his friends contradict him. This makes him exclaim that all the versions are good and original, and he ends by appealing to the omniscience of Allâh. After hearing this answer from a number of poets, I gave up the search for the original wording, as the task is not only most difficult but quite useless. At other times I found that the poet himself knew barely the first few verses of his own poem. The rest he had forgotten and was glad that his friends remembered more than he. Only poems dealing with subjects of common interest become widely known and are preserved, whereas poems describing particular events are recited only by the persons concerned and fall into oblivion when these persons are dead.

[181] It cannot be denied that the Bedouins are poetically gifted. The composing of all kinds of ditties and songs is mere play to them, and they do not hesitate even at longer poems. They also hold that the words used in a poem must be out of the ordinary, not those heard in common everyday life. The more unusual words the Bedouin can put into his composition, the better he thinks it. The poet therefore revises every verse most painstakingly, repeats it many times, substitutes some words for others, and asks the opinion of his friends before producing his poem.

The Rwejli always explains the reason or occasion of the origin of every poem, believing that the poet had some motive for its composition. Often he forms his own opinion as to the origin of some old poem simply from its contents and is firmly convinced that he is not mistaken, and yet no one but the poet himself could say what induced him to compose it.

TYPICAL BEḌOUIN POEMS

I give below some poems of the Rwala and of others camping with them. In some cases these were explained to me by the poets themselves.

Lament of a Man Dogged by Misfortune

1. *Jâ râčeb alli mâ laheǧha-l-ǧenîni*
ḥamra' tešûḳ alli 'ala-d-daww ṣabbâr
2. *ter'a min aš-šâma ljamm aš-šenîni*
eljamâ ṛada fowḳ al-abâher teḳel ṭâr
3. *jeṛdi-l-'amâs eḳrânaha w-aḏ-ḏemîli*
w-rakkâbah mâ mall min kiṯr al-enšâr
4. *telfi labu bejdar min al-ṛânemîni*
beḳrâjeẓen mâ ḥâfaha kill faššâr
5. *aḳšar mâ 'endi nahâr aẓ-ẓa'îni*
čejf az-zemâjel bass ṭentên wa-ḥwâr
6. *belči jeṛdi min šṭûnen teǧîni*
'abbi-s-sebîl w-ḥoṭṭ bel-'aẓem lî nâr
7. *'azzi min miṯli 'aduwweh bebṭejni*
lâ hw mšâwerni w-lâ jeṭî' al-ašwâr
8. *jâ-llâh ṭalabtak žâre'ât al-ḥanîni*
bem'âḳeb al-ḅedwân werden w-ṣaddâr
9. *ḥatt-en afraḥ elja-l-msajjer jeǧîni*
jâ zeben min ḫallowh w-al-ǧejš ṭajjâr.

1. O thou who ridest a bay she-camel not yet oppressed with a calf,
Filling with desire those who dwell in the vast elongated!
2. From aš-Šâma to aš-Šenîni she grazes,
Till, thou wouldst say, a long ridge with steep slope will rise above the fore part of her spine.
3. Her pace and trot permit of slumber
And tire not the rider on his many distant raids.
4. To Abu Bejdar go, to him who is one of the takers [of spoil,
With verses composed by no babbler.
5. The most painful day for me is when moving to another camp,
And little wonder, as only two pack camels and one yearling I possess.

539x 6. What I only imagine, may really happen;
Fill therefore my short pipe and lay fire in its bowl
formed from a bone.
7. Pity him who, like me, has an enemy in his own belly,
Who never consults me and takes no advice.
8. O Allâh! I prayed to thee for she-camels pitifully grumbling,
In order that, as with various Bedouins, the one might
be hauling water while the other was returning,
9. And that I might rejoice at the messenger's arrival
From thee who protectest the deserted, even when all
the camel riders fled.

ʿAmlûš ab-al-Wkal of the Kwâčbe tribe was dogged by misfortune. If he took part in a raid, he not only did not capture anything but usually lost his own animal as well; if he stayed at home, his herd was attacked and some of his camels were stolen. Finally all that remained of his property were two female pack camels and one calf. Then it was that he composed this poem and sent it to the chief Abu Bejdar, who had just returned with rich booty.

Verse 1. *Ǧenîni* is a calf yet unborn. *Laheǧha* is used of a calf which presses on its mother's womb or clings to its mother. 2. A she-camel that has grazed so well during the march as to become fat is the desire of every traveler. Aš-Šâma is the region lying east of the center of the Sirḥân depression; aš-Šenîni (or Umm aš-Šenîni) is a rain pool on the road from al-Ǧowf to Tejma. A *ṭâr* is a long, high, and steep escarpment. The hump of a fat she-camel as seen from either side resembles such a steep slope. 3. *Eḳrûn* is a long, fast pace; *ḏemîl*, the trot of the camel. *Teḏowmal* has the same [492] meaning as *tederhem*, she trots. Both the pace and trot of a she-camel are so quiet and even that they allow the rider to slumber peacefully, *ʿamâs* (or *naʿâs*), and therefore he does not tire, *mâ mall*, even if making several long journeys, *enšâr*. *Enšerû* is often used instead of *emšû*, meaning "Run!" "Go!" 4. *Ṛânemîn* are men who almost always return with booty, *ṛanîme*. 5. *Nahâr aẓ-ẓaʿîni* is the day on which the tent with all its contents is loaded on camels for removal to another camp. *Ẓaʿâjen* are small groupe of camels which carry the property of moving Bedouins. 6. A *šaṭne* (pl., *šṭûn*) is a thought, notion, or impulse of the Bedouin's heart, *hadǧes alli bel-ḳalb*. It occured to ʿAmlûš to send his supplication to

539^{x}

the chief, Abu Bejdar. Having done so he waited for the result. In the meantime he filled his short pipe, *sebil*; but even that was no longer whole. The Bedouin often carves for himself such a pipe out of a soft stone. The bowl usually soon breaks off and is then attached to a bone. 7. While he smoked, 'Amlûš contemplated his ill luck and pondered on the mystery, thinking it was as if he carried his enemy in his own belly, *bṭejn*. Whether he acted on advice or without it, ill success was inevitable. 8. Now he prayed to Allâh to give him two she-camels pitifully grumbling — that is, she-camels which have left their young behind and are still full of milk. All day and all night she-camels parted from their weaned young utter their laments, *jeḳra'en ḥanînahen*. When the Bedouins camp far from water they keep two she-camels hauling water continually, one fetching it and the other returning. This is done for fear of thirst; hence they speak of two she-camels, of one bound for the water, *wârede*, the second returning with it, *ṣâdere*. 9. *Al-mṣajjer* is either a special messenger sent by 'Amlûš to Abu Bejdar, or a Bedouin who comes to visit him in the evening and brings the news that he is to receive two she-camels. [271]

A Slanderer is Warned to Make Sure of His Own Paternity Before Reproaching Others.

1. *Jâ mčajjel al-ḥamlât lejtak tettabba*
'alejk min ǵowf al-ḳabâjel ṭalâba
2. *saẑẑem 'ejâlak lejt howšak jehabba*
ra'îs nawar tel'ab 'ala 'ers jâ-ba
3. *low ent min ḥoṣn ar-romak mâ tšabba*
min 'aḏrat as-sáǵûr w-alli reba' bah
4. *ja-l-hebd jâ-lli bel-ḳaṣâjed mlabba*
turki lekam leh lokmeten mâ-ktana bah
5. *jeǵîk abu nawwâf min fowk ḳabba*
ma' surbat al-ḏḏân hom w-aš-šijâba.

1. O thou who bringest loads [of reproaches]! make sure
of thy lineage,
For there are complaints against thee from the midst
of the tribes.
2. Deprive thy little sons of health! May thy courage
awaken!
Thou art a gypsy chief and at dances playest, O dad!

539ᵇ

3. Even wert thou sprung of Turkoman stallions, thou
wouldst not be used to breed,
Ay, even if thou hailedst from the manure heaps on
Sâǧûr or from those who grew up there.
4. O al-Hebdâni! O thou who with poems adornest thyself!
Turki swallowed a single mouthful and nobody wished
him good digestion.
5. Abu Nawwâf will surprise thee mounted on a mare with
narrow high hoofs
And the Âḏân and Šijâb troops with him.

Meḥde al-Hebdâni, a poet from the Fed'ân tribe, had assailed the Rwala in a poem beginning with the words:

'Endi leben ša'lân ḥmûlen ta'abba,
For Eben Ša'lân I have a good load [of reproaches].

These reproaches are answered by Muḥammad âl Mhelhel in our poem. Meḥde was the son of a man who joined the Fed'ân, there married a Fed'ân woman, and not long after the wedding left again. Slanderous tongues claimed that Meḥde was not the son of the man whom his mother had wedded; others said that his father was not a Bedouin and as such was not permitted to marry a Bedouin woman, and that he had disappeared through fear of being killed, should it become known that he had deceived the kin of his wife. Muḥammad advises him, therefore, to make sure of his descent rather than meddle with the affairs of the free Bedouins.

Verse 2. Because his descent is uncertain and he himself a coward, it would be best for him if he should deprive his little sons of their health, *saḳḳem*. *Howš* is the excitement, bravery, which takes hold of men when fighting, *taḥâwašown* (or *taḥârabown*). "*Hebb*" is said in anger, instead of "*eḫs*" or "[illegible]*kob*" meaning "Shame!" "Away!" *Lejt howšak jehabbe* means, according to the explanation given me by the poet: "May thy courage awaken." Others, however, maintained that the words signify: "May thy courage be spat upon; may it be gone; away with thy courage!" The Fed'ân tribe camps for nearly six months amongst the settlers who invite gypsies to their weddings for merrymaking. 3. In the neighborhood of the river Sâǧûr, where the Fed'ân also encamp, the pure blood of horses is not of much importance, a mare being admitted to any kind of a stallion. But even there Meḥde could not

[532]

find a girl to marry him, owing to the fear that he would 539*
beget cowards like himself. The pastures on the river Sâġûr are called by our poet *ʻaḏra*, besmeared or polluted, because they are defiled by the excrements of countless flocks. No Rwejli would buy a mare from the neighborhood of the Sâġûr. 4. Turki eben Mhejd, head chief and commander of the Fedʻân, once gained a victory over the Rwala but was soon afterwards attacked and killed by them. Therefore he could not digest the mouthful he had won by his victory. [576]
"Hanijjan," meaning: "Your health, well may it become you!" is the common way of addressing one who has just taken a drink of water. Nobody spoke in that way to Turki, *mâ-ḥtanaʻ bah.* 5. Abu Nawwâf is the prince of the Rwala, an-Nûri. Aǧân are the members of the Âl Iḏen kin. *Šijâbe*, beasts of prey or wolves, is the name given to the members of the reigning house of Eben Nâjef, relatives of an-Nûri.

In Honor of the Author

1. *Abdi bḏiċr allâh ʻala kill nijje*
rabben čerîmen ʻâlimen bel-ḫafijjât
2. *jâ râčeben min fowḳ ḥamra ṭenijje*
ḥorra hamîma min erčâb aš-šarârât
3. *mâ sâmaha-š-šarrâji b'edâd mijje*
w-lâ nawwahat leš-šîl dowmen maʻfât
4. *mirbâʻaha beṭrâf neǧd al-ʻaḏijje*
tarʻa zahar nawâr ward aḏ-ḏwâbât
5. *fowḳah šdâd w-al-mijâret zehijje*
w-sefâjifah lebb al-brisem ḥalijjât
6. *maddat min bejten ʻelûmah ṭarijje*
aš-šejḫ šejjâl al-ḥmâl aṯ-ṯeḳîlât
7. *min bejt abu nawwâf ḏîb as-serijje*
zejzûm maǧles ǧâsebîn an-nefâlât
8. *fowḳah ṛlâmen mâ jiḥâb ad-dwijje*
jowṣel čalâm liḏjâren baʻîdât
9. *alja lefajt adjâr hâk-as-semijje*
abdi-l-bešâra w-eîd minna-s-salâmât
10. *ḳel ḥorren lefa min ʻendakom leh nwijje*
naǧmen šebîh as-shejl mâ bah rabâwât
11. *bâǧ al-bilâd al-ʻâmra w-al-ḫalijje*
beʻaḳl raǧîḥ mâ jihâb al-ʻasîrât

539x

12. *aš-šejḫ mûsa 'elûmeh šefijje*
ḥâfeẓ 'elûmen min duhûren muzemnât
13. *mâ ǵâbat al-ḫafrât miṯleh ḫalijje*
w-lâ leh šebîh bešujûḫ al-bedâwât
14. *ḥâčem waziren 'ârefen kill šijje*
w-li leh meṯîl kûd abu zejd beṣfât
15. *ḥelw-l-meṭâjel bekfûfen saḫijje*
šebîh ḥâṭem mâ jihâb al-ḫasârât
16. *sinneh ẓaḥûk w-ǵer'ateh bâslijje*
firz al-ḳanâṣel w-al-mekâwer ṣa'ibât
17. *lejṯen ṛaẓanfar mâ jdâni-r-radijje*
der'an ḥasinan jidḫarûneh al-'âzât
18. *w-en jesser al-mawla w-zânat an-nijje*
lâzem jiǵikom be'elûmen muṭemnât
19. *'elûm al-bawâdi wa-ḥẓarha w-ar-ra'ijje*
dijâr ar-rwala w-feď'ân w-arẓ al-'amârât
20. *wa-djâr neǵed w-al-frû' al-ḫalijje*
ma' dîret aṣ-ṣawwân w-arẓ al-ḥwêṭât
21. *hâḏi af'âl alli-ḫṣa' leh wafijje*
kanz al-faḫr baḥr an-neda w-al-mruwwât.

1. My every purpose I begin by remembering Âllâh,
The good Lord who knows all things, even the hidden.
2. O thou who ridest a bay she-camel not yet five years old!
A thoroughbred, fleet of foot, of the Šarârât female riding camels,
3. For whom no buyer has yet offered a hundred other camels,
Who has never knelt for a load, being well cared for;
4. In *rabî'* time she grazes on the borders of the healthful Neǵd
Eating blossoms of many plants, such as tender roses;
5. She carries a saddle with a fine cushion upon which to rest the foot,
And her pied ribbons are of purest silk.
6. Out from the tent she rode carrying the latest news
Of the chief who burdens himself with heavy loads,
7. From the tent of Abu Nawwâf, that wolf of a picked troop,
The shield of those who gather there and whose booty of alms consists.
8. Mounting her is a hero who fears not vast deserts,
Who is to carry word to countries far distant.

539ᴷ

9. If thou reachest such countries,
With glad tidings begin and our greetings add.
10. Say: "From you a hunting falcon with a firm resolve came,
Like the star Canopus, which cannot be hidden.
11. Countries both settled and desert he explored
With mind acute, of distress unafraid.
12. Chief Mûsa, of whom are none but glad tidings,
Over ancient events holds sway.
13. To another like him no chaste beauty ever gave birth
And of all Bedouin chiefs none equals him.
14. A ruler he is, vizier, all things knowing,
And none is his equal except, perhaps, Abu Zejd the fabulous.
15. What fair examples his generous hand gives,
Like one who spends and fears no losses.
16. With smiling mouth, of will indomitable,
He excels all consuls, can offer advice in the hardest cases.
17. A reckless lion he, with only contempt for rascals;
Armor stout he has which the oppressed would desire for themselves.
18. If the Lord helps and his aim succeeds
He will return to you with tidings important,
19. With reports of Bedouins, the dwellers in the settlements and nomads, too, who breed goats and sheep,
Of the lands of the Rwala and Fed'ân and the 'Amârât
20. Of the regions of Neǧd, of valleys vast, [land,
Of the Sawwân country and the land of the Ḥwêṭâṭ.
21. By these deeds he has gained for himself
A treasure of fame and a sea of knowledge and noble qualities."

This poem was composed by Prince an-Nûri eben Hazzâ' eben Ša'lân with the assistance of his clerk Ǧwâd, who recited it to me.

Verse 2. The Šarârât raise the best riding camels. 3. It was [231] not for sale even if a hundred she-camels of the common breed were offered in exchange. 5. *Miraka* (pl., *mijâreč*) is a leather [492] cushion stuffed with wool or camel's hair, which hangs from the front knob of the saddle, covering the camel's neck and serving as a foot rest to the rider. These cushions are sometimes richly ornamented and cost as much as £T10 ($45).

539x *Safâjef* are variegated woven ribbons, often five to eig
centimeters wide and over a meter and a half long, fasten
behind the saddle and hanging down the sides of the anima
belly. 6. *Šejjâl al-ḥmâl aṯ-ṯeḳîlât* means "collecting importa
news with which he burdens his mind." 7. Abu Nawwâf
Prince an-Nûri. His tent is the gathering place of the need
who carry away what his munificence gives. 10. *Ḥorr* signifi
a hunting falcon of the best kind. A small star is easily hidd
by a little vapor, but *sheil*, Canopus, shines even in a ha
night. 12. Aš-šejḫ Mûsa is the writer of this work. 14. Al
Zejd is the hero of the 'Antar tales. 19. *Ar-ra'ijje* are t
fellâḥîn who pasture their goats and sheep on the desert bord
[101] and camp in tents. The Fed'ân and 'Amârât are members
the 'Aneze group. 20. *Al-frû' al-ḫalijje* is the territory of
Wudijân stretching down to the right bank of the midd
Euphrates. Dîret aṣ-Ṣawwân is the district west of the Sirḥâ
depression. The Ḥwêṭât camp in southern aṣ-Ṣawwân and
the Red Sea. 21. *Neda'* is experience, which makes every ente
prise succeed in the same way that moisture helps the veg
tation. *Mruwwât* are all the noble qualities which a mod
Bedouin should have.

'Abdallâh Answers Fejḥân's Reproaches[a]

1. *Jâ râčeb min 'endana ṣej'arijjât*
min sâs 'ajrâten e'râben etteládi
2. *banât ḥorren fakhalowh aš-šarârât*
bel-ǧejš ja'na' leh ǧamî' al-bawâdi
3. *bitr al-fḫûḏ wrûkahen mistaǧellât*
ḫoṣ' ar-rkâb mufattalât al-'aḍâdi
4. *šîb al-ṛawâreb w-al-maḥâžeb emšîbât*
min al-ḳofl mâ zejjen lehen at-twâdi
5. *beš-šadd waṭnât w-bel-maši 'aǧlât*
ṛaff al-meašme' w-an-nwâẓer ehdâdi
6. *mirbâ'ahen kabâân lel-bedw mašhât*
limâ beda' niǧm at-twejbe' wkâdi
7. *w-en hâẓ min bên an-neḫlfân hejẓât*
jer'an zahar mâ lâḳ bihill wâdi
8. *ǧâ' ḥakkena behen w-hen ḥakkehen fât*
ḥaṣ' al-ḫarâjem w-ad-djâr al-ba'âdi
9. *aṣ-ṣubeḥ min râ'i nefi mistalǧât*
jeddan rebden mpajjeren ma' ḥamâdi

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[a] See above, pp. 281 f.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

539x

10. *w-al-ʿaṣr bdâr eben ʿaskar mwejǧât*
ʿajrât ṣajjerhen semâr al-bilâdi
11. *eben ḥasan râʿi ṭruḳen maḥallât*
ʿabdallâh alli lel-maʿâni sidâdi
12. *menâsfen behen eṣḥûnen mellât*
jermaʿ behen adnâb ḫilen w-zâdi
13. *aṣ-ṣubeḥ dannowhen mustadirât*
w-min ḥâjeṭ ad-dâre lahen iǧtilâdi
14. *ṛaǒǒ as-seraʿ muʿazzeiâten w-ẓamrât*
miṯl al-ḥanâja-lli ḥanâhen istâdi
15. *maḳow w-ḫallowhen ʿala-l-waǧeh zâfât*
misrâḥahen ṭuruḳ w-arẓen ḥamâdi
16. *waḳt al-maʿaǩǩa miǩrefînen ʿala bjât*
mâlen čema-l-ḥarra w-ḳubb teḳâdi
17. *w-enǩed ʿan ar-ruḫmân w-al-ʿelem mâ fât*
zeml at-tḫût lečejl ḥemlen wkâdi
18. *w-illa an-alli hom w-ʿelwaʿ ḥrâbât*
mâ bênhom kûd eṣṭefâḳ al-ʿawâdi
19. *dowǩân ʿalaf sjûfahom kill ǧumhât*
ʿala-l-ǩǩdaʿ w-illa ṛejr žâdi
20. *w-illa ʿan-alli bel-ḳaṣa jedbaḥ aš-šât*
fejḥân eben šâʿed ḥarib al-bwâdi
21. *ḳil dazzeyt li heǧnen ʿarâwi mʿarrât*
ʿendak ḫabar maḥsûbhen w-al-ʿadâdi
22. *sâʿat lefenna ṣâr beṣ-ṣadr farḥât*
lejle ʿalejna miṯl lejleṭ al-ʿajâdi
23. *jowmen lefenna w-an-neǧâjer msawwât*
w-al-ḫerz terz w-râʿ aṣ-ṣûf ṣâdi
24. *jîlen ḫašab w-ṣûf wa-ǧlûd w-âlât*
w-ʿejâl ṣarfînen eḫfâf at-tanâdi
25. *w-ʿaṣjân ahalhen killahen ḫejzarânât*
woḳḳâfen ʿala-r-riǧlên mâ min eḳʿâdi
26. *ḫabbart râʿ at-têl daḳḳ al-makinât*
faḳḳah šemâl w-šerḳ w-aǧnab w-ʿâdi
27. *ʿaṭejt râʿ at-têl ḥasbet rijâlât*
ʿadm al-ḫabar ʿanneh ǧamîʿ al-blâdi
28. *w-ḫallejt nuṣf al-ǧejš ḥafâje w-radjât*
w-nuṣf al-âḫar ǧâlhen erteʿâdi
29. *w-sannadet li neǧd šiḫân w-râʿât*
w-min šâfni bhal-ḥâl ḳâl ar-raḳâdi
30. *jâ šên lâ tamši ʿala ṛejr mašhât*
w-al-ʿomr mâ jâti baʿad al-fuḳâdi

31. *tabri te'ğezni 'ala kill marmât*
w-taḥoṭṭeni mâ bên ḳâfen w-ẓâdi
32. *madmûḥ čiḏbak jâ mu'azzi-s-salâmât*
w-maḳbûl ṣidžak jâ muẓannat fawâdi
33. *mašrûf ḳalbi ḳabl ḳalbak behejhât*
w-lâni miṯlak jâ radij al-ğelâdi
34. *mâ jinfa' al-mazjûm keṯr al-mnâhât*
w-lâ jiğzi aẓ-ẓâmi ḫaẓîẓ al-warâdi
35. *râ' al-hawa čaḏḏâb w-iblîs mâ mât*
dawwer 'ašîrak min ferîžak w-ṛâdi
36. *bênak w-bên ḥbejjebak tis'at abjât*
'ala-l-želîb w-manzeleh ber-rekâdi
37. *w-al-haḳwe ennak tanẓereh bel-ḥabîbât*
min al-mrâḥ laḏ-ḏera' lel-hawâdi
38. *w-illa ma' alli bel-ḥeğa' mustačennât*
al-haḳwe enneh jesma'ak low tnâdi
39. *lak šowfaten waḥede w-len-nâs šowfât*
w-lâ wâdi sejleh jefajjeẓ bel-wâdi
40. *w-elja bṛejteh saw ler-rağl marḳât*
aḫâf jedri bak ḫaṭât ar-rbâdi
41. *w-lâ tâḫoḏ ad-dinja eḫrâṣen w-haḳwât*
jeḳṭa'ak min naḳl as-ṣemîl al-barâdi
42. *lâ taḥḳer al-maḫlûḳ tara bhom afât*
en ṭa'etni jâ-ḫûk etba' emrâdi
43. *an-nafes lâ tṛawwik w-iblîs mâ mât*
tara 'ašîrak muḥarramen 'ala-l-ğwâdi
44. *en čân tûteh al-oḫt bel-ḥesen w-al-laḏḏât*
w-illa el'an al-mal'ûn maṛwi al-'ebâdi
45. *edḫel 'ala-lli 'âlemen bel-ḫafijjât*
w-iblîs lâ jeṛawwik bedarb al-fasâdi
46. *aš-šejḫ miṯlak mâ jedawwer al-ḫanâbât*
w-az-zejn 'end 'elwe min adn al-bawâdi
47. *kubb as-swâlef w-al-'elûm ar-radijjât*
w-otrok edrûben mâ mašowha-l-eğdâdi.

1. O thou who ridest from us at the head of stubborn she-
Hailing from she-camels of the best breed, [camels
2. Daughters of a pure-blooded sire destined by the Ša-
rârât for breeding,
Which every Bedouin musters in the riding troop.
3. Thighs they have as if cut away, rounded hips;
Level are their necks, their shoulders muscular,

4. The shoulder blades gray; below their belts they have white spots;
Herdsmen have not yet made sharp clamps from dry stalks for their teats;
5. At saddling they remain quiet; they hasten on the march,
Carry their ears high, and their eyes keep sharp lookout.
6. In the time of *rabî‘* they graze in the Kabšân ridge, by Bedouins desired,
Surely as soon as the *at-twejbe‘* star rises,
7. And if the rain of *at-twejbe‘* moistens well the depression between its two scorched hillsides
They eat of such blossoms as in no other valley are found.
8. We can use our rights over them, for their right (to rest) has already passed,
And we can ride through defiles and far lands.
9. In the morning they will depart from the lord of the settlement of Nefi
Like dark-brown ostriches madly speeding over a gravel plain.
10. In the mid-afternoon in the house of Eben ‘Askar
The female riding camels throng, frightened by the dark gardens of the oasis.
11. Manners worthy of praise has Eben Ḥasan
As his name ‘Abdallâh alone rightly shows.
12. On trays of straw are big platters heaped up with food,
To which he adds fat tails of sterile sheep and adds still more.
13. In the morning they bring the frightened camels, and
Because of the settlement's brick walls they are beaten.
14. Yesterday has made them empty, and sunken in are their loins
Like arches bent by an artisan.
15. At the start of the march they let one after another speed on
And graze on low hills and gravel plains.
16. At supper time they see tents
Looking like land covered with lava, and then the stamping of hoofs is heard opposite.
17. Inquire for ar-Ruḥmân; the report will not deceive thee,
For it would take a stout camel to bear the load of true reports of him.
18. If he be not there, inquire for them who fight against the ‘Elwa,
Amongst whom nothing but the clashing of spears resounds.

539t
19. The sabers of the Dowšân kin feed on all skulls,
Whether they be hungry or not.
20. Or ask for him who, even when the guests are still afar, slays a sheep,
For Fejḥân eben Žâʻed, who so dearly loves to fight the Bedouins.
21. Say to him: "Thou hast offered me female riding camels which came without saddle,
Both their price and number thou well knowest.
22. When they reached us, joy filled our breasts,
And we spent that night as a festival.
23. When they arrived, tips were paid and
The cost cast up, and a dealer with woolen bags, thirsting for gain, appeared.
24. Saddles, saddlebags, and water bags for the she-camels were wanting; also arms.
Greedy the riders were, needing no invitation.
25. Flexible rattans they held
And stood without taking a seat.
26. Their desires I reported to the telegraphist, who tapped his wires at once and
Announced it north, east, south, and then gave me the [answer.
27. A few reals I had to pay the telegraph clerk,
Although he received a report from no settlement.
28. Of the she-camels I dismissed one half, for they were galled and worn out,
While the other half shook with fever.
29. So I went up to Neǧd to the chiefs and semi-Bedouins,
And whoever saw me in that state said: 'Stay,
30. O stupid one! walk not by a way desired by none,
For thy life will not return shouldst thou once lose it.'
31. Thou wouldst declare me unable to face trouble
And wouldst place me amidst the strife of defenders and opponents.
32. Thy lie must bow its head, O thou who in safety takest thy ease!
Thy words those who suspect me may have believed.
33. Renowned was my heart long before thine,
For I am not like thee, thou baldhead.
34. Him that has once been oppressed no hints will help,
Just as the few drops in the bag of those who go for water will not suffice for the thirsty.

539*

35. He who by love is disturbed is given to lies, for Iblis is not yet dead —
Seek thy sweetheart in the camp and beyond it.
36. There are nine tents between thee and thy sweetheart,
By the well and on a plain.
37. I think thou wilt see her among the darlings;
From the place where the flock rests look towards the curtain which protects from the wind and towards the three stones on which the kettle is placed.
38. Shouldst thou not see her, she must be with those hiding in the corner
And surely will hear thee if thou wilt call her.
39. Thine own view thou hast of it, others see it differently,
For no valley would allow its creek to vanish into another vale.
40. If thou desirest to go to her, let the men be watched,
For I fear that some of those idlers will hear of thee.
41. Take not the world so lightly or as thy fancy dictates,
For he who carries a pouch of cold water will destroy thee.
42. Despise not men, for thou mightst need them!
If thou obeyest me, thy brother, let my will guide thee.
43. Be not seduced by thy desires, for Iblis is not yet dead —
See, thy sweetheart is forbidden to the highborn.
44. If only he would be satisfied with one of his kindred, so beautiful and charming!
If not, cursed be the damned seducer of Allâh's servants!
45. Put thyself under the protection of him who knows all secrets
And let not Iblis lead thee on the road of sin.
46. A chief like thee does not seek his own ruin,
And beauties thou wilt find with the ʿElwa, the Bedouins nearest to thee.
47. Shun all stories and infamous reports
And such ways avoid, as our ancestors did not follow."

The poet was ʿAbdallâh eben Sbejjel, lord of the oasis of Nefi; the reciters, ʿAbdallâh al-Maṭrûd, Mḥammad al-Ḳaṣîb, and Ḥmâr abu ʿAwwâd. ʿAbdallâh eben Sbejjel, while searching for a beauty much desired by Fejḥân eben Žâʿed eben Zrejbân, learned that she was the daughter of a blacksmith, *ṣâneʿ*, thus a girl whom even a common Bedouin must not marry if he does not wish to be expelled from his clan. He

539^{x} therefore acquainted Fejḥân with the result of his search but could not convince him, Fejḥân's opinion being that ʻAbdallâh either had no taste for his errand or feared the revenge of the girl's betrothed because he had found her another lover. ʻAbdallâh answered by this poem in which he tells of his journey from the settlement of Nefi to Fejḥân, describes his she-camels, reproaches Fejḥân for having cheated him on the delivery of other she-camels as well as for suspecting him of fear and weakness. Finally he tells him to look for another girl, whom he may find in his very neighborhood.

539^{x} Verse 1. *Eʻrâben* means a descent universally acknowl-
edged. 2. The Šarârât are famous as raisers of pure-bred rid-
231 ing camels. 4. Their shoulder blades are gray and they have
492 white spots below their belts, *šîb al-ɣawâreb w-al-maḥâżeb emšîbât,* because they are on the road all the time. The shoulder blades rub against the cushion on which the rider rests one foot while the other foot touches the *maḥâżeb*, the spot covered by the breast girth, which holds the saddle behind the forelegs on the breastbone. The she-camels alluded to have had no young as yet, therefore the herdsman has not needed to close their teats with sharp clamps to prevent their young from sucking at will. 5. A good camel will utter no sound while being saddled; this is very important at night or in a dangerous territory. On a forced march a camel is expected to listen well and to observe the country in all directions so that she can, by quick breathing, arching her spine, or by a motion of the neck, call the rider's attention to any possible danger. 6. Kabšân is an extensive ridge in the ʻAtejbe territory. If the *niǧm at-twejbeʻ*, Aldebaran, due about the middle of December, is accompanied by copious rain, the waters of this rain irrigate all the basins and in Neǧd produce luxuriant grass, and perennials spring up there as if by magic. 8. After exhausting marches the she-camels are given at least three months' rest; to this repose they are fully entitled, as their riders often require them to traverse by day and night regions where there is neither good pasture nor sufficient water. When these three months have expired, the riders are justified in setting out on a new trip. *Ḫarâjem* (sing., *ḫarîme*) are defiles or passages between steep slopes. 9. *Râʻi nefi* signifies here the inhabitant par excellence, or the lord of the oasis of Nefi; *râʻi-l-ǧowf* means an inhabitant of the oasis of al-Ǧowf. One may often hear *"râʻi mâred," "râʻi ḳna,"* "he

is an inhabitant of the Mâred fort" or "of the settlement of 539x
Ḳna," "*râ'i-l-ḳerije,* he is a settler." 10. 'Abdallâh eben Ḥasan 231
eben 'Askar was the lord of another settlement. The Bedouin
she-camels are easily scared by the shade and the rustling of 492
palm groves, as well as by the high walls enclosing them.
14. *Ṛabb as-sera'* or *'oḳb al-bârḥa* means after yesterday. The well-fed she-camels on yesterday's march were still a little lazy, for their bellies were full and much of their food not yet digested. As they found no pasture on their whole trip from Nefi to Eben 'Askar and all they got in his house was a little dry grass, they digested all that was in their stomachs and emptied their bowels, which caused their loins to sink in. 16. The black Bedouin tents stood in the basin, while the she-camels were approaching across the plain. When they were in sight, the Bedouins sent out a rider to meet them and find out who they were and whither bound, also to inquire about the camping places of their friends. 17. Eben Ruẖmân was chief of a small kin of the Dowšân clan. *Zeml at-tẖût* or *zeml aṯ-ṯkâl* is a camel able to carry heavy loads (more than three quintals). 18. The Dowšân belong to the 'Elwa division of the Mṭejr but are often at war with the other Mṭejr, as they will not submit to the head chief. 20. Fejḥân eben Žâ'ed eben Zrejbân, the Dowšân chief who ordered the search for the beauty (21), offered 'Abdallâh the assistance of a large number of his tribesmen mounted on she-camels, but cheated him in this. *'Arâwi m'arrât* are she-camels on which the riders sit only on a piece of cloth fastened between the hump and hips. 23. *An-neǧâjer msawwât* was explained to me by Mḥammad to mean the same thing as *al-ešidde,* riding saddles, while Ḥmâr thought that it signified *ḥalâwa,* reward or gratuity given to the herdsmen. *Al-ẖerz terz* means, according to Ḥmâr, the bargaining for the pay to be given to the hired camel riders, while Mḥammad understood it to be the total expense of the expedition. *Râ' aṣ-ṣûf* is a seller of fancy bags for horse and camel saddles. 24. Before he could use these she-camels he had to have good saddles, *ẖašab,* bags, *ṣûf,* water bags,
ǧlûd, and arms for their riders, *âlât.* The riders too had many
wishes and were insatiable in their demands. 25. Their stop- [201]
ping and shaking the little sticks used in guiding their camels
signified that they threatened to leave if 'Abdallâh would not
grant all their demands. The rattans were sold by the dealer 539x
in bags. 26. 'Abdallâh relates in a sarcastic manner that he

539x tried to telegraph for everything the riders asked for, but he could not get them anywhere. 28. *Ḥafâje* is the name given to she-camels with bruised soles which bleed at every step; such camels cannot, therefore, be used on long marches. [827] *Erte'âdi* means shaking of the loins, a sure sign of fever and sickness. 29. Having been deceived by his friend Fejḥân, 'Abdallâh sought help from other chiefs in Neǧd and was in such haste about it as to rouse everybody's wonder. 30. He addresses Fejḥân. "*Jâ šên*, O shameful!" O rascal! is used in both a friendly and hostile sense. 31. Fejḥân would reproach him with fearing to win the beauty for him. 33. *Radij al-ǧelâdi* is a bald-headed man. 34. *Ḫaẓiẓ* is what remains of water in a folded leather water bag. 35. He woos for Fejḥân a girl of his own kin, as a kin usually forms a *feriž*, smaller camp, of their own. 37. He can see her cooking behind the narrow partition which protects the fireplace from the wind, *ḏera'*. [592 342] 38. *Al-heǧa'* denotes the corner in the women's compartment where women in childbirth or with abnormal menstruation rest. 39. Fejḥân viewed his beloved's beauty with his own eyes, [312] but other people judged it differently. In Neǧd almost every settlement has its own valley without an outlet. These valleys are mostly large basins where the rain water accumulates, there soaking into the sandy ground and keeping fresh for a considerable time. None of these basins are connected, so that the water cannot flow on the surface from one to another. 41. He who is careless will perish, be he the most powerful. A person on foot carrying a pouch with cool water will overcome a rider dying of thirst. 43. A Bedouin may not marry a *ṣâne'*'s daughter.

'Obejd Eben Rašîd Lies in Wait in a Ravine to Fight the Âl 'Ali

1. *Hejh jâ-lli lak ma' an-nâs widdâd*
mâ tarḥamûn al-ḥâl jâ 'azwati lejh
2. *mâ tarḥamûn alli ṛada dam'eh abdâd*
ṭowl az-zemân w-ḥarraḳ ad-dam' ḫaddejh
3. *min šowfeti lel-ṛarw mazbûr al-anhâd*
mutmašleḥen jâṭa' 'ala-ždâm riǧlejh
4. *aš-šowḳ mâ leh 'an mwâṭik raddâd*
ejẓan w-lâ sibten žiwijjen jewaǧǧejh

539x

5. *eben raḫiṣ nâzelen ḥadd al-ağrâd*
ḳâl eżeblow w-entom hal al-bejt jâ hejh
6. *ḳilṭ al-ḥejẓeri mâ jistwi ḳûd beblâd*
w-lâ jistwi 'oḳb al-taḥaẓẓori tabdwejh
7. *elja 'âd mâ merren jizaṛreten bel-awlâd*
tara'-l-mwaṣṣi jeḏhal alli jwaṣṣejh
8. *elja 'âd mâ nâṣal w-naẓreb bel-aḥdâd*
hibbit jâ sejfen ṭwâl hamm râ'ejh
9. *elja 'âd mâ nirwi ḥdûdeh min al-aẓdâd*
waddeh jamm al-'arfağijje trawwejh.

1. Hejh, O thou who makest friends!
Will ye not pity my lot, O my relatives?
2. Will ye not pity him whose eyes weep
Unceasingly and whose cheeks are burning with tears?
3. And all because I gaze at a maiden with a bosom full and firm,
With sleeves thrown over her back and tied, as on tiptoe she walks away.
4. My sweetheart cannot be held back
And no sole so thick but she will wear it through.
5. Eben Raḫiṣ, he who camps at al-Ağradi,
Sent word: "Come to us and like one family ye shall be, O Hejh!"
6. My answer was: "A settler thrives nowhere but in a settlement
And cannot live like a Bedouin, being a settler indeed."
7. Oh, may they who now grieve over their sons rejoice!
See, he who makes his last will has no one to whom he may dictate it.
8. Oh, may we fight again and with the [saber's] edge strike!
For that is my burning desire, O saber! which I cherish through all my sorrow.
9. Oh! that we may again give to its edge the enemy's blood to drink
Or bring it to al-'Arfağijje in order that she may give it blood.

The author was 'Obejd eben Rašîd; the reciters, Mḥammad al-Ḳaẓib and Ḥmâr abu 'Awwâd. 'Abdallâh and his brother 'Obejd were driven out from Ḥâjel by the Âl 'Ali kin, supported by the Turks. Eben Raḫiṣ, the chief of the 'Abde, offered them his protection. 'Abdallâh took refuge with him, but 'Obejd and his followers remained in a building erected in the nearly inaccessible ravine of al-'Oḳde, west of Ḥâjel, where he waited for an opportunity for another fight.

Verse 3. His wife brought him food through the almost impassable ravines which run down to al-'Oḳde. 4. Her feet were bruised, her soles worn through. 6. The name of Eben Rašîd's kin is aẓ-Ẓijâṛme, and it hails from the 'Abde tribe. 7. The women exult, *jizaṛreten*, either when they call on the men to fight or when they welcome them on their return with booty. 9. Al-'Arfaǧijje was a woman who poisoned the slayer of her husband and thus revenged herself, while his kin only desired the blood price.

'Abdallâh Eben Rašîd Bewails His Expulsion from Ḥâjel

1. *Ar-rab' dannow ẓummaren taṭwi-l-amrâs*
heǧnen jifillen ḥêl râ' ar-radijje
2. *taṛâzow al-me'bâr min 'enda dawwâs*
w-ana 'ala-l-ẖâbûr mâ li maṭijje
3. *killen teḏakkar 'azwaten jamm al-aṭ'âš*
w-ana-tḏakkar 'azwat aš-šammarijje
4. *low lâ sebîlen hâs beḳullet ar-râs*
ṛarbi čehaf ḥamme bhâk az-zwijje
5. *mazzejt mâ jabbes ma'âliži ajbâs*
jibred lehîb al-ḳalb low leh ẖaṭijje
6. *low dakk bibâli ṯemânîn howǧâs*
aš-šâwri bel-čîs w-an-nâr ḥajje
7. *w-allâh lanṣa' neǧd low leḳaṭ' ar-râs*
w-abî' ana-l-ṛâli w-aḏbaḥ ebnejje
8. *al-ḥokm mâ jâti beḥebren w-ḳurṭâs*
alla bdarb as-sejf w-terk al-ẖaṭijje
9. *min 'oḳob mâ-ni šejẖ wa-thâbni an-nâs*
al-jowm mâ-hajjeb râ' ar-ra'ijje
10. *bičejt ana ḥâli w-lâ beh 'alejje bâs*
ṭâ'at li al-bedwân hom w-ar-ra'ijje
11. *w-aẖatt 'ešr al-mâl w-ḥasabt al-ṛrâs*
w-maḥsûbt al-ummâl elfên w-mijje
12. *mâ ẓall lijje mniḳi ma' ǧimlet an-nâs*
al-bedw w-al-ḥaẓrân killhom swijje.

1. My comrades took with them poor
Female riding camels that tread on their reins and exhaust the strength of their riders.
2. They wish to reach the ford at Dawwâs,
While I sit by al-Ḥâbûr, for my she-camel is not strong.
3. All think of their kin there at the sand hills,
But I think of my kin with the Šammar.
4. But for my short pipe my head would be in a whirl.
West of Čehaf Ḥamme in that bay
5. I have sucked in what sears my heart's vessels
And cools the heart's flame, even though it be sin.
6. Even if eighty cares were oppressing my mind,
There is yellow tobacco in my pouch and the fire is alive.
7. By Allâh! with war I shall strike Neǵd even if my head be cut off.
There I will sell my life, if only I may kill Bnejje.
8. Ink and paper will not recover thy dominions for thee,
But a saber stroke and forbearance from sin.
9. What has happened? I am chief no more and yet men did fear me—
While today I cannot strike fear into the herdsman of a single flock.
10. I bewail my lot—one can think ill of that,
For till now Bedouins like sheep and goat raisers have obeyed me.
11. Tithes I took on their wealth, the palm trees I counted
And what the collectors reported were two thousand and one hundred.
12. My skirmishes are not merely with one class,
But with Bedouins and settlers, with them all.

The poet was 'Abdallâh eben Rašîd; the narrators, 'Abdallâh al-Maṭrûd, Mḥammad al-Ḳaẓib, and Ḥmâr abu 'Awwâd. Abdallâh eben Rašîd was overcome by the former prince Âl Ali, assisted by the Turks, and driven out. The Wahhâbites supporting Âl 'Ali were commanded by Eben Bnejje of the Rwala tribe. 'Abdallâh with his followers fled first to Eben Raḥîṣ and immediately after to the Fed'ân tribe, then encamped on the river al-Ḥâbûr. His followers hastened farther on to the Šammar âl Ǧarba' on the upper part of the river. 'Abdallâh distrusted the chief of the Âl Ǧarba' because he was related to the house of Âl 'Ali, whom 'Abdallâh wished to

539* depose. The Fed'ân favored the Wahhâbites more than the Šammar, as the reigning family of the Wahhâbites originated like themselves from the 'Aneze group, and Eben Bnejje was well known to many of them. 'Abdallâh knew that from the Fed'ân tribe he could expect no active help and that they tolerated him as their guest only.

Verse 1. *Amrâs* is the word used by the settlers for reins. 3. *Aṭ'âs* or *ṭu'ûs* are isolated conical sand hills projecting above the Nefûd desert, where at the time of our poem the Rwala, Weld Slejmân, and also many 'Amârât clans were camping, all being supporters of Eben Bnejje. All these were relatives of the Fed'ân, who had their interests at heart. 4. Ḥamme is a hillocky region of volcanic origin between the right bank [276] of al-Ḫâbûr and the left bank of the Euphrates. 5. The Wahhâbites forbade the smoking of tobacco as being sinful, but 'Abdallâh smoked nevertheless, seeking consolation in his pipe. 6. *Šâwri* is a superior sort of yellow tobacco. 7. *Al-ṛâli* signifies the soul, life.

Lament of a Father for Two Sons Killed in Battle

1. *Hannejt ḳalben dâlehen miṯl ṣanḳûr*
mâ hammeh illa-ṭ-ṭâr w-alli šiḳâ beh
2. *mâ hammeh alli ḥaṭṭow al-'aṣr beḳbûr*
w-lâ bačeneh bîẓen talâ'eğ 'aḏâbeh
3. *al-bâreḥa jowm al-ḫalâjež wara-d-dûr*
ḫaṭîb jâ'eẓni w-ḳalbi jehḏâ beh
4. *bičejt ana sâlem min al-ṛowš masṭûr*
ḥowẓ al-menâja wâredeh mâ jehâ' beh
5. *elfen feda' sâlem w-elfen w-ṣanḳûr*
w-lemhanna mâ je'added ḥasâbeh
6. *'abdal'azîz elja laḥež hw w-ṣâbûr*
sawwa 'ala dâr al-ma'ûdi ẓebâbeh
7. *jâ-llâh jâ ğâber 'aẓm kill maksûr*
mâ li swâk min jedûr aṭ-ṭlâbe
8. *aḫeḏ eḳẓâji min al-'eda mâ lijje ṣbûr*
w-lâ-ẓenn anâm al-lejl w-ḥaḳḳi ṛadâ beh
9. *'alejk jâ-lli ta'lam al-ṛejb besrûr*
aẓhart ḥaḳḳ ja'ḳûb min aḏ-ḏijâbe.

1. A demented heart I bless like that of Ṣanḳûr;
Nothing he cares for but his drum and him who beats it.

2. Not for those he cares whom they laid in their graves
at mid-afternoon,
And the white women who once led him to sorrow weep
not for him.
3. Yesterday when women were on the burying grounds
behind the houses,
The *ḫaṭib* reproved me, but in my heart I sneered at him.
4. I mourned for Sâlem by youths cut to pieces;
Yet he who will draw water from the fountain of death
must not fear death.
5. A thousand others I demand in vengeance for Sâlem
and a thousand more with Ṣankûr too,
And for Mhanna, their number cannot be stated.
6. As soon as ʿAbdalʿaziz joined us with the camel riders
He covered the enemy's camp in a cloud of dust.
7. O Allâh! thou who healest each broken bone,
None I have but Thee, who would seek for what I ask.
8. I lack patience to bring doom to the enemy
And yet doubt whether I can sleep at night as long as
my rights are withheld.
9. In Thee I trust, who knowest all the heart's secrets,
Who hast settled publicly Jacob's suit with the wolves.

The poet was Ḥmûd eben ʿObejd eben Rašid; the reciters, Mḥammad al-Ḳaẓib, Ǵwâd al-ʿÂni, and Ḥmâr abu ʿAwwâd. Prince ʿAbdalʿaziz eben Metʿeb went on a raid to the territory of the Eben Saʿûd. He was accompanied by his uncle, Ḥmûd eben ʿObejd, with the latter's two sons, Sâlem and Mhanna. On reaching the camp of the enemy, Ḥmûd with ʿAbdalʿaziz remained with the reserve formed of camel riders, while the horse riders, Sâlem and Mhanna among them, made the attack. It was repulsed and both Sâlem and Mhanna killed. ʿAbdalʿaziz then came to the help with his reserve, pressed the enemy's cavalry back, surrounded the camp, and after plundering it returned with rich booty. Ḥmûd carried his two sons away to be buried in the cemetery behind Ḥâjel. The funeral procession was accompanied by the negro Ṣanḳûr, who, being deranged, walked the Ḥâjel streets by day and night beating a small drum. He invited all the boys he met to join him, to come and beat drums like him. Ṣanḳûr had been a handsome fellow in his youth, and even the daughter of a prominent citizen of Ḥâjel had fallen in love with his

539x good looks. The enraged father seized the poor fellow and had his sexual organ crushed. Since that time Ṣanḳûr had been demented.

[463] Verse 3. *Ḫaṭîb* is a man who teaches religion, sometimes leads the prayers, explains the Koran, etc., but is at the same time employed in some handicraft or engaged in trade. 4. *Mâ jehâ' beh* means "he fears or trembles before nobody." *Ḥowẓ*, according to the Bedouins, is a deep leather trough standing on three legs and used for watering camels; the settlers use the word for a walled-in cistern for holding rain water. When water is needed, the *ḥowẓ* is the place to seek it. *Ḥowẓ al-manâja*, a place where death is drunk, is a battle field. He who dares to enter the battle field knows that death awaits him there. 5. To avenge Sâlem two thousand of the enemy should have been killed. 6. *Ẓebâb* is a dense cloud of dust, like *'aǧâǧ*. In 7 the poet asks for vengeance. 9. The sons of Jacob asserted that Joseph had been torn in pieces by wolves. Jacob complained bitterly to Allâh of this crime. Allâh then lent these beasts the gift of speech, and, coming to Jacob, they proved their innocence by witnesses.

In Honor of Muḥammad Eben Rašîd

1. *Já hejh jâ-hal ḫâlijât al-mezâhib*
heǧnen telâfa min ba'îd al-maṛibe
2. *šejb al-ṛawâreb sâjiǧât al-maḥâžib*
elfên mašdûdât kill šien teǧibeh
3. *alli 'alejhen muštâhîn al-ma'âzib*
šâmow lrâ'i musneden jirtači beh
4. *le'aḳob ḫollen jefeǧǧ al-'arâžib*
linâr 'abdallâh jewaḳḳed lehîbeh
5. *šâmow limin fât al-awâdem 'ala-ṭ-ṭîb*
aẓ-ẓejṛami killen lefe'leh deri beh
6. *ḥorren šahar bi'âlijât al-marâžib*
faḥḥaǧ 'ala-l-fetḫân min zowd ṭîbeh
7. *low jištahi ḥaṭṭ al-awâdem ḥawâṭib*
ṛaṣben bḥadd as-sejf ṛalben ṛalibeh
8. *min al-bîẓ jahjen leh 'ajûn at-tešâbîb*
w-al-mištebah jinhaǧ 'ala šebheh jeǧi beh
9. *banât mâ dabbar 'alejhen betaḥsîb*
w-lá ḫâjalen werd ad-debeš min 'azîbeh

539x

10. *banât 'aḳob melaṛṛemin al-maṛâlîb*
ẓijâṛmen 'aḳb al-ǧdûd al-'aribe
11. *jâ mâ 'aṭow min zâhijât ad-debâdîb*
w-ḳubben tenassef bil-ma'âder sebîbeh
12. *ḥamm al-ǧenûb w-ḥamm šerḳen w-ṭaṛrîb*
w-kowneh 'ala-l-wudijân mâ jinḥačî beh
13. *aḏwa 'alejhom ḳabl waḳt al-taṛârîb*
wa-tzabben al-bišri šarâjed ḏekîbe.

1. Glory to you, O riders! with your bags empty,
On female riding camels coming from far countries,
2. With shoulder blades gray and breast girths shifting;
Of saddled ones two thousand are bringing us goods of all kinds.
3. Those who ride them are yearning for hosts,
They look for him who leans against a cushion,
4. For the son of their friend who keeps clear the hillside roads,
For 'Abdallâh's fire and its ever-burning flame.
5. For him they look, who surpasses other men in honesty,
And for the Ẓejṛamit, whose deeds are known to all.
6. He is a noble falcon, who on the highest points is seen
Because of his great valor, standing proudly on his legs.
7. Should it occur to him to make men fuel pickers,
The vanquished he could compel with the edge of his saber.
8. The fair ones gaze after him with eyes like gazelles who guard their flocks,
For like follows like and desires to win him.
9. His daughters never are told of the budget
And need not longingly wait for the herds returning to water from far pastures.
10. They are daughters of the sons of ancestors who threw their fancy spears like lightning,
Of aẓ-Ẓijâṛme, the descendents of Arabian forefathers.
11. Oh, how many fat camels have they given away
And horses whose manes are braided in the pasture!
12. The south he attacked, east, and west, too,
And of his raid to al-Wudijân much is related.
13. He rushed down on them before they departed for the settlers' land
And the far al-Bišri gave shelter to their fleeing herds.

539ˣ The poet was a negro accompanying a trade caravan from Irak to Prince Muḥammad eben Rašîd; the reciter, ʿAbdallâh al-Maṭrûd.

Verse 1. *Mezhebe* or *mezwede* are bags in which food needed on the journey is carried by the camels. 2. *Šejb al-rawâreb* are camels with gray or white hair. From continuous sweating the hair covered by the cushion on which the rider rests his feet becomes white. *Ḥaḳab* is the breast girth, a rope of camel's hair which secures the saddle. When a long fatiguing journey causes the camel to lose its hump, the saddle shifts to and fro and the breast girth with it. 3. In the settlements the host sits on a rug and leans against a cushion. 4. *ʿArḳûb* is a slope, or a steep, rocky hillside. On roads leading across such slopes the merchants keep a sharp lookout for robbers who frequent such places. The camels often stumble, the loads on their backs lose their balance, and while the guides are picking up the fallen parcels, putting them back, and pushing the animals into the road again, robbers often take advantage of the disorder to make a successful attack on the caravan. Muḥammad eben Rašîd cleared the slopes from this pest, thus continuing the work begun by his father, ʿAbdallâh, founder of the power wielded by the Eben Rašîd house. 5. The kin of Eben Rašîd hails from the Ẓijârme clan. 7. Gathering fuel on the plains and in the mountains for the camp or town of Eben Rašîd is a task left to the serfs, members of the despised clans. 8. *Jeḳabbeb*, he examines thoroughly, is used of a gazelle standing on some high point and keeping guard over the grazing flock. On sighting a suspicious object it looks at it with the same attention as the women look at Eben Rašîd and the members of his family.
[554 *Mištebeh* is a man who claims to be highborn and who is considered as such by many people, while in reality there is a
582] blot of some kind on his descent. No honest Bedouin, even the poorest, would give him his daughter for a wife. He seeks a grandee of doubtful origin like himself and marries his daughter. 9. To the daughters of the house of Eben Rašîd nothing is too costly. They can pick out at the merchant's the best and most expensive dress goods. They never suffer from hunger or thirst, and to obtain a drink of milk need not wait longingly till the herdsmen drive in the camels for watering from a distant pasture. *ʿAzîb* is a pasture from which the camels are not driven home every evening. This

539x

is why the camp is without milk. Not before the fifth or sixth day, when the she-camels must be watered, can the women and girls drink as much fresh milk as they like. 10. *Maǵâlib* are spears ornamented below the blades each with a little wreath of ostrich feathers called *ǵalab*. 11. It is a custom with Eben Rašîd to offer a she-camel and a mare to every guest of distinction. *Debâdib* are thoroughbred she-camels, which have been grazing for some time and are well rested. *Ma'âder* are pastures reserved for horses exclusively, usually in valleys shut in by steep slopes, where they can be easily guarded and defended. 13. In the territory of al-Wudijân, as the eastern half of northern Arabia south of the ridge of al-Bišri is called, are the camping grounds of the 'Amârât and Dahâmše, who remove in summer to the right and left banks of the middle Euphrates — that is to the east, although this march of theirs is called *taǵrîb* (a going to the west). *Aǵwe* signifies the sudden swoop of a bird of prey.

[321]

In Honor of Bender, Prince of the Šammar

The enthronement of Bender, eldest son of Prince Talâl, as prince of the Šammar in 1869 was announced to all divisions of that tribe by special messengers who sang the following verse, composed by Râšed al-Haǵli:

Jâ min jebaššer aš-šammar šâḥ bender
w-an-nâs ḳableh min ǵala abûh taǵlîh.

Oh, who will tell the Šammar the glad news that Bender has become their prince?
For he was already esteemed by men because of the fame his father had before him.

For this verse Prince Muḥammad eben Rašîd, who had overthrown Bender, sent Râšed to prison for three months.

Muḥammad Eben 'Arfeǰ in al-Ǵowf Contemplates a Journeǰ to Ḥâjel

1. *Âh w-'azâh min ǵifnen ǵufa'*
ǵarhadij an-nowm min barden ǵerim
2. [illegible] *w-ḥaml alêj*
wa-tǵallab w-citeled ḍanni ḳaḍim

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539x

3. *ḏakaren bard aš-šta 'aṣran maḍa*
laḏḏat ad-dinja w-ǧennât an-na'îm
4. *elja 'aṭṭna šbâṭ w-ḥarr semmah*
'end ahalna čannah ajjâm al-ḥamîm
5. *low teḥalbaṣ waḳtena farraǧt li*
bel-mnâdi w-al-waḥj ḥazn-l-kelîm
6. *li ma' al-wejlân ḥowǧa' fâṭeren li*
min saṭarha tistafeč ḥowd al-ḥamîm
7. *aṣl abûha min 'omân w-ammah*
wasmaha al-merzel 'ala wart jetîm
8. *mâ jenâš ma'ḏar râsah al-'aṣa*
ṣef'arijje mu'arrama na'am an-nedîm
9. *al-merâfeḳ w-al-'aẓûd w-sowraha*
ḏâl ḏa min wasî' ḏu'an ḏa šerîm
10. *mâ ḥala nowṣat muzajjer wirčaha*
ler-radîf maḥaṣṣara raḳḳen ḥašîm
11. *čenn 'ajnaha 'ajn šamaen jowm tabdi*
jowm taḳlobha čema 'ajn al-'aḏîm
12. *šabbarow bah w-a'ǧebathom jowm ǧatna*
w-'eḏtaha billâh min 'ajn ar-raǧîm
13. *etteǧel billâh erkabha w-asmm*
w-a'teṣem billâh jaḳâk al-čerîm
14. *raḳḳedah lejlên w-aṭ-ṭâleṯ 'aḳâk*
'enda-hal ǧubba w-low 'oḳb al-'atîm
15. *w-aṣ-ṣubḥ aṭ-ṭâleṯ w-fejden teltefet lah*
min wara mambâz warčêha medîm
16. *w-al-'ajn ar-râbe' bâiret 'azwaten li*
meḳḳama [illegible]
17. *ḥoṣṣahom li bis-salâm w-ḳil lahom*
ḥâjeren bel-ǧowf w-al-mar' wahîm.

1. Ah, who can bear this! Snatched from my eyelid was
My weakening slumber by the sharp cold.
2. My reason was going, I weakened, began to writhe,
Turned from side to side, and bound myself round as
if [my bone] were broken.
3. The women talked of the cold of rainy season in years
past,
They said that it was a joy of this world and paradise.
4. When the *šbâṭ* appeared, among our kinsfolk
Its poison was hot, as the days of hot baths.

539x

5. When our time expires, he who calls will dissolve my sorrows,
And that sound will set at rest him who now speaks.
6. I have a fleet old she-camel grazing now with al-Wejlân's herd,
She gayly shakes her head but can be led like any thoroughbred.
7. Her father came from 'Omân, and her mother was marked
On the thigh with a spindle only.
8. To the cheek of her head the stick will not reach;
Hot-blooded and tame, as dear as a comrade, she is.
9. If thou observest her stretched knee, shoulder, and breastbone
The first is distant from the second, but this to the third is near.
10. How prettily she lifts her fat, short hips,
On which a tiny space is left for one more rider, and how admirable is her whole shape.
11. Her hidden eye is like the eye of the rising sun,
But if thou strikest her, it is like the eye of a hero provoked.
12. With eager looks they all gazed at her and desired her as soon as she came to us.
And in Allâh's care I placed her against the evil eye of him who was stoned.
13. Put thyself in Allâh's care, mount her and call on Allâh's name,
Trust in Allâh and the Most Gracious will protect thee.
14. Grant her two nights' sleep, and on the third night thou wilt dine
With the people of the oasis of Ǧubba, even if thou arrivest there at dark.
15. On the third morning Fejd will be on the lookout for her
And will lie behind her hump.
16. And the fourth supper will be in the land of my kinsfolk;
And may the court decide, if thy leather belt thou wilt not burst.
17. My greetings give them and say
That one forgotten dwells in al-Ǧowf on a poor pasture.

The poet was Muḥammad eben 'Arfeǧ âl 'Ali; the reciters 'Abdallâh al-Maṭrûd, Ḥmâr abu 'Awwâd, and Ǧwâd al-'Âni. Muḥammad eben 'Arfeǧ was the representative in the settle-

539 ments of the oasis of al-Ǧowf of Eben ʿAli, Prince of Ḥâjel. He was not comfortable there. Although al-Ǧowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ǧubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ǧubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

[313] Verse 1. *Ǧarhadij*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Śbâṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ǧowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ǧowf belonged. The prince [233] could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ǧowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ǧowf and sends for it a few days before he desires to depart. Muḥammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often stretches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From ʿOmân
439 thoroughbred camels are imported. Every tribe, every clan
231 brands its camels with marks commonly called *wasm*. Each
422 brand again has a name of its own. The brand of Muḥammad's camel is called *meṛzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, the she-camel's front knees are extended far forward; her
539 shoulders are drawn back and nearly reach the breastbone,

which rests on the ground. *Ḍâl* stands for *ḍâlek*, that. 10. To get up on her legs a kneeling she-camel must go through three motions. First she lifts her breasts and kneels on her forelegs; this is called *tanhaz*. Then she lifts her back, *nowza*, supporting herself on the toes of the hindlegs; the verb used for this action is *tanûz*; finally she gets up on all fours, *taṭûr*. A *radîf* is a person who sits behind the saddle, holding on to its rear knob. This rear part of the animal's back is very short, as the hips fall away sharply to the tail. 12. The she-camel was brought to Prince Âl 'Ali as a gift, and he again presented her to his governor, Muhammad. *Śabbarow* indicates that they examined her thoroughly for any possible defects. If a subordinate chief brings a gift to his prince and it is found on examination to have a defect of any kind, he injures himself more than if he had given nothing at all. Such a gift the slaves then keep for themselves, telling the prince that the chief has only brought what he could best spare, because nobody wanted to buy it. To prevent his she-camel from being bewitched, Muhammad recommended her to Allâh's care. 13. *Samm* stands for *sammi*, name or call [Allâh's name]; they say: "*Bismi-llâh*, in Allâh's name," in order to place the camel under Allâh's care. 15. Ǧaw Fejd lies on the road south of Ǧubba; Fejd therefore at sunrise was already to the north. *Mambûz warîčha* is the fat hump of a she-camel. *Mambûz* is often used instead of *senam*, camel's hump. Hence the verse:

Jâ râčeben min fowk mambûz az-zahr
hw menwat alli nâḥeren čerâjibeh.

O thou who ridest a fat-humped camel
Desired by one who goes to his kin!

The larger and fatter the hump, the longer will the camel endure. If the journey is difficult and no good pasture is found, its waning strength is replaced from the fat accumulated in the hump. After using this up the animal becomes so weak as to be unable to rise. Then it may be months before it fully recovers. 16. *Barim* was used only for the sake of the rime instead of the correct *ḥakw*, meaning a belt of from four to seven leather strips worn by men on their bare bodies. The *barim* is worn by women. He will enjoy the supper given him by his relatives so much that those strips will burst

539x

A Chief, Imprisoned by the Turks at Ḥama', Anticipates His Liberation by the 'Aḳejl

1. *Jeḳûl farhûd w-hw bel-ḥabes mačtûf*
wa' wejli min ẓejm alli ǧera' li
2. *jâ bedd mâ jišfen bena-l-heǧen bezlûf*
jebṛen hît ḳabl 'ašra lejâli
3. *w-eḥda'aš denni lehen kill mašḳûf*
niḳṭa' bihen šaṭṭ al-frât az-zelâli
4. *w-eṯna'aš jirma bihen ḥezzet aš-šowf*
amma-l-mešâre' w-amma sidren 'awâli
5. *jâ mâ ḥala en hafen aš-šejḫ ma'rûf*
wa-zbejdet alli râs mabnâha 'âli
6. *telfi 'ala-l-ḳaṣmân rab'an bihom nowf*
awlâd 'ali murḫaṣa kill ṛâli
7. *slâḥahom ǧowzen 'ala-l-warč marṣûf*
daḳḳ al-franǧi miṯl neǧm al-maḥâli
8. *malbûsahom mâhûd jiḥṛal 'amal ṣûf*
wa-rǧâlahom bajjenîn swât al-ǧemâli
9. *zebn al-ṛarîb elja* [illegible] *'ala-š-šowf*
al-ǧejš ḥâżer w-bel-fa'al je'tena li
10. *mâ ḳilt hâḏa illa-na biẓ-ẓîḳ mačtûf*
'ejâl jâtûna ḥîn as-swâli
11. *maǧhûdahom jeddûh w-lâ hom hal aḥšûf*
mâ jiṣîr miṯl al-jowm kâdhom ḳubâli.

1. Thus speaks Farhûd in the prison fettered:
"Alas, woe is me for the bondage into which I have fallen!
2. Most surely the she-camels will leave with us on the day
In order to reach Hît before the tenth night. [appointed,
3. An air-filled skin have ready for each on the eleventh day,
For on the skin we shall cross the clear stream of the
Euphrates.
4. On the twelfth with the first daybreak to them will appear
The caravansary either of al-Mešâre' or of ['Alûb as-
Sidr] High Sidr Tree.
5. Oh, how sweet if they may fly to al-Šejḫ Ma'rûf
And Zobejde whose monument rises on high,
6. And reach the men from al-Ḳaṣîm, among whom are famed
'Ali's descendants, who find cheap all that is costly.
7. Their arms are a double pistol secured to the hip,
Made in Europe, shining like stars;

8. Their dress fine cloth made of the best wool.
Their warriors are like pack camels;
9. They protect the stranger if only at first sight he has asked their help.
Their riders on camels are ready and by deeds they prove their noble minds.
10. I would not say this, if I were not fettered in a narrow cell:
'The youths will come to us at the desired time.
11. Their hard task they will accomplish, for they are not fickle men;
It shall not be otherwise — in a month from this day surely they will be with me.'"

The poet, Farhûd, a chief of the ʻAmârât, was caught y the Pasha of Syria in the market place of Ḥama' and was mprisoned. His friends, ʻAḳejl of the ʻAli kin, who at that eriod escorted commercial caravans from Bagdad to Syria, ent him word that on a certain day they would liberate him nd bring him back to Bagdad. Overjoyed with hope, Farhûd escribes in his poem the manner in which the ʻAḳejl would arry out their plan. Mḥammad al-Ḳaṣîb recited it to me.

Verse 2. First they would ride from Ḥama' east to the uphrates and then along its right bank to Hît, covering about 0 kilometers a day. 3. From Hît during another day along he right bank they would make 55 kilometers; the next day hey would ford the river opposite the station Rabb. *Mašḥûf* a skin boat or small boat. 4. *Ḥezzet aš-šowf* or *sâʻat aš-šowf* gnifies the first break of the day, when objects can just be istinguished. Al-Mešâre' and ʻAlûb as-Sidr were road taverns etween al-Ambâr and Bagdad. 5. The monuments erected to -Šejḫ Maʻrûf and as-Sitt Zobejde, the wife of Harun arashid, are on the right bank of the Tigris, where the ʻAḳejl ave always lived and still live. 6. Ḳuṣmân is the name given those of the ʻAḳejl who hail from al-Ḳaṣîm. This poem known to every ʻAḳejli.

A Chief Is Reproached for His Extortions

1. *Dâren biha al-ḥaḳrân wud meḳʻadi bah*
alja ṣirt ǵâren w-ʻan hawa'-n-nafs mardûd
2. *jâ sfâḳ thammes ʻelleti w-ente ǵîbah*
hazzejt ḳowmi hezz šaffen beʻarǵûd

3. *hâḏi tṣadderha w-hâḏi teǧîbah*
w-hâḏi tṣadderha 'an al-ḥaḳḳ bešhûd
4. *čam sâbeḳen jâ šejḫ ḥenna neǧîbah*
neǧîbeha jâ sfûḳ w-ḥarb mašdûd.

1. O camp where conceit reigns! how can that be my residence,
When I should be a neighbor without freedom?
2. O Sfûḳ, thou tearest my wound anew, thou art its wolf;
Thou shakest my followers as the hand shakes a bunch of dates.
3. This claim thou settlest, again thou bringest another,
And this plea thou rejectest in spite of law, though witnesses are here.
4. How many victorious runners, O chief, we must yet bring to thee,
And bring them we will, O Sfûḳ, and the flame of the war still grows.

The poet was a chief of a smaller Šammar clan camping in Mesopotamia; the reciter, Prince an-Nûri. Sfûḳ âl Ǧarba', a Šammar head chief in Mesopotamia, arbitrarily oppressed the tribes and clans subject to him, extorted payments of all kinds from them, and at the slightest sign of resistance raided them as if they were enemies. In consequence a number of the smaller chiefs with their followers, *ḳowm* or *ǧemâ'a*, then moved away from his territory and encamped as neighbors with other tribes. Our poet had to move too, but fearing to lose, as a neighbor of a mean foreign chief, his personal liberty, *hawa'-n-nafs,* he reproached Sfûḳ in his poem with driving him to rebellion by his extortions and with compelling him to emigrate.

Verse 2. *'Arǧûd* is the strong stalk from which a bunch of dates hangs. When the stalk is struck with the palm of the hand the ripe dates fall to the ground. In a manner similar to this did Sfûḳ shake our poet's followers, extorting from them various payments and dues.

A Rebellious Leader Appealed to by the Poet to Make Peace with His Chief

1. *Jâ zmejr eben zejdân waš lak bel-ablâš*
waš lak brab'en mâ lak w-allâh jafi'ân
2. *waš lak bnakl as-sejf tašrîh bidbâš*
elja 'âd mâ bis-sejf rûsen teḳuṣṣûn

3. *elja 'âd mâ bil-bejt tis'in ḥarrâs*
tis'in ma' tis'in w-elfen je'aṣṣûn
4. *'abdalčerim ad-dâbb lis-sâḳ nahhâš*
en hazz rab'ak jâ-ben zejdân jâtûn
5. *w-allâh mâ teḳ'od meriḥen 'ala frâš*
w-lâ tehteni bin-nowm miṯl all beh ǧnûn
6. *elja 'âd mâ lak [illegible]in ṯenâjak nattâš*
tara-l-laḥem mâ jinneteš ǵejr bisnûn
7. *sejfen belejje rǧâl mâ jeṭî' hawwâš*
mâr aṣ-ṣulḥ aḥsan mimmâ tḳûlûn.

1. O Smejr eben Zejdân! what profitest thou from thy vain efforts?
What of thy suite, who, by Allâh! does not obey thee?
2. What hast thou of the sword-bearer, whom thou canst buy for cattle,
If with the sword thou cuttest off no heads?
3. If ninety guards are not in the tent,
Ninety with ninety and a thousand will rise against thee.
4. A poisonous snake is 'Abdalčerim, biting the calf;
If he beckons, thy suite, O Eben Zejdân! will instantly reach him.
5. By Allâh! thou wilt not sit on the rug in peace
Nor sleep in health; thou wilt be as one possessed by a demon.
6. If thou hast no teeth that can bite,
See, meat cannot be eaten without teeth.
7. A rebel will not obey a saber without men;
Hence peace is the best of all ye now relate.

The poet was one of the Šammar subject to 'Abdalčerim, camping in Mesopotamia; the reciter, Mḥammad al-Ḳaṣîb. Against the chief 'Abdalčerim of the Ǵarba' house his kinsman Smejr eben Zejdân rose in rebellion. At first he gained many followers by distributing his numerous herds, *dbâš*, among them, but soon one man after another left him, when they found that Smejr did not know how to command. For this reason he is appealed to by the poet to make peace.

Verse 1. *Ablâš* or *balašât* are vain efforts, enterprises, aspirations; *leh teballeš ḥâlak* means "why dost thou tire thyself uselessly?" 4. *Dâbb* is any kind of long snake. 5. *W-lâ tehteni* or *w-lâ tehtenni* means: "but thou wilt not feel easy; thou wilt sigh as one possessed by an evil spirit."

539x

An Anxious Father Sends a Message to His Two Sons Absent in the Ḥawrân

1. *Jâ râčeben min fowḳ 'ašran 'ala-l-lown*
ši'len jehâwezen az-ẓelle ḫawâti
2. *'ašran 'ala 'ašran ahalhen jetbârûn*
miṯl al-ǧerîd reḳâbahen ǧâsijâti
3. *feǧǧ al-menâḥer ṭûlahen teḳel mâzûn*
ḳubb az-ẓlû' metûnhen nâbijâti
4. *jâ ṛowš čân entom leḥawrân tebṛûn*
jâ muwaffeḳîn al-ḫejr ṣullow wṣâti
5. *ḫoḏow čalâmen beṣ-ṣanâdiž maknûn*
čalâm aḥla min ḥalib al-fetâti
6. *ballâh 'alejkom rajjeẓû širb ṛaljûn*
elja mâ naḥoṭṭ al-ḥeber fowḳ ad-dwâti
7. *w-ḥûfow 'alejhen elja nawejtu temeddûn*
w-ḥoṭṭû ḳarâmiš al-ḫala' al-wâlmâti
8. *ḥoṭṭow al-ǧedi jeminakom lâ tetîhûn*
w-er'ow an-na'âjem saba'aten bajjenâti
9. *sallem 'ala-lli maddadûni w-ḫallûn*
sejf w-šwardi nûr 'ajni šefâti
10. *ḳil lahom abûkom ḥâlefen ṛejr tâtûn*
w-en mâ lefejtu ḥâlefen ṛejr jâti
11. *en čân ṣejdak žillet al-mâl wa-ḫzûn*
mâ tṭawwel al-'omr al-ḳaṣir al-ṛanâti
12. *dinjâk mâ dâmat lal-âjde w-sa'dûn*
w-tiffen 'ala-d-dinja warâha-l-mamâti.

1. O thou who ridest on one of ten [camels] of the same
Light gray, which shy at their sisters' shadow; [color,
2. All alike are big with young, therefore their owners
Their necks are hard as bucklers. [follow them.
3. Their chests broad; of equal height they are, as if they had been weighed;
They have arched ribs and bulging shoulders.
4. O youths! if ye desire to go to the Ḥawrân,
O ye who will succeed! deliver my message.
5. Take my word, in boxes conceal it,
A word sweeter than young camel's milk.
6. By Allâh! I ask you to halt the time to smoke a pipe
Till we put ink into the inkpot.

7. Order all the burdens to be taken up when ye resolve to go on, 539x
And load the camels with everything that in the desert is needed and that is ready.
8. Keep the North Star on your right, so ye may not lose the way,
And watch the seven stars of the Great Bear that are visible.
9. Greet also those who went away from me and deserted me,
Sejf and Šwardi, the light of my eye, my healing.
10. Thus to them speak: "Your father swears that ye must return,
And if ye come not to him, he swears that he must come to you.
11. If thou toilest because thou art poor or to gain treasures
[Know that] wealth does not lengthen a short life;
12. The world thou livest in lasted forever neither for al-Âjde nor Sa'dûn,
So it is best to spit on a world beyond which there is death."

A certain Šammari had two sons, Sejf and Šwardi, who went to the Ḥawrân to earn money. This is done every year by many people from the settlements of inner Arabia. They generally join the Rwala in their march to Syria, which takes place in the latter part of June. In the Ḥawrân they help as shepherds, reapers, or threshers, receive grain or clothing for their work, and return home again with the Rwala. Some stay abroad only two months, others several years. As the sons of our Šammari had been a long time away, their anxious father composed this poem, which was recited to me by Ṭrâd eben Saṭṭâm. When a chief sends out a mission he takes care that all ride camels of the same color. The prince of the Rwala sends out an embassy of this kind to the Ḥawrân every year, before he comes there himself. He sends letters and verbal messages to the elders of various settlements, to certain officials, and to his confidants, in order to assure himself of an undisturbed sojourn and of plenty of supplies. Our Šammari happened to see this party, consisting of ten youths on ten pale-gray she-camels, this color being the most favored in those animals. They resembled each other like sisters.

166
221
464
539x
[644]

539x Verse 2. All were big with young, wherefore they were
followed by their owners, who were unwilling to sell them
abroad. The animals were to return to their herds so as to
bring the owners further profit after bearing. *Hom jetabârû*
means "they follow" or "they are coming after us." *Teḳel*,
[231] instead of the correct *teḳûl*, "thou mightest say." 3. A hard,
therefore erect, neck, broad breast, arched ribs, and bulging
fleshy shoulders are considered good qualities in a camel. 4. *Muwaffeḳin al-ḫejr*, has the same meaning as *šâjefîn al-ḫejr*,
perceiving luck. *Ṣullû* for *waṣṣelû* or *ṣelû*, "Make to reach" or
"Bring!" *Rowš*, or *'ejâl*, indicates youths of eighteen to twenty
[415] years, also heroes gallant in war. 5. *Ṣandûḳ* is a small box,
case, or chest, a rare thing among the Rwala. The prince alone
has one 50 centimeters long, 30 wide, and 20 high, in which he
keeps his papers and money. As the common Bedouin thinks
that every box is filled with gold, the traveler must wrap
his cases containing scientific instruments in sacks, lest they
arouse a desire for booty. The youths are to guard our poet's
message like a treasure box. *Fetijje* is a she-camel from six
to ten years old; the milk of such *fetât* is said to taste the
best. 6. *Rajjeṣû*, *waššefû*, *wašfû* or *ta'awwaḳû*, mean "Halt!"
[276] "Stop!" or "Wait!" *Raljûn* is a tobacco pipe with a long
stem; among the Rwala it is used only by women. *Ḥeber* is
[212] a dry powder made from gallnuts and green vitriol which is
put into an inkpot and mixed with water. 7. "*Ḥûfû 'alejhen*"
[484] shouts the caravan leader to his comrades when the saddled
camels have risen with their loads; thus he orders them to
look around the camping place to see if anything has been
forgotten, to examine whether the burdens are placed on the
camels so as not to overbalance or gall the animals and whether
the straps are tight, the saddles do not lean to one side, etc.
Ḳarâmiš al-ḫala is the outfit needed in the desert, such as
waterproof bags filled with water, flour, dry locusts, matches,
and the like. Many a rider would take all kinds of supplies
when going to the desert, but if he has to leave in a hurry,
he has to be satisfied with what is just handy or ready, *wdîmât*.
8. The road from al-Ǧowf to the Ḥawrân leads almost directly
northwest; the North Star is therefore against the rider's right
shoulder. *An-na'âjem sabʿa* are the seven principal stars of
the Great Bear. 12. Al-Âjde is a division of the Weld 'Ali,
famous for its wealth, as are also the Âl Saʿdûn, the house
of the head chief of the Muntifeḳ tribe.

A Bedouin Yearns to Live in the Settled Country

1. *Lejtani min al-ḥazrân w-askon bdîre*
bdîreten nabtah basâtîn wa-nḫîl
2. *bîren wasîʻ w-žammteh mustadîre*
w-adni ʻalejh ar-reǧǧaʻ al-kunnas al-ḥîl
3. *wa-dlijena mâ žîl bihen ṣarîre*
w-saʻ al-frûṛ muǧaḏḏefât aš-šaḫâlîl
4. *w-aḳûl ḥal lowlâ jâ nḫîl al-čeṭîre*
mâ hw ṛala bemkarkamât aš-šemâšîl
5. *manâḫen mâ jîreṭ ʻalejna maʻîre*
w-tinṣâh min baʻad ar-raǧâl al-marâmîl
6. *neǧren w-miḥmâs ʻala ǧâl čîre*
w-adni dlâl aš-šâm hen w-al-fanâǧîl
7. *ḳalbi jwedd alli ṣaḥîfen ẓamîreh*
aṣ-ṣâḥb alli waḏḏar al-ḳalb tawḏîr
8. *jâ ṛoṣen mowz nâʻemen bižebîre*
râseh ʻala ṭall w-ǧiḏʻeh ʻala sîl
9. *ʻaḏrû bah mâr tawha ṣarîre*
jâ mâl jâ ṛoṣen aš-šebâb at-temâbîl
10. *nahdeh zbejdi lebbeten bemḥîre*
jâ nazz mirnen muǧaḏḏefât al-hamâlîl.

1. Oh, may I be of the settlers and live on lands cultivated,
In regions where gardens and palms thrive.
2. To a large well with a round footboard
I would bring tried, fat, sterile she-camels.
3. Our buckets no one would call small,
And when emptied they would pour forth water in floods.
4. Thus I say, how sweet it were if many palm trees
With yellow luxuriant twigs would sprout.
5. If we had a house hospitable, not to be ashamed of,
Sighted from afar by men who have consumed their supplies,
6. And a mortar with pan for roasting coffee by a heap of red-hot coals,
And Damascus pots with cups at hand.
7. My soul would desire a slender-waisted
Mistress who would cut out my heart.
8. O twig of the gentle banana in the orchard
With its head moistened by the dew and its roots by the creek.

539x

9. They pleaded: "But she is so small yet,"
O my dear! O twig to whom for its youth respite must be given!
10. Her breast is a *zbejdi* growing in an overflowed vale,
The drops of sweat of the black clouds, pouring forth a rain shower.

The poet was al-Herbîd eben Swejd of the Sinǧâra tribe belonging to the Šammar in Neǧd; the reciters, 'Ebči, a Šammari serving as a herdsman with the Rwala, Mḥammad al-Ḳaṣîb, and Ḥmâr abu 'Awwâd. The poet had several times visited the settlements lying on the lower Euphrates, to buy grain. Being greatly pleased with his stay there, he longed to live in the settled country permanently, and to this wish he gives expression in our poem. He would have liked to own a large palm grove and an extensive orchard, which he would irrigate from a spacious well by a big leather bag with the help of fat she-camels. On the palms he desired many yellow twigs to sprout, growing into bunches of dates. There was to be a common house for entertaining guests, with a coffee set. Then he would marry a very young girl, for whom he would have to wait some time yet.

Verse 1. *Dire* is the name given by the Bedouins to the tilled territory where they go for their supplies and the inhabitants of which pay them tribute. 2. *Žammateh mustadire* signifies a round hard footpath trodden by the animal raising water. *Ar-reǧǧa' al-kunnas al-ḥîl* are she-camels accustomed to turning a flush wheel and not used for breeding purposes; they graze in the garden. 3. On a large flush wheel there often hang twenty buckets made of either burnt clay or leather, *dlije*, which are emptied into a trough opening into either a reservoir or an irrigation ditch. *Muǧaddefât al-ḥaǧâli* are such large buckets from which the water pours in a flood. 4. *Mkarkamât al-ḥemâli* are the yellow twigs growing luxuriantly in the top of the palm tree from which, later on, bunches of dates will hang. 5. In the settlements a certain room is usually set aside for the common guests, where they live during their sojourn and where they also receive food sent them from the different houses in succession. This guest room should bear a sign on the outside, so that it may be found easily by the traveler. 7. *Waǧǧar al-ḳalb tawǧîr* implies that he would marry, for love, a girl who would cut

[592
574]

out his heart as if with scissors or a knife, and keep it. 539^x
8. *Žebîre* is a well cultivated orchard in which the banana bush thrives. His beloved must resemble a banana branch which grows from a strong stalk, is thin in the middle, but spreads out towards the top where it bears the ripe or ripening fruit. 10. *Zbejdi* are truffles, small, round and of delicate taste. *Maḳîre* is a shallow basin fertilized by evaporating surface water. In the *ṣejf* season rain, *hamâlîl*, pours down from the dark clouds copiously but is of no long duration. It is said that after such rains the soil sweats and the drops of sweat appear in the shape of mushrooms. A mushroom emerging from the ground is called *nazz*.

A Ṣlubi Yearns to Be a Bedouin

1. *Jâ-llâh ṭalabtak ġafran w-ǵenna*
w-'asa naṣîbi 'enda mawlâji mâbîḥ
2. *sallem ǵwâden 'ẹnd-ahalna muṣanna*
ḏer'ânaha jabden aḏ-ḏerf as-sebâbiḥ
3. *aṭ'an la'ajni ǵill ḥalfâthenna*
w-'aḏâjeren terǵa' leḥess al-maṣâliḥ
4. *aṭ'an w-alḥeǵ al-'ûd fenna*
eḏa ḏall 'ašîž al-bnijjât aṭ-ṭamâmiḥ.

1. O Allâh! pray, forgiveness and paradise grant me;
May my fate, as willed by my Lord, be made clear to me.
2. Greet for me the steed which our kin knows,
Whose forelegs imitate the swimmer's motion.
3. I long to stab, for the sake of the eyes of the large milking camels
And the camels big with young, returning when they hear the voice of the careful herdsmen.
4. I long to stab and strike with the spear cunningly,
When fear fills the heart of the hero of the women who are weary of their husbands.

The poet was an unknown Ṣlubi; the reciter, Nawwâf eben an-Nûri eben Ša'lân. A certain Ṣlubi, or member of the despised Ṣlejb tribe, hired himself out as a free servant, *fedawi*, to the chief Eben Čandal of the Rwala, fondly hoping to become a rider and warrior like any Rwejli. This wish he expressed

539x

[231]

Verse 1. *Mawlâji*, my Lord, is Allâh, by whom the fate of every man is foreordained. 2. The Ṣlejb come in contact with the Bedouins when they camp in the inner desert, and thus the poet's relatives had the opportunity of seeing the horse which he, as a *fedawi*, was now to ride. 3. *Ḫalfât* are she-camels which are milked after giving birth to young. *ʻAšâjer* is the name given to the same she-camels, when, after ten or twelve months, they are led to the male camel and become pregnant again. Then they cease to give milk. When a she-camel becomes pregnant, she is called *ʻašra*; if she remains barren, *ḥâjel*. On the return from the pasture a good herdsman constantly shouts a certain phrase in order to direct his camels, so that they will not wander astray with others. 4. *Fenna* are the various methods and feints used in throwing spears, which the Ṣlubi desires to learn. *Aṭ-ṭamâmiḥ* are married women dissatisfied with their husbands and longing for better and braver men. The favorite of such women surpasses all others in bravery, but our Ṣlubi means to stand fast even when the favorite becomes afraid and flees.

A Bedouin Warns the Ṣlubi Against Changing His Vocation

Our Ṣlubi spoke like a true Rwejli, but his comrade, a Rwejli serving with Eben Ġandal, answered in this manner:

1. *Jâ-bu-l-ḫala ḥaṭṭejt bel-ḳalb wenne*
ḳubb al-ḫejâla jâ mesawwi-s-sanâniḥ
2. *kârak bwejten bel-ḫala lâ tzel ʻanneh*
we-člâb ǧiddak keṭeran at-tanâbiḥ
3. *jâ-lli ḥamîrak kill reseen waṭanneh*
ṭarfa hadâmeh bel-ḫaḳab w-aṣ-ṣalâfiḥ.

1. O dweller in the barren desert! thou hast laid up sorrow in thy heart.
Do thou no longer ride a horse, O thou maker of leather patches for elbow and knees!
2. Thy work is in the small tent in the barren desert, so leave neither it
Nor the dogs inherited from thy grandfather, the dogs who always bark.

539x 3. O thou, whose donkeys have trampled down every fountain where they have drunk,
What is destroyed thou must repair with timber and stone.

The Rwejli warns the Ṣlubi not to change his vocation and urges him to return to his people.

[619] Verse 1. The Rwala call every Ṣlubi Abu-l-Ḫala, the father of the desert, i.e. the dweller in the barren desert. *Al-ḫala* is to the Bedouin any region where his camels cannot subsist in a particular year. But the Ṣlubi remains with his asses and a few goats even in such places. In the plural the Ṣlejb are not called Awlâd al-Ḫala, but Awlâd Ṛânem, owing to their belief that they all have the same progenitor, Ṛânem. The Ṣlubi has laid up sorrow in his heart because he will be disappointed. The word *kubb* is used of spilling dirty water or [229] casting aside a useless occupation. *Zanânîḥ* are oval pieces of antelope skin which the Ṣlejb tie over their knees and elbows when crawling after game. They usually cover themselves with the twigs of perennials, giving themselves the appearance of long bushes, and then crawl carefully on their elbows and knees to the herds of gazelles, of antelopes, and even of ostriches. [231] 2. The Ṣlejb keep many common dogs, which guard their flocks [312] against the wolves and hyenas by day and night. 3. They never camp near the large watering places, where they might meet with the Bedouins, whom they avoid as much as possible. However, they know every shallow well in channels filled with coarse sand. In the rainy season the water flows down into the rocky channels, forming after long rains a stream which fills the scorched channel for several days, until the surface water evaporates in the hot sun and only the remainder flows under the coarse sand, filling all the hollows and pits of the rocky bottom. These hollows are known to the Ṣlejb, who shovel away the sand and gravel, wall in the hollow so that it may not sink in, cover it with branches and turf, and then pile on sand, to keep out the sun and hide the water from strangers. When in need of water, they open these hollows, water their donkeys, fill their water bags, and carry them to their tents. The thirsty donkeys frequently trample down the water hole which they have just emptied, compelling the Ṣlubi to repair it before the coming of new rains, if his family and his flock are not to suffer from thirst.

§39x *The Poet, Bitten by a Mad Dog and Abandoned by His Kin, Laments to a Friend*

1. *Jâ wenneti wennet ṛarîb ad-darâwiš*
kaṭṭîʿ al-ḥâǧǧ alli ʿala-d-dâr ḫalli
2. *jâ ḥmûd ʿazzed li w-ani ṭeḥet berîš*
w-lâ min hali wledat ḥalâlen faṭan li
3. *ana ʿaẓîẓ al-ṛalṭ low žil mâ biš*
al-arbaʿîn mučarreben ḥetnahen li
4. *amši ʿala ʿajn al-ʿarab čann' mâ biš*
amši w-low mâ ḫâṭri mûsfehel li
5. *al-maʿana jâ ǧâwid ʿâfin hali lêš*
nešbûn miṯl al-kalb wa' lâ čenn' halen li
6. *tamm al-waʿad jâ ǧwâd w-bânat ṭwâriš*
al-jowm w-al-jowmên mâ-ni-ṭmalli.

1. This is my lament, the lament of a strange dervish
Parted from the pilgrim throng and left on the camping ground.
2. O Ḥmûd, take care of me who have been ensnared,
For among my kin is no honest man who would think of me.
3. I am bitten by a mad dog, though they say nothing ails me.
Near is the fortieth day appointed for me.
4. I could walk before the Arabs as if nothing ailed me,
Walk I could, though my entrails were filled with unrest.
5. What should it mean, O daring one! that my kin shun me?
Like a dog, driving me away; ah! they cannot be my kin.
6. My time is drawing to its end, O hero, and the symptoms appear;
In a day or two I shall no more enjoy life.

The poet, a member of the Dahâmše tribe, had been bitten by a mad dog. His relatives dragged him to a water hole, gave him salt, flour, and dried dates to last him forty days, and threatened him with death should he leave the place and come near them before the forty days had expired. About that time the rabies is supposed to declare itself. The injured man had to stay in the desert all by himself. His faithful comrade, Ḥmûd, was on a raid at that time. Hearing on his return of the misfortune, *šerr*, which had befallen his friend, he rode to him despite his kinsfolk's warning of the contagion, thirty-eight days having passed since the accident. The sick man is supposed to have composed this poem for Ḥmûd. The reciter was Ṭâreš eben Melfi ad-Dahmaši.

Verse 1. The wandering dervishes come from China, India, and Persia to Irak, where they join the moving clans or the pilgrims, so that they may reach al-Medina or Mecca. The Bedouins look after them, passing them on from tribe to tribe, but the pilgrims pay no attention to them. If a dervish is stricken with disease, they leave him lying on the camping ground without any scruples as to his fate, which is usually death. 2. *Walad al-ḥalâl* is an honest, godly man. 4. *Musfehel* has the same meaning as *mukajjef*, in good spirits, happy. 6. *Ṭwârîš* or *'alâjem* are symptoms of disease. 539¹ 609

RIDDLES

The Rwala love to solve riddles, *ḥabâwe*, clothing them always in poetical garb. The following were told me by Ĝwâd al-'Ân the third one having been known also to Ḥmâr abu 'Aww . 539ˣ 524

Anšedk 'an saba' masmijjât
lâ jetîhen w-lâ jebîhen 'atîžât ǧedîdât
kill men miše' miše' bîhen alli ḥajj w-alli mê.

I ask thee for seven already named:
They err not, cannot be forgotten, are both old and new,
Whoever walks in them walks in life and in death.

Answer: *Sbû'*, the seven days of the week.

Anšedk 'an ḫamsen ǧill
lâ hen ḫejl w-lâ hen bil
eṯnên bîšams w-ṯalâṯen bẓil.

About the important five I ask thee —
It is not horses, not camels; —
Two are in the sun and three in the shade.

Answer: *Ṣalawât*, the five prescribed prayers.

Anšedk 'an ši'en salla-l-ḫejl w-an-nâḳ
w-kill al-bwâdi bil-maḥabbe sallâha
teẓḥak leh al-bîẓ al-'aḏâra
sahaf rowk jarmi ḥarânîṣ al-ḳaṭa' min samdh .

For a thing that rejoices mares and she-camels I ask thee —
That cheers the whole desert with love;

639x
524

Fair women have smiles for it,
While anxiety for it brings down even the wild foes of
the ḳaṭa' from heaven.

Answer: *Ḍana*, progeny, offspring.

Sahaf rosck is grief, sorrowing or anxiety for children. Ćwâd said "*ḳardeis*," Ḥmâr "*ḳardeiṣ*." *Ḳardeis* means "birds already feathered," thus "adult." *Ḳardeis al-ḳaṭa'* are the old *ḳaṭa*, sand grouse, who abandon their flights when anxiety for their young seizes them. They nest generally in low plains covered with luxuriant grasses and perennials, the seeds of which furnish the young with their first food. From these nesting places the *ḳaṭa'* often flies as much as a hundred kilometers to watering places. According to Ḥmâr *ḳardeiṣ al-ḳaṭa'* are falcons hunting the *ḳaṭa'*. They too abandon hunting when overcome by anxiety for their young.

A Šarâri who had never seen a goose asked a Rwejli what it looked like and said: "What has it in common with a gazelle?" The answer was: "Its unsteadiness and timidity." "And what with a white antelope?" "The smoothness of its hair and the eye." "What with an ostrich?" "Thin calves and its manner of moving." Then our Šarâri said with glee: "Allâh be praised! now I know what a goose looks like!"

CHAPTER XI

CAMELS

According to a Rwala tradition the Bedouins originally had no camels and the Jews no horses. The Jews camped in the almost inaccessible mountain rifts of the al-Haṣb district in the Ḥeǧâz. No Bedouin would ever visit them, fearing to lose his way and fall into some of the rocky gorges there. But once the Bedouins made a raid on a tribe encamped alongside al-Haṣb. Their guide, a herdsman, claimed knowledge of every path in the whole district; yet even he lost his way among the rocks of the Ḥeǧâz. This impressed on the Bedouins the inhospitality of this territory, and they begged Allâh not to send even their worst enemies there for punishment when they died. The raiders crawled from one ravine into another but could not disentangle themselves from the wild rocks. They ate up everything they had taken with them for the raid, killed some horses, and cooked their flesh, but still could not find their way out to the plain. At last they met a traveler, whom they asked for the nearest camp, and were told that there were some Jews close by. Then the traveler conducted them by a narrow path across isolated crags divided by ravines, till they saw in a large gully shut in by hillsides the black tents of the Jews and before and among them curious animals, such as they had never seen before. The traveler told them they were camels, *bel*. The Bedouins concealed themselves on the heights and after sunrise, leading their horses by the reins, descended into the gully, where they prepared to attack the Jews. These fled in fear on sighting the strangers mounted on animals unknown to them, but their white she-camels escaped even before them. Every pure white she-camel, *waḍḥa*, in the camp broke the tent ropes barring its way and ran to the neighboring gullies, while the she-camels known as *zerka*, which are also white but with some black or almost blue hairs, looked at the Bedouins and their horses inquisitively and were captured with ease. Then it was that the Bedouin leader exclaimed: "May Allâh not bless thee! *lâ jebârek bîk*," and commanded his men

173 to kill every *zerkā* calf found in the camp. Again led by the traveler, the Bedouins now surrounded the place to which the Jews had fled and robbed them of the she-camels still in their possession. Since that time the Jews have kept no camels, satisfying their needs with sheep and goats but still hoping that the she-camels will return to them. They never tire of making leather buckets for drawing water as well as leather troughs; they fill them with water every Friday and, rapping on them, expect the camels to appear, but in vain, *raǵw al-jehūd min al-bel.*

CAMELS OF DIFFERENT AGES AND KINDS

231 *Bel**, a feminine noun, means camels in general. This word is never used in speaking of particular animals. "*Al-bel wraḥidat*, the camels were captured," is a common saying. Camels belonging to a certain clan or kin are designated by the words *ṭarš* or *debaš*. For "your camels were captured" the expression is "*ṭaršikom*" or "*debaškom wraḥid*," for "an attack was made on them," "*ġir 'alejh.*" "*Debaškom wên waǵǵeh*" means "whither are your camels gone?"

Be'ir is the common name for a camel, regardless of sex. The sentence: "Your camel is lost, *lekom be'iren ḍâdi*," implies that one animal was lost, without stating whether a he- or she-camel is meant. Up to ten heads the plural is *be'irât* or *be'rân*; a larger, unspecified number is *abâ'er.*

Gemal is the word for a camel between its sixth and twentieth year. A plural of this word is never formed. "How many grown camels (males) have you?" is expressed by the short sentence "čam ǧemal ʿendakom," the answer being: "We have four or nine grown camels, ʿendana arbaʿa la tisʿa zudmel." Thus instead of the plural of ǧemal a different word, zudmel, is used. A herd of grown camels (males) is

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* Of the names given by the Rwala to the various parts of a camel's body (Fig. [illegible]) I noted down:

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
   [illegible]
   [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]
13. [illegible]
14. [illegible]
15. [illegible]
16. [illegible]
17. [illegible]
18. [illegible]
19. [illegible]
20. [illegible]
21. [illegible]
22. [illegible]
23. [illegible]
24. [illegible]
25. [illegible]
26. [illegible]
27. [illegible]
28. [illegible]
   root of the tail: [illegible]
29. [illegible]
30. [illegible]
31. [illegible]
32. [illegible]
33. [illegible]
34. [illegible]
35. [illegible]
36. [illegible]
37. [illegible]
38. [illegible]
39. [illegible]
40. [illegible]
41. [illegible]
42. [illegible]
43. [illegible]
44. [illegible]
45. [illegible]
46. [illegible]
47. [illegible]

[illegible]
sexual organ: [illegible]
testicles: [illegible]
sexual organ of a she-camel: [illegible]
udder: [illegible]
teats: [illegible]

FIG. 35—Diagram of a camel.

never called raʿijjet al-ǧemal, but always raʿijjet az-zeml. Zemâjel are male or female camels that carry loads, if they do not number more than ten.

Nâḳa (pl. *nijâḳ*) is used only in speaking of a grown she-camel—that is from her fifth year onwards. In the year in which the *nâḳa* bears a calf she is known as *ḥalfa*, the next year when again led to the bull she is called *ʿašra* (pl. *ʿašâjer*). When seen to be big with young, she is referred to as *liḳḥa* (pronounced *ḳaḥḥa*). A sterile *nâḳa* is called *ḥâjel* (pl. *ḥîl*).

231 A *rahûl* (pl., *rahâjel*) is a *nâka* which can be used for both riding and carrying lighter loads.

Delûl means solely a riding camel regardless of sex, although the idea of a she-camel predominates. No plural is made from this word, *rkâb* being used for ten or less, while a larger number is expressed by the word *ǵejš*. This may refer, however, to the riding camels and their riders also.

232 Camels are divided into the thoroughbreds, *horr*, and the common kind, *'aši*. A camel is considered a thoroughbred only when, on the testimony of trustworthy witnesses, it springs from a thoroughbred sire and a thoroughbred dam. If the mother was covered in the absence of trustworthy witnesses, then her calf is not recognized as thoroughbred, as in such a case it is uncertain whether its sire was of pure blood, *mâ jin'aref abûh aṣleh mâ hw mażbûṭ*. If a well-shaped she-camel of the common sort is covered by a thoroughbred bull and the same is done with her female descendants, then a she-camel sprung from this line is recognized as a thoroughbred, *horr*, in the fifth, and the male camel in the ninth, generation, *jarja' horr 'ala tis'a*. The best camel breeds are the *'omânijje*, *šarârijje*, *htejmijje*, and *tîhijje*, indicating the place of their origin: 'Omân, and the territories of the Šarârât, Htejm, and Tijâha respectively.

231 A stud camel is called *hedâde*. The rutting period is the coldest season of the year, from December 11 to January 21. A rutting camel, *jehîš*, *hâš az-zeml*, *hadir*, *jehadder* or *jehâder*, is very restless, kicks, hits out with its head, bites, murmurs, and froths at the mouth, *jezabbed* or *taṭla' deriteh* (sic). The question is frequently heard among the Bedouins: "When are you going to lead in your she-camels? *mata theddûn babâ'erkom*," the answer generally being: "We are waiting for a favorable sign on this or that day, *natna al-waǵbet al-flânijje wa-nhedd*." On Monday, Thursday, and Saturday they do not like to lead their she-camels to the bull, for these days are considered the most suitable for undertaking raids, and the Bedouins fear lest with the she-camels the enemy should capture also their young begotten on these days. Therefore they prefer Friday and Sunday, but only with such animals as are unmistakably ready. A she-camel in that condition, *mujasser*, kneels down every little while, is loath to rise, murmurs, *tarǵi*, and as soon as she hears the murmur of a rutting male even breaks her fetters, runs to the bull, kneels, spreads out her

hind legs, *tefaḥḥeǧ*, and urinates. No charge is made for leading in, *ǵrâb*, the animal. On the seventh day the she-camel is brought to the camel again. If she refuses to kneel, holds her neck arched, *teʻaǧǧed*, neither lifts her tail, *tešâwel*, nor murmurs, it is certain that the seed, *menn*, has acted. Then she is called pregnant, *ʻašarat*; up to the forty-fifth day she is known as *meʻšer*, after that as *lḳaḥa*.

She-camels big with young must be watched carefully lest they pasture on injurious plants. The most dangerous plant in this respect is the *kurb*. If a pregnant animal eats much of it a miscarriage, *aṣʻadat*, is sure to follow; she is then called *ṣaʻûd*. Such a camel can be milked only when a calf is standing close by. In the last month of her pregnancy the camel is called *mûṭi* (pl., *mwâṭi*). Then it is again necessary to watch her because of her natural impulse to run away to some deep gully or to hide, *tenzaʻ* or *nazaʻat*, among crags or sand drifts, there to bear her young. If not found soon by her owner or herdsmen, the calf generally perishes by falling a prey to wild beasts. The place where a camel should parturiate is in front of the tent.

A she-camel carries her young at least twelve months, bears it in February or March, and nurses it a whole year. During the suckling time she is called *ḫalfa*. For the first ninety days the calf is fed on milk only, *jemuṣṣ leben*, which it can have whenever it wishes. During this period it is called *ḥwâr* (pl., *ḥîrân*). Beginning with the season of *al-ḳêẓ* (June-October), during which it is allowed to suck only three times a day and learns to graze, it is known as *maḫlûl* (pl., *maḫâlîl*). At the first appearance of fresh grass the calf is weaned and is then called *mafrûd* or *mefarrad* (pl., *mafârid*). Thus a camel is in its second year by the time it is called *mafrûd*.

In its third year the camel is called either *ḥeḳi* (fem., *ḥeḳḳe*; pl., *ḥeḳâjeḳ* or *ḥeḳeḳa*), or *ḥâḳi*, or *leḳi* (fem., *leḳijje*; pl., *leḳjân*), meaning "meeting," as it will meet its little brother or sister which its mother is going to bear in the beginning of the third year.

In the fourth year it is called *ǧeḏʻ* (fem., *ǧeḏʻa*; pl., *ǧeḏʻân* or *ǧill*).

In the fifth year, when it is known as *ṯeni* (fem., *ṯenijje*;

231 three years of the she-camel's life are called *ǧlûs*, the different years being known as the first *ǧils*, *awwal ǧils*, the second and the third *ǧils*. In her tenth year a she-camel is known as *naṣûf* (without a plural), and this name she retains to her twentieth year; from then until her death she is a *fâṭer* (pl., *fuṭṭar*).

Young she-camels between their first and eighth year o age are commonly called *bakra* (pl., *abkâr*); between the sixt and tenth year, *fetijje* (pl., *fetât*).

Young male camels for the first six years, until thei eye-teeth, *nibân*, become fully developed, are called *ḳa'ûd* (pl *ḳa'dân*).

From his sixth to his twentieth year the camel is calle *ǧemal* (pl., *zeml*, *zwâmel* or *zemâjel*) and from his twentiet year to his last day, *herš* (pl., *herešà*).

A good she-camel has small ears pointed like a spea blade, *eḏânaha miṯl al-eḥrâb*; eyes shining like red coal *'ajûnaha miṯl al-ḫalâṣa*; a neck arched like the stalk of date bunch, *ruḳubatha miṯl al-ǧerîda*; the shoulders are mus cular, *'aẓûdaha mubramât*; both the breastbone and hoof small, *zowraha w-ḫaffaha ṣaḡîr*; the shoulder blades bulging *nâbijet al-menčeb*; the axillae, *obṭaha*, the lower rib borders *ṭafḥ aẓ-ẓlû'*, and the chest, *ǧifšer*, are broad; the thighs finely shaped, *zênat al-fḫûḏ*; she is narrow in the loins, *ẓâmerat aṣ-ṣulb*, and the hump is exactly above the abdomen, *senâmaha markûz fowḳ sirraha*. A hard and therefore erect neck, broad breast, arched ribs, and a bulging hip covered with flesh are likewise signs of the good qualities which a she-camel should have.

The camels are variously colored, the Bedouins having a special name for each shade.

[825] They dislike white animals with some black hairs, *zerḳa*. Calves of this color are generally killed. Those that are not killed are sold to the settlers but never used for breeding.

Pure white is the most favored of all. A white she-camel is called *waẓḥa*. Up to ten heads the plural, *wuẓuḥ*, is used; for a larger, indefinite number, *maṛâtîr*. If the brows and the tail of a she-camel are also pure white, her name is *waẓḥa rḫama*, but if she has black hairs there she is called *waẓḥa mukaḥḥala*, and if she is creamy white all over, *waẓḥa ṣeṭra*. A white she-camel with a shade of pink color is known as *šakḥa* (pl., *šikḥ*); if of rose tinge, *šakḥa' mrara'*

A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). 231
If the forelegs are a shade lighter, she is a *ḥamra ḥaǵla'*; with
lighter spots on the breast, *ḥamra zyube'*. A bright brown she-camel
without a shade of another color is called *ḥamra damijje*
or *damân*; if the hair around her jaw and nose is a
little darker, *ḥamra ḍrama'*.

An animal of yellowish color is called *ṣafra'*. If the color recalls *diba*, or grape sugar, she is known as *ṣafra' dabse'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḳhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *ḳa'la* (pl., *ḳi'el*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ġurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meǵehmât*; for larger numbers, *meǵâhim* is used.

The Bedouins give each she-camel a name according to [552]
her real or alleged individual qualities, *asâmi-l-bel bwuǵihah*.
For example: Ṭâfḥa, Ṭajjâḥa, Šarha', 'Aǵla', Ḫarûfa, 'Awǵa',
Balḥa, Rima, Bwâṣa, Ša'êla, 'Alja', Duḫejna, Mlêḥa, Saḥla,
Ṛabáa, Ṭamáa, 'Ejda, Ǵeríde, 'Amra', Sa'fa, etc.

Each animal bears a mark, either branded or cut in, of [422]
the tribe and kin to which it belongs, *wasm*.

Pure white she-camels the Rwejli likes the best of all. 825
Although he knows that he cannot use them on a dangerous 231
trip because of their color, which makes them conspicuous to
the enemy at a great distance at night as well as by day, and
although he also knows that every robber or raider prefers the
white animals to all others, nevertheless he continues to breed
them. It is as if he enjoys playing with the danger threatening
his favorite animals, and, the greater the risk, the more
white she-camels he wishes to have. As long as he has less
than ten he calls them *wuṣuḥ*, but when his little herd has
grown to eleven he uses the word *maġâtir*. A herd of white 422
she-camels is generally owned by the whole clan under the 471
control of the chief, and every animal of that color captured
in a raid is added to it. As soon as the number of the *maġâtir*
has reached a hundred, a second herd is formed. The *maġâtir* 231
are the pride of both the clan and tribe, especially if the herd 556

231 since it is universally known that the enemy always tries first to capture the pure white animals. The reputation and
556 glory, *ʻerḍ w-nâmûs*, of a clan depends chiefly on its white herd, for which reason the *maǵâtir* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when
[237] too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

233 The camels pasture in either small or large herds. A herd up to ten heads is called *ḥeḏle* (pl., *ḥḏel*); a larger one, *raʻijje* (pl., *raʻâja*) or *ḳaṭîʻa* (pl., *ḳaṭʻân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small familly is called *ḏwejd*.

233 Each herd has its own herdsman, *râʻi al-bel*, who is hired for ten months and, according to the size of the herd, is paid
463 either two *meǧîdijjât*, a suit of clothing, and shoes, or merely
465 six *meǧîdijjât*, besides receiving one young male camel, either a *maḥlûl*, a *mafrûd*, or even a *ḥeǧǧ*. It is also his duty to
554 help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *muʻazzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

233 In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeṣabbiḥen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *maḏrûb*, mounts the leading she-camel, *ḳaʻade*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeǧḏeb lehen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳaʻade*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jeṣalli*) *bel-baʻrin ǧamm al-mafleʻ*. The animals of a herd going to the pasture, *aṭ-ṭarš as-sâreḥ*, usually form a single line,

mḳowṭarât, keeping in the path trodden by camels for centuries past; it is very seldom, and then only in a level plain where the grass is fresh, that they move side by side, *mufarḳât*. Once on the pasture grounds, the she-camels graze together, *merta'ât ḥwâlîhen*. The herdsman sits down in some higher place the better to overlook his herd, sings, carves something, or seeks edible plants and bulbs. About noon when the heat is at its highest, *ḥakmat* (or *sankarat* or *ḳajjalat*) *al-ḳâ'ile*, the she-camels leave off grazing, kneel down, *jebarreken* or *mubarreḳât*, and chew their cuds till two or three o'clock. Then they rise again and graze till supper time, *je'aššen*, when the herdsman turns them in the direction of the camp and drives them back, reaching the tent at sunset. At that time all the youths and slaves ride out from the camp, on horseback and in small groups, *zerfât*, to protect the returning herds from a possible attack. 233

When satiated the she-camels move very slowly, stopping every little while. The herdsman mounts the leading animal, *ḳa'ûda*, and rides at the head of his herd, urging it to greater speed with a short drawling song, *jeḥdâje'*. The ditty sung by the herdsman to keep the returning herd together is called *meḥjâ'*. Every herdsman has a song of his own, which differs from those used by others in the words as well as in the cadences of the tune and the length of the syllables. Were it not for this singing, the camels of the same herd would never keep together, but would get lost among the thousands of animals returning home after sunset. On arriving at his tent the herdsman remains sitting on his she-camel, which he halts; he keeps on singing the *meḥjâ'* while he waits for the whole herd to come in. Then, dismounting, he takes the cords handed to him by the host, makes each animal kneel down in the place allotted to it, *jemarrekhen bal-mrâḥ*, fetters its left leg above the knee, *je'aḳḳelhen*, eats his supper, and lies down among the herd, so as to watch it at night also. Next morning before sunrise he unties the cords again, *jeṭalleḳhen*, and, having counted them, gives them back to the host. The milking of the she-camels is done by the owner himself or by a slave or servant. After the milking the host, or anyone bidden by him, drives them a short distance from the tent, where they graze till the dew has evaporated. [533]

The best camel pasture consists of plants called *ḥamḍ*, 233

233 *ŏrejnbe, ḥemṣa, roġol, rimṯ, râṭe, zrejṭe, ka‘rân, ḳnân, ṯhama,*
137 *ṣamrân, ‘aǧram, ‘arâd, ruṣrâf, ruṣa‘, firs, fléfle, ḳaṭaf, ḳaṣḳâṣ, kalâa, mḥarût, mucâṣal, nejtûl, haǧîn.*

WATERING OF CAMELS

233 As to the right time for watering the camels the pasturing ground and the season of the year are the deciding factors. When grazing on the salt *ḥamṣ* plants exclusively they can hold out no longer than four or five days without water. If their food consists of dry plants, *ṭenn*, like some dry grasses called *ḥemri* or the perennials known as *naṣi* and *soboṭ*, they can endure from six to fifteen days. In the time of *rabî‘*, when they eat nothing but fresh, juicy grasses, they will not touch water for even as long as thirty days. In the hot season, *al-ḳêẓ*, when the Bedouins encamp in the settled territories, the herds are driven to the watering places every day.

A thirsty she-camel murmurs pitiably, *taḥenn*, refuses to graze, her eyes overflow with tears, *tedâma‘ ‘ejûnaha*, every little while she makes an attempt to urinate, and her loins sink in more and more. On seeing the camel herds in this condition the traveler inquires of the herdsmen: "How long have the camels thirsted? *ẓma‘ al-bel wahu*," the answer being: "They have thirsted four, five, seven, eight, and even fifteen days; *rib‘ ḫems semḥ ṯemân laḥadd ḫamsta‘aš*."

The watering of camels is described by various words. *Hadad* is used when the camels leave the pasture, are watered, and return all in one day; *ḫamîr*, when they reach the watering place in one day, spend the night there, and return to their pasture on the following day; *ḳarab*, when the camels going to be watered spend the first night far from their pasture, reach the water the following noon, stay there over night, approach the tents on the third day, and do not return till the fourth day from the time when they set out.

When the Bedouins move and encamp towards evening by some water they let their herds drink at night, calling this *nazelna bel-ḥemle*. If they camp far from the water, it is *menda‘*; *nazelna bel-menda‘*. If the camp is situated near a watering place, but with no pasture in the whole neighborhood, the herdsmen drive their animals a long distance from the camp, to which they return only when it is necessary to water them. They camp by the water, but the herds spend

233 some nights far out alone; *nazalow al-ḫaw w-jeʿazzebûn jâḫedûn ḫems aw sewḥ*. A traveler who does not see the herds in a camp where he has stopped for the night is told when asking about them: "The camels sleep out in the loneliness guarded by our warriors, *al-bel ʿazib w-ḥemâha raʿaḥ*."

233
312 The watering of camels is done either at the wells or at rain ponds. If there is nobody at the well, it is called *firḳe*; if surrounded by a throng, the saying is: "*Hal-ḳelîb ʿalejh ʿark*, at this well there is a crowd (or noise)." A man called *rarrâf* crawls into the well and fills the leather bucket, *delw*, which is let down to him. The full bucket is pulled up by another man, *mattâḥ*, who empties it into a leather trough, *ḥowẓ*, and lets the emptied bucket down the well again, *fajjazha bal-bir*. The larger the bucket and the deeper the well, the more men pull the rope, *jemmâm* or *semmâjîn*. Often also the rope is tied to the saddle of a camel which is then made to pull.

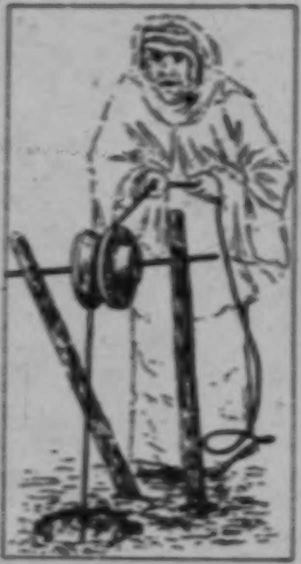

FIG. 36—A water hoist, *maḥâm*.

406 In case the Rwala want to draw water from a deep well for some time they put up a water hoist, *naʿûr* or *maḥâm* (Fig. 36), over it. This consists of two stout poles, *ʿamûdên*, made fast in the ground in such a way that they lean over the well. In holes bored through these poles an iron rod, *maḥwar*, is then fitted, with a wooden roller, *maḥâle*, over which runs the rope, *rša'*, holding the *delw*. "Put up the hoist" is expressed by a Rwejli with the words: "*Erkez an-naʿûr*" or "*raff an-naʿûr* (or *maḥâm*)."

312 Watering from an *ʿaḳle* well causes the herdsmen much labor, as such wells are partially filled or even entirely caved in after each heavy rain and have to be cleaned or dug anew. Their depth varies from two to five meters; they are never walled around. The silt or earth dug out is usually just dumped about the mouth of the well, often forming a mound half a meter or a meter high. In this two or three passages are left

312 to admit the water carriers, who pour out the water outside of the mound either into the leather troughs or into a large bowl, or finally into pits dug in the earth and covered with leather. The mound also prevents the camels from coming too near and falling into the well.

When a leather trough, *ḥouẓ*, is lacking, a shallow pit 312 called *ǵâbija* is dug and the water for the camels poured in.

233 The watering of the camels is carried out at the various rain pools and reservoirs in the same way as at the wells, and only at the large pools, *ḫabra'* (pl., *ḫabâri*), can whole herds go right into the water and drink. But, as the camels generally drop their excrements while drinking, the *ḫabâri* are soon defiled beyond measure. At their edges a layer of offal is formed; the water smells of urine and becomes dirty yellow and brackish, *ṭoba'* or *maṭrûk*.

233 When the camels have drunk their fill, the herdsman drives them away from the water, allowing them to kneel or graze for about half an hour, *jenadden*. Then he drives them back to the water again, urging them to drink more, *jeḥaṭṭe* If they do drink again even a little, both the herdsman an the host are satisfied that the animals have drunk enough to last them until the next watering. If there is not enough water in the place, the herdsman drives the herd away after the first watering, complaining to the host: "Our camels did not get their second drink today, for there was not water enough; *'bâ'erna al-joum mâ ṣâḥ leha ḥaṭṭa al-ma' ḳelîl.*"

To make the camels drink the herdsman uses the words: "*Ṭerr ṭerr ṭerr!*" In urging them to the morning pasture: "*Di di di mṣaḥḥow di!*" In the evening: "*M'aššow he' he' duh!*" If he wants to calm his she-camel he calls: "*Ethi hi hi ethi!*" To halt the animal: "*Kḫa kḫa!*" To make her kneel: "*Ethi ḫ ḫ ḫ!*" To make the ~~resting she-camel~~ rise quickly and flee from the enemy her rider shouts: "*Jâ' jâ' jâ'!*" shaking his sleeve or mantle at her, *jenfoẓ 'alejha*.

Ditties Sung When Camels are Watered

539ˣ While watering, the herdsmen sing the short *ḥedâwi* ditties.

233 *Jâ 'aḏâbi min 'aša*	Alas, I have been kept from my supper
kaẓben ḏêl ar-raša'	By holding the end of the bucket rope.
lâ ṣabûḥ w-lâ 'aša.	Not a drop of milk nor bite of supper have I had.

He holds the rope end when it slides down from the roller of the water hoist and then again he waits till the full bucket comes up. *Rabûḳ* is the milk which serves the herdsman as a substitute for supper. If no supper has been left for him he milks a she-camel. During the watering he has no time to do any milking; furthermore, the owner has generally milked all the she-camels before they are driven to the watering place. 539x 233

Al-bel wurdat jâ bazbâz
w-ent trâhez lak 'aǧûz.

The camels have moved to the water, O thou thin skeleton!
While thou wert playing with an old hag.

Taw hom ǧaw	They have but just come;
mûs w-zaw	Hither with knife and shears
lelḥâhom	For the chins of those
iḷḷi ǧaw.	Who have arrived.

The helpers of the watering herdsmen were late in returning; wherefore, to disgrace them, their chin beards are to be cut short. *Zaww* are the scissors with which the chin beard is trimmed, and *mûs* the knife with which the beard is shaved. [302 412]

Bâčer raḥilen šible	Tomorrow we move south;
šuḥ al-ġaẓi w-erčib leh.	Beckon to thy sweetheart and then watch her.

Erčib lek means "look out," "have a care," "watch" when she leaves camp with the laden tent and in what direction she drives her camels; for on the march there is many a chance to speak to her unobserved.

Ḍawdak mâ hen šarrâbât
jâ rafîž el-ḥaṭṭâbât
raǧol al-ḥâjel ḳâlow mât
min šaharna ḏâk all-fât
ḥalleh jewalli leḏ-ḏalfât.

Thy little herd has not yet been watered,
O thou companion of women seeking fuel!
The husband of the childless is said to have died
The month before that which has just passed.

539x 233 *Ḏalfât* is a region where neither moon nor stars shine and to which men who have sinned against their tribe are sent by Allâh.

Râ'i-l-bwejt ad-dûni	On the little bed of the owner
bifrejjeâh ḥoṭṭûni.	Of the next tent lay me.

Jâ lâbs aš-šanâber	O thou wearing a variegated shawl!
jâ riḥtak 'anâber	Oh, thy scent is like amber,
jâ ḫabber min hw ḫâber.	Let who will say what lies on his mind.

Šanâber, a pretty shawl in which the fair ones wrap themselves.

Rummânten be'ûdah	Two pomegranates on the stalk,
bêẓ al-ḥamâm nehûdah.	Or eggs of a pigeon, are her breasts.

Al-bel w-ummi	Thou who wouldst beat the camels and my mother
jâ ẓârebha lâ tâmenni	Hadst better look out for me.

Aṭ-ṭawîl abu 'aba'	The tall one in a black mantle
w-at'arkaâh w-arkah	I shall seize and climb up to her,
abṛi habbe ṭenâjah.	For her teeth I want to kiss.

Ta'arkaš is said of a man pulling himself up with his hands and planting his feet firmly against the ground with great exertion in order to climb a steep rock.

Ḳalbi jwedd ad-ḏî'a	My heart loves a lewd woman
'ala-l-wa'ad serî'a	Who is wont to hasten to the meeting
jâ mtakkat al-'aba	Dressed in nothing but her cloak —
râs al-ḥajje lâ telḥah.	Her body she must not shave.

[831] *Ḏî'a* is a woman commonly known as granting her favors to any man. This applies to the divorced women who cannot marry again. *Mtakk al-'aba'* signifies a man whose shirt has been washed and hung up to dry, while he, clad in his cloak, sits or walks about waiting for it.

Ḥalamt w-ana nâjem	In my slumber I dreamt
bim'aîrak al-weŝâjem	Of those adorned with blue tattooing;
jâ lejt ḥelmi dâjem.	Oh, may my dream last forever!

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Ḥubbi bil-ǵâl	Against the rocky wall beat	539 K
jâ delw Ǵbâl	Thou, O Ǵbâl's bucket! [drawn by]	233
be'azid rǵâl	The strength of arms of men	
mâ hom ǵehâl.	Who are not heedless.	

The bucket strikes against the rocky sides of a deep well, making the work of the men drawing it exceedingly difficult. When they feel that its edge has caught on some bulge of the wall, they must not jerk at the rope lest they injure the bucket or tip it and spill the water; they should, rather, merely rock the bucket slightly so as to bring it into the center of the well. Such deliberation, of course, is possessed by real men, *reǵâl*, not by harebrained, hasty, inconsiderate lads, *ǵehâl*, who think that all things can be accomplished by violence. [483 157]

Jâ mal'jâna	Oh, the full bucket,
sallamha-llâh min ǵîlânah.	May Allâh save it from the sides of the well!

Mâ jarwi-l-bel	He shall not water his camels
ġejr musarbel.	Who does not pull up [the rope] steadily.

Abjen abjen	More visible, more visible,
čânha bil-bin	If visibility be the question,
al-waḍḥa-bjen	A white she-camel is the more visible.
čânha biz-zin	If beauty be the question,
al-ḥamra-zjen	A brown one is more beautiful;
čânha biš-šil	But if a load be the question,
al-malḥa-šjel.	Then a black she-camel can stand more than all.

Tawwa' tfaṣṣa' bâli	Now my mind has cleared,
al-ḥowẓ beh efẓâli.	For in the water trough there is a surplus.

Aš-šowl jirîd	The camels need
jowm at-tawrîd	On the watering day
'abdân w-sîd	Two slaves and one master.
en čell al-'abd	If one slave gets tired
mâ čell as-sîd.	Not so the master.

539* 233 *Šwai* has much the same meaning as *bel*, camels collectively, and forms no plural. Two slaves (negroes) and the master attend only to the watering, while the herdsman watches the camels.

Ḳum ṣubb (sic) *w-esḳi-l-ḥâjel*
nâḳt esjâm al-'âjel.

Rise, pour in, and water the sterile one,
The she-camel of him who tames the violator.

Ṣabbô-'ala-l-'ašâjer	Pour in water for the sweethearts,
waǵowwezât al-bâjer	Wedded to a sluggard,
al-bâjer eben al-bâjer.	To a sluggard son of a sluggard.

[461 581] *Bâjer* is the name for a squeamish fellow afraid alike of the sun's heat, the night's chills, or of much exertion, and therefore one who loves to loiter in the tent most of the time. No girl would marry such a man voluntarily, but, as by the law of kinship he can claim his nearest cousin, her parents must give her to him. Small wonder that, once married, his wife prefers other men; nor can he even rebuke her for this, as she would run away and he could never get another wife. [827] Because of the Rwala belief that the son inherits his father's qualities, the father in this verse is no better than the son, and the wife, who has no wish to bear him a son, looks around for others; such a wife is a called *ṭamûḥ*.

Jâ rabb jâ maulâna	O Lord! O thou Ruler of ours!
bedder lena bhwâna	Help us quickly to what we desire,
esḳi-l-'edâd awdâna.	Fill with water our vessels which have tired us out.

233 461 When forty to fifty camels of one herd must be watered from a well over thirty meters deep, or from a shallow well that has caved in and into which the water flows very slowly, even the hardiest men become tired partly from the labor of drawing the water and partly from watching the crowding camels, who, if very thirsty, press around the well, into which they would fall if ~~not~~ driven away constantly by the herdsmen. One man can hardly keep three thirsty animals from breaking away from him and running to the water trough, there to squeeze in among those already drinking. Often they knock over the watering vessel, tread on each other's feet, bite, and knock about the men who are raising the water,

rousing their wrath to the highest pitch. If twenty camels are to be watered from a well in which the water accumulates but slowly, five men must work hard for full four hours. No wonder, then, that the waterers pray Allâh to help them do their task quickly and Himself to fill the necessary utensils, *‘edâd*, with water. 233 461 539*

Jâ ġzajjelen bumm iḏen	Oh, that gazelle in Umm Iḏen!
jetli majabb al-mizen.	She goes there where rain fell from the clouds.

The Bedouins carefully watch the rain clouds to judge their direction and where their sluices may open. They even send a watcher to follow them and, if he comes back with a favorable report (i.e. that the rain has been abundant) they move to the place with all their herds. Thus a little gazelle, a maiden drawing water from the rain pool by Umm Iḏen, had come there after having followed the rain cloud which had filled the pool. 233 821

539*

Jâ mizen ar-ra‘âdi	[illegible]hou cloud rumbling with thunder!
amṭer ‘ala-l-ḥamâdi.	On Al-Ḥamâd let down thy rain.

Al-Ḥamâd is the western half of north Arabian desert between Palmyra and the Nefûd.

Al-bîr tabri ḥâder	Into the well should descend
eben ḥalâ'en šâder.	A son of honest parents, a strong one.

An *eben ḥalâl* is a man against whose father there is no reproach and on whose mother's name there is no stain. The water in the well is clear, for it flows from a clear spring; therefore it should be drawn only by a man whose face and origin are clean and pure. 554

Welli ‘ağûzen šîba	Run from the gray-haired woman!
allâh jikṭa‘ naṣîbah	May Allâh cut her fate, for
ted‘i ‘ala nasîbah.	She curses her son-in-law.

Allâh cuts someone's fate if he visits him with death. *Ted‘i ‘ala*, she calls upon or implores, is used in both a good and bad sense. *Nasîb* is the name that a mother gives not only to the man who has married her daughter but also to 601

539² 233

Jâ marḥaba jâ beina	O hail, O ye camels of ours!
jâ mab'adat manzelna	Oh, how far is our camping ground!
w-elja barejna-ḥeina.	Faith! if we wanted to cheat you we could.

The owners of camels which are to be watered live in a distant camp and cannot watch their herdsmen, who could therefore water the animals only partly. By this they would save themselves much labor, but, of course, the insufficient watering would make the camels grow thin.

Jâ bîr low tšûfi	O well! if thou couldst see
sûd al-'ajûn waḳḳûfi	The black-eyed ones bending over thee
ḍemmar miṯl al-ḫešûfi.	Slender, like young gazelles!

Girls very often help with the watering; when they come for water they must bend over the wide well, *'aḳla*, only two to five meters deep where the underground rain water accumulates, in order to fill their bucket or to hand it to the person standing in the well.

Dârena bel-ḳnêne	Our camp at al-Ḳnêne
ṣabḥâho-r-ra'ad	Was filled, after thunder peals, with water.
dâr majjâḥ al-ardân	That is the camp for him who would draw water with sleeves,
w-ẓâfi al-ḳa'ad.	And desires a warm place to abide in.

[3/2] Al-Ḳnêne is a watering place. The rocky bottom of the broad channel there is covered with gravel and sand to a depth of about a meter. After heavy rain the water remains on the rocky bottom for a long time, being protected by the gravel from evaporation. The Arabs dig little wells, *ḥesjân*, in the gravel, which are filled with water to the depth of half a meter, so that it can, as the Bedouins say, be drawn even with sleeves. *Majjâḥ al-ardân*, drawing with sleeves, is a lazy fellow who does not like the fatigue of drawing water from a deep well and praises the shallow sources from which he can water his camels without any effort. *Ẓâfi al-ḳa'ad* signifies camps protected against the wind, therefore pleasantly warm.

Mâ jimess al-ɣarab mess	He will not firmly grasp the rope with the bucket,
ɣejr alli mâkûleh dess	Who does not eat hidden food,
allâh min jiḥebb w-ḥess.	Who, by Allâh, does not kiss and touch.

Jimese means, properly, a steady and equal pull on the rope. It is held in the left hand, caught below, with the right, and is thus pulled up hand over hand. *Ṛarab* is the same as *rša*, the rope to which the leather bucket, *delw*, is tied. As some of the wells are as much as a hundred meters deep, the drawing of water is very fatiguing, especially on account of the bulges in the rocky sides which impede the bucket in coming up. The right hand must not only hold the rope firmly, but must shake it most of the time so as to keep it in the center. *Alli mdkšileh dess* means "he who finds his food by feeling or searching for it." He eats more than the others, because his sweetheart has hidden something for him in a place he knows of, in order that he may eat it at night after returning from the pasture. 3/2 483

LOST CAMELS

Many camels get lost. Finding good grazing in some deep gully, they stay there, kneel down during the hottest part of the day, and, having rested, graze again. When there is a spot with good soft sand, the truant animal rolls about in it, grazes once more, and when the sun sinks in the west cannot find its herd, which, pasturing slowly, has in the meantime passed out of sight. Sometimes a she-camel may like only certain plants. She is rested, fat, and can satisfy her desires. Some days she will not touch anything except her favorite dainty, hunting for it on all sides, leaving the herd, and moving on. At noon, kneeling for a while to chew her cud, she catches sight of her plant at some distance, sets off for it, and, then, in the evening moans for the herd she can no longer find. The lost she-camels run around all night and kneel down before sunrise, but with the evaporating of the dew they get up and run in almost any direction. They seem entirely to lack the sense of smell or the natural instinct which might enable them to find their herd. Being accustomed to follow the leading she-camel, they are at their wit's ends when they do not see her, and they wander aimlessly even if only one kilometer from the camp. On the other hand, the herdsman cannot look for a lost animal for long. On returning to his tent towards evening he rides through the camp in all directions calling in his singing voice, *meddje'*, for the 233

233 stray beast to come back to its place. Often the lost she-camel joins another herd, goes with it to the camp, moans when she does not hear the familiar voice of the herdsman, and moves towards him as soon as his ditty catches her ear. In case the stray animal is not in the camp, the owner and his friends mount their horses and ride out the same evening to hunt for it. If it is not found, they return the next day before noon, saddle their female riding camels, and the search begins anew. During their absence a member of the owner's kin rides up and down the camp every evening shouting: "Who has seen such and such a she-camel?" If someone happens to have seen her, the usual answer is: "O thou who hast lost a she-camel, know that she is at So-and-So's." No one would ever keep such knowledge to himself. A stray or lost she-camel is called *ḏâheba*, the man who has lost her, *maḏheb*.

[789] Although sucking, young camels are constantly threatened with danger from many beasts of prey, mainly wolves, the herdsman cannot always watch them, especially in a rocky territory or sandy desert, full of drifts and pits. However, in order to preserve them he draws a circle around them with his staff or a sharp stone and says: "The circle of Solomon, son of David, is between us and thee [wild beast]! If thou breakest it, Allâh will break thee! *ḥoṭṭa slejmân eben dâûd bênana w-bênak w-en ḳaṭa'taha ḳaṭa'ak allâh.*" This circle is also called *leǧâm*.

VALUE AND USES OF CAMELS

231/511/438 Without camels the Bedouins could not live in the desert. The she-camels give them milk all the year round; this forms the principal, and in many families the only, food for months. With the money received from the sale of camels they buy clothes, arms, and grain for both themselves and their horses. The camels they usually sell to the *fellâḥîn* or to the merchants who import in caravans the various goods needed in the towns and settlements situated far from the sea or from railways; some camels are also sold for meat in Egypt and Irak. The *fellâḥîn* use the camels in plowing, hauling, and threshing, for raising water, and for bringing their various products to the market. Fat she-camels more than twenty years old are bought for their flesh by the 'Aḳejl.

In 1909 the price of a 231

maḥlûl	was	10	to	12	*meǵîdijjât*	($ 9.00– 10.80)	435
mafrûd		15	„	20	„	($13.50– 18.00)	
ḥeṭîle		18	„	28	„	($16.20– 25.20)	
ǵeḍʿ		30	„	40	„	($27.00– 36.00)	
ṯeni		40	„	60	„	($36.00– 54.00)	
rabʿ		60	„	80	„	($54.00– 72.00)	
ood riding camel		85	„	200	„	($76.50–180.00).	

The prices fluctuate according to supply and demand; the rice of fat old she-camels varies in accordance with the price f cotton in Egypt. If the *fellâḥîn* in that country have had profitable year, they do not stint themselves in camel meat.

For camel's hair the Bedouins get but little. The largest 237 uantity of hair and the longest is given by male camels up o their seventh, and by she-camels to their ninth, year. The lder the animal the thinner its hair, the old ones being almost ntirely bald on the shanks, belly, and both sides of the neck. Toward the end of April and in May camel's hair is gathered y girls, *al-bel ṭarr weberha*, who make it into saddle bags, lankets, and sacks.

The camel is ridden by the Bedouin on lengthy marches. 492 ndeed, such marches are always made on camels, never on orses. The she-camel is more enduring than the male, persisting longer without abundant pasture or water and not weakenng even in the rutting time, whereas the males in the month f February are exhausted to such a degree that they cannot rise from the ground.

The most highly valued are those riding she-camels which an eat their fill while on the march without stopping or leviating from their course. An animal of this kind is called *haslâ*.

Hedijje is the term applied to a she-camel which grazes nly near her resting rider and will not go far enough to lose sight of him.

A female riding camel who is loath to part from her 231 young or herd moans grievously, *taḥenn ʿan welef*, for several days and is called *wilâf*. But often the murmuring becomes a habit lasting for months. Day after day, and often at night as well, the rolling murmur is heard at regular intervals. It will not cease unless the animal's mouth is tied with a cord, but even then a subdued sound is heard. No sooner is the

231 cord untied than the murmuring starts again, *ṭarṛi*, in which case nothing remains but to kill the poor brute, or to sell it so that it may torment some one else. The Bedouin prays Allâh to free him from such a she-camel, which he calls *ṛarrâje*.

492 There are four habits sure to make even the strongest and most enduring she-camel fiercely hated, *ḥabṭ aš-šabeʻ*: *brâd*, shying and starting to run away the moment the rider dismounts; *ʻsṭâk*, refusing to be guided by either the heel, stick, or rein; *ʻajleʻ*, when on the march running from plant to plant smelling but not eating any; and finally the habit of kneeling suddenly when on the march and throwing off her rider. A camel that does this is called *ḫallâja*. A she-camel with any of these bad habits is called *dâmijje*, guilty of death, [432] because she may cause her rider's death. The purchaser of a female riding camel in which one of these habits is found within twenty days, can return her, and his money must be repaid in full.

CAMEL SADDLES

The supports of a camel saddle (Fig. 37) are four stout boards about 70 centimeters long and each fashioned in such a way as to form an obtuse angle on the outside about the middle. Above this point a hole 4 by 1 centimeters is cut through each board. The boards are placed together in pairs and fastened with strong nails. Wooden stakes, *dḥâḥ* (sing., *daḥaḥ*), 30 centimeters long by 4 wide by 1 thick, are driven through the two openings and project 8 centimeters on each side. The upper portions of the united boards are turned into the shape of cones with knobs at the top. Each knob, *râs* (*a*), has a diameter of about 8 centimeters; the cone, *ṛandle* (*b*), below the knob measures 11 centimeters, and just above the obtuse angle 32 centimeters, in circumference. The lower parts of the boards are fashioned like shovels, *ẓlâf* (*c*), about 27 centimeters long by 1 thick, 20 centimeters wide at the top and 22 at the bottom. The inner sides of each pair of "shovels" form a sharp angle.

These two pairs of united boards form the front and hind parts of the saddle and are connected by four crosspieces (*d* and *h*) called *ʻaṣjân*, *meṣâlib*, or *ʻaṣâjed*. Two of these are straight, 48 centimeters long by 1 thick and 8 wide at one end but

492

only 4 wide at the other. The other two are bent, 52 centimeters long by 9 wide at one end and 6 wide at the other. Each straight crosspiece is tied with its broad end upwards to the *daḥal* stake of the front pair of boards and the narrow end to the middle of the "shovel" of the hind pair. The bent crosspieces are fastened in the same manner, with the broader end upwards to the *daḥal* stake of the rear pair, and with the narrower end to the "shovel" of the front pair. At about the middle of the bent crosspieces is a notch into which the straight pieces fit. In each "shovel" two little holes are bored. The fastenings consist of dry camel tendons, *wsûr* (*j*).

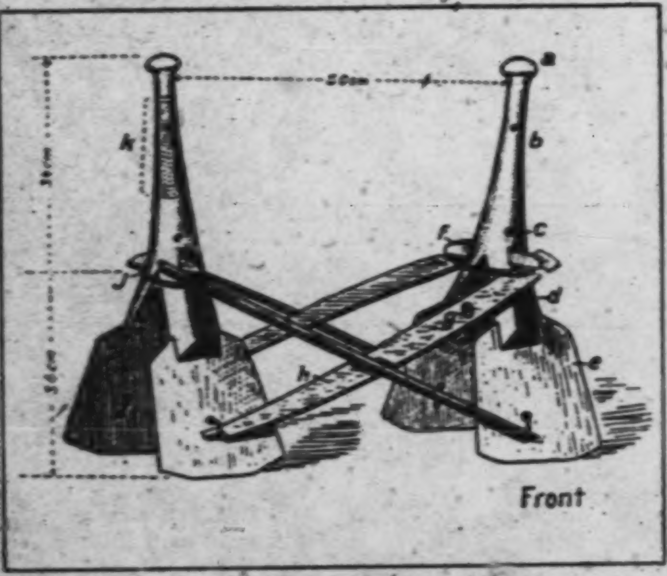

FIG. 37—A camel saddle.

The width of the frame thus constructed at the base (i. e. the distance between the lower edges of the two "shovels" of each pair) is about 42 centimeters; from the base to the sharp angles formed by the junction of the "shovels" is 28 centimeters. On the inside of the "shovels" two cushions filled with camel's hair, *kanâǧef*, are tied (Fig. 38). Between them a cushion, *wiṭr* (Fig. 39), 22 centimeters high by 10 thick by 130 long, folded in the middle and stuffed with short straw or wool, is laid in such a way that the folded end is to the

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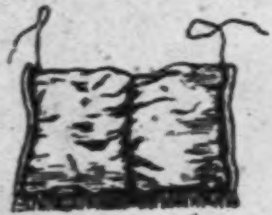

FIG. 38

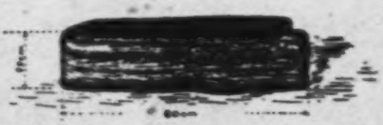

FIG. 39

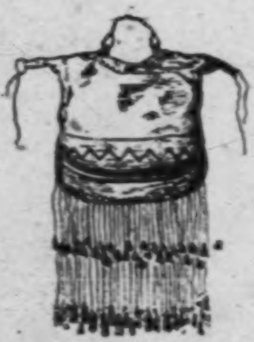

FIG. 40

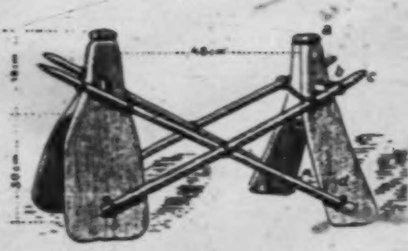

FIG. 41

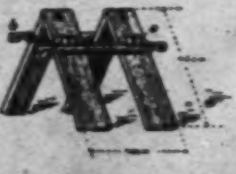

FIG. 42

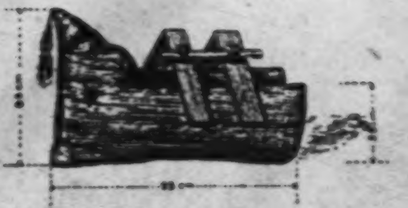

FIG. 43

FIGS. 38-43—Saddles and saddle cushions:

FIG. 38—A *katîfe* cushion. FIG. 39—A *wiṭr* cushion.
FIG. 40—A *mirake* cushion. FIG. 41—A *meadme* saddle.
FIG. 42—A *ḥedâǰe* saddle. FIG. 43—A *wiṭr* cushion for the pack saddle

492

rear. This cushion is also called *madfûna*. To the upper half of the right-hand straight crosspiece a camel's hair rope or breast girth, *ḥaḳab*, is tied; a similar rope forming a belly girth, *bṭâne*, is fastened in a semicircular notch to the upper half of the right-hand bent crosspiece.

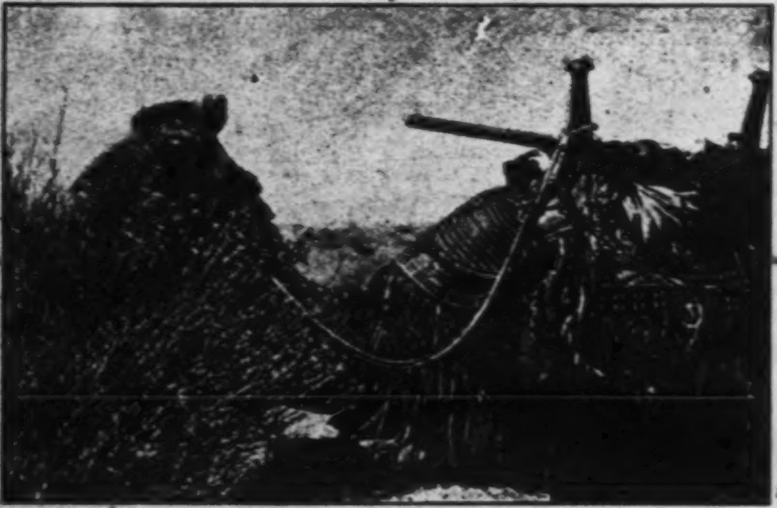

FIG. 44—An ornamented camel saddle with a *ẓâ'ed* blanket.

The saddle is placed on the camel in such a way that the hump enters between the cushions and the saddle can tip neither forwards nor backwards. The breast girth, *ḥaḳab*, is drawn under below the breast close behind the forelegs, then passed inside the upper half of the left-hand straight crosspiece, to which it is secured after being tightened slightly. The belly girth, *bṭâne*, is drawn under the belly between the navel and the udder, passed inside the upper half of the left-hand bent crosspiece, and is likewise made fast. To the forward, upper side of each bent crosspiece a ring, *ḥalḳa* (*g*), is fastened with strips of leather, *natâješ*, from which hangs a cushion, *mirake* (Fig. 40), that rests on the camel's shoulder blades. This *mirake* is ornamented with a fringe, *ḥadab*. Behind the rear cone, which is called *ǵardâb* or *miḫar*, either two or four woolen or camel's hair ribbons, *safâjef*, about a meter and a half long by ten centimeters wide are tied; they flutter to right and left with each movement of the camel on the

492 march. On the saddle a leather quilt stuffed with camel's hair, *naṭaʿ*, is spread in such a way that both the cones can be stuck through it. More ornamental is the blanket called *žâʿed* or *žâʿada*, made of the skin of a black goat with long [531] fine hair (Fig. 44). The knob of the front cone and the whole of the rear cone are usually ornamented with small metal nails, sometimes of silver or gilded, and variously shaped. A saddle with silver ornaments is called *mukammar*; with gold, *muṣaffar* (*k*). The "shovels" and crosspieces of the finest saddles are often inlaid with little plates of engraved metal.

A *mesâme* (Fig. 41) is a saddle to which the water bags are tied. Its wooden skeleton resembles that of the riding saddle, except that both its cones are lower and flattened. The crosspieces are replaced by round sticks about eighty centimeters long. Inside a *mesâme* only the *wiṭr* cushion is used. This saddle is also provided with breast girth, *ḥakab*. A *mesâme* with a thicker cushion and a stronger wooden structure, known as a *rabîṭ*, serves for carrying water bags made of camel skin.

A *ḥedâğe* (Fig. 42) is a saddle used for carrying loads. Its wooden frame consists of four boards 42 centimeters long by 10 wide by 1 thick. These are fastened together in pairs, their broad sides being joined at the ends by metal plates to form almost right angles. About ten centimeters below the angle two holes are bored through each board and wooden stakes, *dẖâš* (*a*), driven through; a stick, *ʿaṣaʾ* (*b*), is tied below the stakes on each side. The *wiṭr* cushion (Fig. 43) to which this frame is fastened is almost a meter long by 35 centimeters high in the front and 65 centimeters high behind. Its back ends in an ornament, *ʿejz*, resembling a red Turkish cap, with a tassel, *širšib*.

[462] The camel halters, *rasan*, are usually made by women; the iron parts only are bought from traveling merchants (Fig. 45: *a*, *muẖṭama*; *b*, *ʿaḏâr*; *c*, *ʿaššâreb*; *d*, *sinsile*; *e*, *šerûšib*; *f*, *ğedîla*).

A rider about to mount sets his left foot on the left front knee of the kneeling camel, places his left hand on the front, his right on the rear saddle knob, and springs off the ground, throwing his right leg over to the saddle. At the same moment the camel gets up in three motions: first she lifts her breast and kneels on her front legs, this movement being called *tenhaz*; next she raises her back, *nowṣa*, and thrusts against

492

the toes of her hind legs, *tenâṣ*; finally she stands up on both fore and hind legs, *teṭâr*.

A good she-camel will utter no sound while being saddled or loaded at night. A spirited, well-rested animal will stretch her neck backwards, catch the rider's dress with her lips, and touch him with her head. She will shy when passing a dark shadow, houses, or palm trees.

CAMELS ON THE MARCH

The rider, *râčeb* (Fig. 46), crosses his legs, *jelwi riǧlejh*, or lets them hang down on the left or right side, *jedîr al-wirč*. To make the camel go faster, he kicks her with his heel in the right or left shoulder blade, *jelhasha beʿažbeh*, and, waving his little stick, shouts: *"Hej hej hej!"* To guide her he taps the animal gently on the right or left side of the neck, *jeṣadderha bel-ʿaṣa'*. The rein must not be drawn too short by the rider nor left too loose. If he draws it tight, the animal cannot graze; if left loose it might be easily stepped over with the left foreleg while the camel is grazing.

If the saddle is not well secured it rocks to right and left, *mâjel*, or slides now forward, *ḳâlaṭ* or *meḳalleṭ*, now backward, *twaḫḫar*, *minfaked* or *minfeṣen*. Then the rider dismounts and arranges the saddle anew. In case his slave is with him, he orders: "The saddle is rocking; fasten it on tighter! *ʿaššedeh*"; or: "It inclines forwards, push it a little back! *waḫḫereh*"; or again: "It slides backwards, push it forward! *ḳalleṭeh*." In order to do this the slave must loosen, *arḫa'*, both the breast girth, *ḥaḳab*, and the belly girth, *bṭâne*, balance the saddle, and then tighten, *ḳarab*, both girths.

Should the rider fall asleep and the animal change her course while grazing, his companion calls to him: "Set thy riding camel right! *jammen ḏelûlak*." In the daytime the rider guides himself in the desert where there are no roads by some prominent landmark, at night by the North Star. The older man advises the younger: "Mind the North Star! *ofṭon al-ǧedi*"; "Lay the North Star on the face of thine animal," meaning a northerly course; "Lay it on thy left brow," meaning a north-northeast course; "Lay it on thy left shoulder," indicates "go northeast"; "Lay it on thy saddleback from the left," "go eastwards"; "Lay it on the back saddle knob," "go south," etc.

492 To stop his she-camel the rider clicks his tongue, *ṭančar leha.*

The pace of a female riding camel varies. The most pleasant is a light, regular, long step called *ḫaṭwa zêna.* An animal with a heavy step is called *leḥûḥ*; if it rocks much, *redûḥ.*

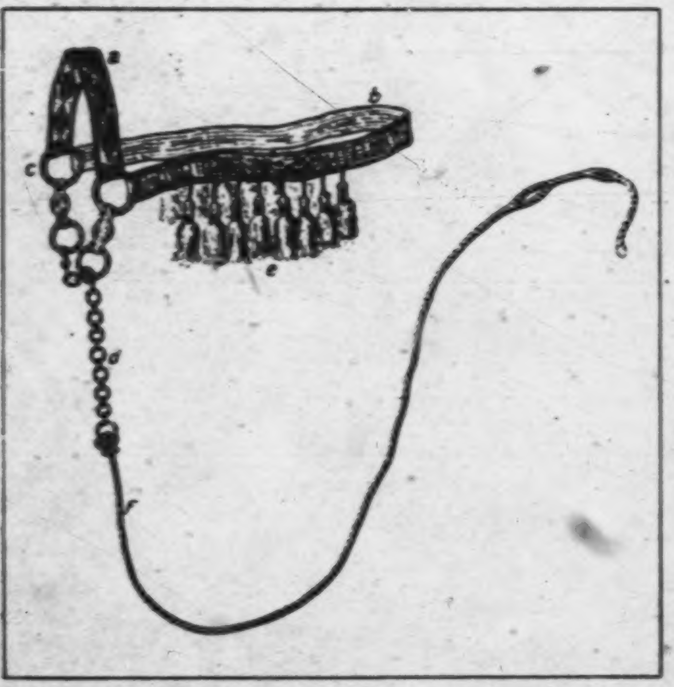

FIG. 45—A camel halter, *rasan.*

As a rule the she-camel walks, *maši.* Only rarely does she trot, *derhem.* A long trot is called *da'ûḳ,* a fast one *ḏemil.* A she-camel gallops only when on the attack for booty or when fleeing to escape death, *amma ʿala ṭumʿ amma ʿan mezelḳa.*

A riding camel (Figs. 47, 48) runs best before and after sunset. The rider, when she is in full swing, must not hold her back or he will tire her. A good riding animal can make more than 200 kilometers in twelve hours. My companion, Nâzel eben Ṭnejjân, started before sunrise from Ṛadîr al-Ḥejl and by sunset was in ad-Duḫejne, having covered 300 kilometers while being pursued. A courier of Prince Muḥammad eben Rašîd left Ǧaw Jâṭob shortly before sunrise and at sunset reached Brejda, 250 kilometers distant; leaving there the next morning, by sunset of the same day he was back in Jâṭob again.

After exhausting marches camels must rest at least three months. If no pasture is found on their route and all they

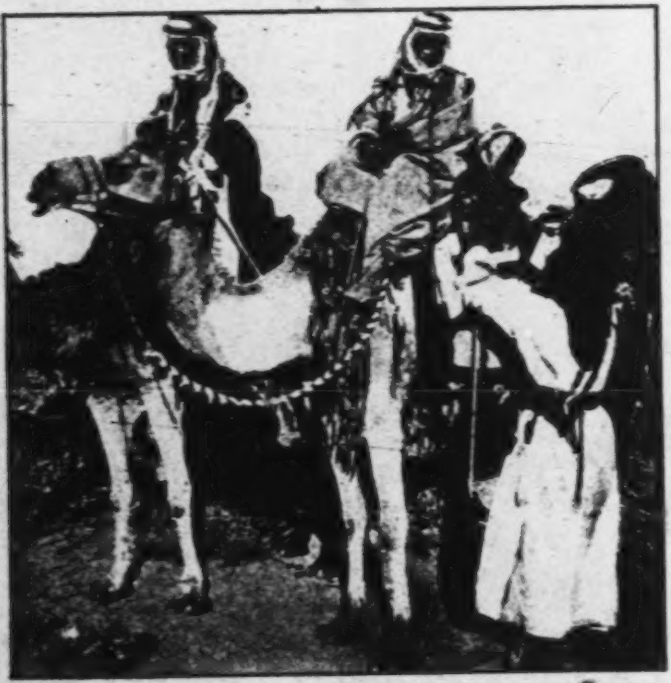

FIG. 46—Camel riders.

can get is a little dry grass, they soon digest what was ir their humps, their loins sink in, and their strength disappea They are therefore entitled to a good rest after their ri [illegible] have made them traverse by day and night countries wher there is neither good pasture nor enough water. After three months the riders may take them out on a new trip. When a riding camel needs a rest, she kneels down, *brakat*, or her rider makes her do so, *jebarrekha* or *jenawweḫha*. The place where a camel has rested is called *mabrak* or *manâḫ*. "*Laḳejna mabrak arčâbhom* or *manâḫ arčâbhom*, we have discovered the resting place of their riding camels," report the scouts

492 on finding a place where the she-camels of a small raiding troop have rested. When speaking of a dog or donkey lying down, the words are: "*Al-čalb rabaẓ*" or "*al-ḥmâr rabaẓ*"; of a horse "*al-faras rabaẓat.*"

Songs Relating to Camels

539* The Rwejli's delight in riding camels is expressed in many of his songs.

Jâ ʿamm ḳum denni li ḥamraʾ
w-min al-heǧen ʿamlijje
šiddû ʿalejha šdâden zên
maʿ žirbeten ǧild neǧdijje
ḫalli drejbak maʿ ṣummân
arẓen želîle beha rijje.

Uncle, rise, and bring me the bay [mare]
And a tried riding camel.
With a saddle saddle her as is fitting
And put on a water bag from a Neǧd goatskin.
I heed not thy advice to travel through Ṣummân land,
For it is a land of few watering places.

An uncle advises a youth preparing for a raid to go through the Ṣummân territory. The youth declines the advice and asks the uncle to get a bay mare ready for him and a she-camel known for her endurance. *Neǧdijje* is a large goat or sheep of the Neǧd breed. A water bag made of the skin of either of these animals holds as much as forty liters.

Fuṭṭaren mâ saʿan bimḳâm
w-ar-raḍi mâ jištahenna
ṭâlaʿan dîret al-aǧnâb
w-aṣbaḥan bidjâr ahalhenna.

The old camels were not content with a long and quiet
Nor cared for any pastures. [rest
Having examined the land of a strange tribe,
They came again to the land of their owners.

Old camels are very particular as to their food and soon become disgusted with even the best of pastures. They are used on raids to distant places, from which they return too exhausted to lead the other camels in the herd into disobedience.

539

Al-bel eḥmû laha-l-bir
samnat w-ṭâlat ḏerâha
wa' ḳorob ḥajjen tenaṣṣâh
wa' ba'ad ḥajjen warâha.

Go, seize the well for camels!
Their humps have become fat and have grown high.
Ah, how near the kin to which they hasten!
Ah, how far the kin they have left behind!

Whenever the Bedouins intend to encamp at a large watering place consisting of many wells, their youths ride ahead of the moving tribe on horseback or on camels and each seizes some of the known wells to make sure of water for his herds. Having seized a well, he unsaddles his animal, sits down by the saddle, and waits for the arrival of the tribe. At its approach he beckons to his own people to pitch the tent where he is sitting. If the spot is not suitable, the tent is put up farther away, but the youth watches the well till all the Bedouins are encamped and everybody knows to whom each of the wells belongs. As the water is not equally divided among all the wells, the owners of smaller herds to whom no well has been allotted ask their happier fellow tribesmen for leave to water from theirs. [484
312]

Ḏelûli jâ ša'êle	O thou, my dark ashen-gray riding camel,
ḏelûl eben 'îd	Camel from the Eben 'Îd breed,
Žirbeti šowšelijje	Know that my water pouch is but small
w-al-mrawa ba'îd.	And the watering place distant.

The rider urges his camel to keep up her speed. *Žirbe šowšelijje* is a leather water pouch holding no more than six liters.

Al-heğen jâ ḫaj jâ ramṭân
mâ jenlaḥež ğezâhenne
ams aẓ-ẓaḥa bidjâr al-ḳowmân
w-al-jowm bidjâr ahalhenne.

For the riding camels, O Ramṭân, thou little brother of
Naught can be found that would reward them. [mine,
Yesterday when dew evaporated they were still in hostile
And today they are in the land of their owners. [land

Mâ jenlaḥež ğezâhenne, no reward will be found for them. When a man does a kind act for another, the recipient acknow- 000

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When a man does a kind act for another, the recipient ackn
576 ledges it with the words: “*Mâ alḥaḳ ǧezâk, mâ eǧâzik beǧmîl miṯl ǧemîlak.* I am unable to reward thee. I cannot do thee such a good turn as thou hast done me.”

539^x

Li fâṭeren mâ tʿaḏri
w-an-naḏel mâ testwîlah
jaḥram ʿalejha-t-tḥaẓẓri
w-al-bâb wa-lǧat naḫîla
tefraḥ elja ǧît aǧri
w-al-bišet jowmi šelîla.

I have an old camel that needs not make excuses.
A coward cannot govern her.
Forbidden to her is the settlement,
The gate and the rustling of palms.
She rejoices when I gallop to her
And signal to her with the hem of my light mantle.

1. *ʿAsa-l-ḥaja jesḳi mawârid majḳûʿ*
jesḳi-l-ḳelîb aṭ-ṭâref maʿ maraddeh
2. *ḥejṯa maḳarr lel-farâḳîn w-an-nǧûʿ*
w-killen jwallem leh maḳâm w-ʿedde
3. *šifet al-ṛâzi ṯowbeh ʿan as-sâḳ marfûʿ*
mutmašleḥen lirḳaʿ jabṛi jišiddeh
4. *w-allâh jâ lôla-l-ḥabel maṭni w-marbûʿ*
mâ ṭâwaʿ al-laḳḳâj low ḳâl ruddeh
5. *ḥassejt îdi min al-ʿaẓed lil-kûʿ*
raddejtaha bil-jowm tisʿîn radde
6. *waddak tebîḥ as-sedd ʿala miṯl ǧedûʿ*
ḳarmen elja šâf al-ḫanaʿ mâ jeʿaddeh
7. *zabn aḏ-ḏelîl elja habaʿ kill manzûʿ*
sejfen šaṭîr w-jiḳṭaʿ ar-râs ḥaddeh
8. *ḳel en čân ams miṯl al-jowm mâ massâni ǧûʿ*
w-ašûf ḥâli bčaḥam mustareddeh
9. *alli-sḳâni min ṯanâjâh ḳarṭûʿ*
jâ ṣwejḥbi waʿ-ḥlêl ḥebb al-mwadde
10. *w-allâh laḫalli ben-nezel ṣâjeʿ w-maṣjûʿ*
w-allâh laḫalli kill bedd jetlaʿ lebeddeh.

1. May the rain fill the watering places at Majḳûʿ
And fill to the top the first well from which the rope returns with the bucket;

2. Where there is room for camps both small and large, 539x
And where all prepare the water hoists and the needed gear.
3. I saw a conquering maiden there, with her dress tucked up above her calves
And sleeves tied behind the neck, stretching taut a rope with the bucket.
4. By Allâh I swear! if the rope were twice or four times as long,
The pourer out would not be obeyed, even if he shouted: "Come back with the rope!"
5. With my hand I felt her arm down to the elbow,
Drawing back my hand ninety times at least that day.
6. Mayst thou keep the secret like Čedûʻ,
That noble man who never told when he saw some game of love.
7. He protects a scamp when every idler is afraid,
And he has a saber, the edge of which splits heads.
8. If I had fared yesterday as today, hunger would not have pained me,
For as I look at myself I see my fat is restored
9. By thee who didst allay my thirst when I kissed thy teeth.
O sweetheart, how sweet a permitted love kiss tastes!
10. By Allâh, I shall not suffer a violated or a violator to be in camp,
By Allâh, I shall not permit one tribe to come out against another.

The poet was Zejdân ar-Rwejli; the reciter, Mindîl al-Ḳaṭʻi. The poet is drawing water at Majḳûʻ, the last large [312] watering place at the south end of the Sirḥân depression, the vicinity of which is always full of both small, *farâšîn*, and large, *nǵûʻ*, camps. As some of the wells are as much as 483 thirty meters deep, a hoist is set up in the stony ground by the mouth of the well. The free end of the rope is held by one or two persons who draw the water. A third person stationed close by the hoist takes care that the rope does not slide off the roller, *bakra*, and shakes it occasionally to submerge and fill the bucket; he tells the drawers to walk till the bucket comes in sight. Then he shouts to them to stop, catches hold of the bucket, empties it into the leather trough, *ḥôz*, and then bids them return and let the bucket down

483 again. When a woman has to pull the rope she tucks her gown, *ṭowb*, up to the knees and throws the long, open sleeves over her shoulders, tying them behind, lest they hinder her when at work. If the rope is worked by two persons, they hold a short stick tied to the rope's end. The poet remembers how near he was to his beloved, praises Ǧedû', the pourer of the water, for not gossiping about them, and promises, stimulated by love, that he will quell all troubles between individuals and tribes too.

Verse 1. *Maradd* is a firmly trodden footpath for the persons hauling up the water bucket. 2. *Farâẓîn* are camps numbering less and *nǧû'* those numbering more than ten tents. *Wallam*, or *jwallem*, implies that he will prepare, put up for himself, a hoist, *maḳâm*, with the necessary utensils, *'edde*, such as the bucket, *delw*, the rope, *rša'* or *ḥabl*, and the trough, *ḥowẓ*. 3. *Mutmašleḥen*, or *mitmašleḥen*, for *mutšallaḥen*. 4. The deeper the well, the longer the rope must be and the more work for those who pull it and impatiently wait for the pourer's call: "*Laḳḳâj ruddeh.*" The poet feels such satisfaction in the company of his sweetheart that he means to disregard the pourer's command. 9. *Ḳarṭû'* means a 539x slight lick lasting only a moment. 10. *Bedd* for *bedîde* means the same as *'ašîre* or *žabîle*, clan or tribe.

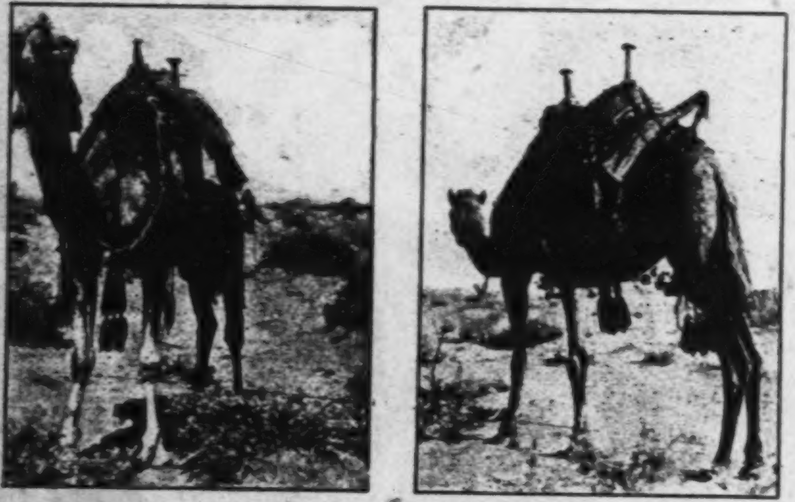
1. *Jâ 'amm wa' waǧdi 'ala wsaḳ ḥorra*
   ba'îdet al-merwâḥ low dirt ana-l-warč
2. *tišrab ḥaṭâfîl al-ḳalaṣ jowm afarrah*
   w-al-ǧejš min fowḳ al-žwâ'ed lahen 'ark
3. *tiǧfel elja sama'at ma' al-ḥazm farra*
   farrat ḳaṭât ḥarrekat bêẓaha ḥark.

1. O uncle mine, ah, I long to saddle a thoroughbred camel
   On which, crossing my legs, I would go far in a day;
2. When I bid her drink she will drink the last drop
   from a small bucket,
   While all around riding camels crowd together rubbing
   the leather covers of their saddles.
3. She shies on hearing a swift flight in the hills,
   The flight of the *ḳaṭa'* birds, who as they rise set their
   eggs moving.

The poet was an 'Atejbi; the reciters, Mindîl al-Ḳaṭ'i and Mḥammad al-Ḳaẓîb. A young 'Atejbi, whose father had died, paid a visit to his uncle camping with the Šammar. The childless uncle meant to make him his heir, but the youth yearned for his comrades and after a stay of six days prepared to leave again. 539x

Verse 1. *Wsaḳ* means the same as *šidd*, "to saddle a camel." *Dirt al-warč* means "the rider crossing his legs above

[492]



Fɪɢ[illegible]—Riding camels.

the knees." 2. *Ḳalaṣ* is a leather bucket holding about six liters, such as the raiders take with them. Some camels drink only when there is still plenty of water in the bucket and stop as soon as their lips touch the bottom. *Afarrah* (for *afarrah*) means "to be urged to drink with the sounds *ṯerr ṯerr!*" *Žwâ'ed* are saddle covers made of the skin of the black Neǧd goat, which has long, fine, slightly curly hair. The skin is tanned without the hair being taken off; this is clipped short and holes for both the front and back saddle knobs are made; it is then hemmed and laid on the saddle with the hair uppermost. When watered the she-camels crowd so that their saddles touch. 3. The *ḳaṭa'* sand grouse nests on small patches of flat ground in hilly country, *ḥazm*. It sits quietly till the rider comes near, when it flies up suddenly, striking the eggs with its legs and thus disturbing them. Its flight is very noisy, somewhat resembling the sound of the word *farr*. [281]

The uncle, angry with his nephew for leaving him, seized a *rebâba*, struck a few chords, and began to recite:

1. *Abûk jâ-lli ṭalbetak bass ḥorra*
bêni w-bênak sâmeč al-'arš jeḳhark
2. *mâ ḳilt bezowd čemma ḫašm ḥarra*
w-bejten čebîr w-ẓâmer al-baṭn jinḥark
3. *'aslûğten tel'ab b'ûd al-meğarra*
tenhab ḳlûb ahl al-hawa' w-ent tesḥark
4. *en čân rabbak nâwi lak mesarra*
aḥdar lak aḥbâl al-asbâb w-aẓhark
5. *w-en čân rabbak nâwi lak muẓarra*
low ent brûs aš-šwâhîš aḥdark
6. *'am'ûm lâ tâḫoḏ 'ala-l-'aẓm ḳarra*
ajjâk ṯumm ajjâk lat-titen jeğraḥk
7. *jâ šên an nâṣeḥk w-bârrek mubarra*
wâğed 'ejâl an-nâs w-lâ wuddi âṭark.

1. Cursed be thy father! O thou who askest for a thoroughbred camel only.
Between me and thee is He who sits on a high throne and who will tame thee.
2. Did I not tell thee of a great herd of camels black as the spur of lava,
Of a large tent, and a slender maid that will come to thee?
3. A tender one who, playing with a stick on the dancing ground,
Steals the hearts of gallants and will charm thee?
4. If thy Lord intends to grant thee luck,
He will show and throw down to thee the ropes of chance;
5. And if He means to visit thee with trials,
If thou wert on high mountain summits He would cast thee down.
6. The pipe of bone, O 'Am'ûm! be not thy consolation,
Beware and again beware of tobacco, for it will harm thee.
7. O little fool! seest thou not I advise well and feel for thee?
Some sons of good families will be found, but I hate to vex thee.

Verse 2. A *zowd* is a herd numbering seventy to eighty camels. The 'Atejbe are famous for raising black camels. 3. *'Ûd* *al-mejarra* is a long staff or saber brandished by a girl while dancing to keep away the youths who press on her. 4. *Aḥbâl al-asbâb* are opportunities for achieving success. 5. *Šwâhîž* are high, steep, impassable mountains. Here they mean the greatest glory, affluence. 6. *Al-‘aẓm* is a piece of bone used by the Bedouins in mending a broken short pipe. 7. *‘Ejâl an-nâs, eben an-nâs*, are sons of respected families, whom the uncle could adopt. 539x

1. *Li fâṭeren mašîha ṭûmi*
   ḳaṭ al-fejâfi mẓarrîha
2. *bčetfaha laḥḥ berǧûmi*
   min kuṯr mâ-ni malâḥîha
3. *al-ḥorr elja ṣâr mazḥûmi*
   jeṣbeḥ bnâbi ‘awâlîha
4. *čam lejleten mâ beha nowmi*
   ‘alejje min abrak lejâlîha
5. *jâ mâ ḥala ḥaẓẓ umm ḫarṭûmi*
   w-aṣ-ṣubḥ ja‘ǧibk taḥallîha.

1. I have an old camel with a rocking gait,
   Which I train to ride over level plains.
2. A bald spot has been worn by my heel on her shoulder
   By my constant rubbing. [blade
3. [She is like] a falcon of gentle blood, by hunger frightened,
   Resting on the peak of the highest mountains.
4. Oh, how many sleepless nights
   Have been to me the nights most blessed of all!
5. How sweet the urging of a long-lipped camel,
   And in the morning thou shalt wonder how strong
   she looks.

The poet is unknown; the reciter was Mindîl al-Ḳaṭ‘î.

Verse 2. A camel used for long journeys generally has on her right shoulder blade a bald spot, the size of the palm of a hand. The constant friction against the shoulder blade causes the skin to become bruised and bloodshot, especially if the rider's footgear is made of hard leather and he must urge the animal to greater speed with kicks. 3. If a pure-blooded falcon fails to catch its prey for a long time and is hungry, it settles on the highest summit, whence it has a wide view and can sooner sight the desired prey. 4. When the Bedouin is asked a large price for the girl he loves, he 579

579 takes part in predatory expeditions and raids to far and dangerous countries, in order to gain the required number of camels. The night marches through the enemy's country bring him the greatest profit, as the booty is obtained and brought away more easily. 5. At night the speed of a good camel is fastest and also she tires least at that time. *Umm ḥarṭûm* is the name given to camels with the underlip hanging down, so that it looks larger than the upper one.

539^{x}

1. *Bakrati ḥelwen ḏemi'ah bel-ẖalâwi*
mubrama wuddi btašji' ṭibe
2. *ummaha min ǧejš ḥammâd al-ḥâwi*
bakraten min ra'ijje ǧatna raġibe
3. *mâ ṯemanha kaṭ'ânen w-mzâwi*
binten labu rîmân wa' waj neǧibe
4. *šarbet min bežže w-zâ'at lel-eǧrâwi*
wa-mraḥat 'end al-mẖejẓer bel-ǧeḏibe
5. *jowm tefḳa' čennaha al-ḥorr an-nedâwi*
aw ẓelîmen zâ' min dawwen rami beh
6. *naẖharah ahl al-karam w-ahl al-ḳahâwi*
je'abberûnak ḳabl ta'ḳel an-neǧibe.

1. In the desert my young camel has a pleasant gait;
She is muscular, and I desire that only good be said of her.
2. Her mother hails from the Ḥammâd al-Ḥâwi's riding camels;
My young camel came to us with a herd against her will.
3. With gold she was not paid for, nor with black cloaks,
She is a daughter of Abu Rîmân — ah, glory, the noble one!
4. She drank at al-Bežže, ran as far as al-Ǧerâwi,
Having spent the night by al-Mẖejẓer.
5. When excited by a gallop she is like the best hunting falcon,
Or the ostrich running from a plain when a shot has been directed at it.
6. People both generous and fond of good coffee flock to see her,
Offering money for her before thou couldst fetter the left foreleg of the noble beast.

The poet was Raṯîṯ, a servant of Prince an-Nûri; the reciter, Raṯîṯ himself. He praises his camel which he had captured during a raid in the Šarârât territory. Verse 2. Ḥammâd al-Ḥâwi, chief of the Šarârât. These Arabs devote themselves to the breeding of thoroughbred camels, producing famous males whose name is known everywhere. 4. Al-Bežže is a watering place near al-Mzêrîb in Syria. The well of al-Ĉerâwi lies in the Sirḥân depression, thus 370 kilometers southeast of al-Mzêrîb. Al-Mḫejẓer is the name of wells 105 kilometers northwest of al-Ĉerâwi. 6. Whenever he stops with his camel before a tent in a strange camp, men come running from all sides offering to buy her from him. After making a camel kneel, the rider ties, *jaʿḳel*, her left foreleg with a short rope above the knee. The camel is *neǧîbe*, pure-blooded, noble, because both her sire and dam were recognized as thoroughbreds.

1. *Madden min al-ʿâreẓ erkejben teṛîfi*
   jetlen eben ʿarûǧ meždem beni lâm
2. *zahâbahom ḳamḥ al-ḳerûja-n-naẓifi*
   wa-slâḥahom maḫḫ al-franǧi w-ar-rwâm
3. *waʾ mâ ḳaṭaʿ besâḳteh min ʿasîfi*
   waʾ min fâṭeren tâḫod ʿan al-ǧejš ẕiddâm
4. *ʿoḳb aš-šaḥem wa-mlâfaḥeč lar-radifi*
   adarreǧč čenneč ḳaṣimt al-ažḍâm.

1. A small troop on riding camels left al-ʿÂreẓ at a quick pace,
   Following Eben ʿArûǧ, the commander of the Beni Lâm.
2. Their supplies consist of clean wheat bought in villages
   And their arms are the best the Franks and Greeks produce.
3. Ah, how many camels barely trained he has already tired with his haste!
   And old ones too, while [his she-camel] always keeps ahead of [other] riders.
4. Gone is thy fat, gone is thy gay teasing of thy second rider,
   Nevertheless, I force thee to walk as if thy forelegs were broken.

The poet is unknown; the reciter, Mindîl al-Ḳaṭʿi.

Verse 1. *Teṛîf* is the term applied to a she-camel walking at a long, fast pace, grazing all the time. This saves time for the rider. 3. By constant urging, *besâḳteh*, he has left behind *enḳaṭaʿ*, not only many a young camel that had not been

539x ridden long, *'ašife*, but also old camels. 4. Owing to this treatment his own camel has lost all the fat of her hump, *šaḥam*, as well as her spirits, which made her touch with head and lips the second rider, *mlâfaḫ lar-radîf*, who was sitting bareback and had tickled her slightly.

To save his animal's strength the rider lets her rest a little before sunrise and after sunset; this is called *šofratên*.

A tired camel is known as *mutlajješe*. If so exhausted that she cannot rise with the rider any more, she is called *ṭâwije*; she has, they say, used up all the marrow of her bones, *mâ bâḳi beha muḫḫ*. Then she needs a rest of at least three months and a good pasture in order to recover completely.

DRINKING FROM A CAMEL'S PAUNCH

271 There is hardly an adult Rwejli who has not on some occasion drunk water from the camel's paunch. If the raiders are tormented with thirst, they kill a few camels, cut out their paunches, *ḳarš*, which are full of water, let the water settle, and then drink it. Meǧḥem eben Ǧandal attacked the Šarârât in the al-Ḫunfa territory and captured large herds of camels just returning from pasture. Being short of water himself and fearing lest the pursuing Šarârât would occupy the nearest wells, he had about fifty camels with the biggest bellies killed and the water bags refilled with the water from their stomachs; then he steered clear of the wells and returned to his people, who were encamped in an-Nukra south of Damascus and about 1000 kilometers from al-Ḫunfa, without suffering any loss (see above, pp. 94f.).

DISEASES OF CAMELS

232 The camels suffer from many diseases, the majority of which are due to inflammation of the bowels and joints. As it is impossible for me to define the various ailments with any sort of precision I quote them exactly as they were explained to me.

Hmâr: inflammation of the bowels of young camels; incurable.

Raḍḍa: inflammation of the brain of young camels; incurable.

Lowa‘: inflammation of the bowels of grown camels; treated by burning three times with a red-hot iron around the abdomen. 232

Šowka: inflammation of the bowels and constipation; treated by burning three times around the kidneys.

Roḍḍ: inflammation of the bowels causing diarrhea; treated by burning seven times on the abdomen.

Čalba: stomach ulcers; treated by burning on the back.

Ṭejr: muscular paralysis; incurable.

Ẓal‘: inflammation of the joints, as follows:

- *Ṣabba‘*: general inflammation of the joints; treated by burning around the particular joints;
- *Mowah*: inflamed and swollen legs; treated by piercing the swollen places with a small sharp peg, *ḫlâl*.
- *Ṯifen*: inflammation of the lower thigh accompanied by swelling; treated like *mowah*.
- *Raṣâṣ*: inflammation of the hoof; treated by piercing the fore part of the hoof.
- *Arḳûb*: inflammation of the whole of the hind leg; incurable.
- *Ǧerad*: inflammation of the shin bone of the foreleg; treated by a light singeing with burning *naṣi* plants or dry *ḥemri* grass.
- *Nisam*: inflammation of the knee; incurable.
- *Mal‘*: inflammation of the fore shoulder; incurable.
- *Faṭk*: inflammation of the armpit; treated by burning.
- *Bḥâṣ*: inflammation of both forelegs above the knees; treated by burning.
- *Nîčab*: inflammation of the whole foreleg; treated by burning all round.

Farṣ: swelling of the *ṛâreb*, withers; treated by burning three times.

Rekab: swelling of the knee; treated by piercing.

Ḥajfa: ulcer above the stomach; treated by burning three times.

Adla: ulcer on the shoulder blade; treated by burning three times.

Ḫâfra: ulcer inside the head which then breaks through into the jaw; incurable.

Nâšeb: ulcer on the back; incurable.

Ṭâle‘: ulcer on the breast; incurable.

232 *Sarar*: ulcer on the breastbone; treated by burning with sulphur.

Ḳaṣar: contraction of the back; treated by burning.

If a riding or pack saddle does not fit well on the hump or sides of the back, there appear on the galled spots blisters called *lhâd*, which disappear if the galled animal is not used for several days for either riding or carrying loads; otherwise putrefaction sets in. This condition is called *dabar*.

When a camel accustomed to walking only on sand or small gravel must walk for some time through a volcanic area, the skin under her hoofs becomes bruised and bleeds, *ḥafa'*.

Rhaṣa' is a camel in whose hoof either a thorn or sharp stone has stuck.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XII

HORSES

The Bedouins assert that no horses were created by Allâh in Arabia. According to their tradition they brought their first horses from the land of the settlers whom they raided. In the inner desert the horses have no place and would perish did not the Bedouins look after them better than they look after their own children. A runaway horse cannot live long in the desert, while a camel will persist even without a man. Horses are of no economic value but serve merely as weapons for the getting of booty and influence. For this reason they are called *al-murnijât*, the enriching. It is said that the mares' bellies contain treasures and their backs help to win power, *al-ḫejl buṭûnahen kanz wa-ẓhûrahen 'azz*; for they give their owner colts which can be turned into money at any time, and it is much easier to make or repel an attack on horseback than when mounted on camels. The more horses a tribe has, the more feared it is by its neighbors and the greater its power. But successes gained on horseback are not lasting. The defeated neighbors unite for revenge, and soon both the riders and horses are annihilated. Hence the saying: "The horse reins are snakes, and death dwells on their backs; *al-ḫejl ersânahen ḥajâja wa-ẓhûrahen manâja*."

173
231
825
[556]

HORSES OF DIFFERENT KINDS

The Rwala classify horses[10] as common ones, *kdîš* (pl., *kudš*), and thoroughbreds, *aṣîl* (pl., *aṣâjel*). The common horses are not kept in the desert. Of the thoroughbreds they raise for the

232

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[10] The different parts of the horse (Fig. 49) are called:

1. *'arnûne*
2. *minḫar*
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. *ǧebha*: in the middle, [illegible]
9. [illegible]
10. [illegible] *al-'ajn*
11. *'ajn*
12. *ḥofrat al-'ajn*
13. *iḏen*
14. [illegible] *al-iḏen*
15. [illegible]
16. [illegible]
17. *raḳaba*
18. [illegible]
19. [illegible]
20. [illegible]
21. [illegible]
22. [illegible]
23. [illegible]
24. [illegible]
25. *faḫaḏ*
26. [illegible]
27. *'urḳûb*
28. [illegible]
29. [illegible]
30. [illegible]
31. [illegible]
32. [illegible]
33. [illegible]
34. [illegible]
35. [illegible]

232 most part mares of the following breeds: 1. *kḥejle*, 2. *ṣaḳlâwijje žudrânijje*, 3. *dhama*, 4. *maʿnaḳijje*, and 5. *ğilfe*. However, the following are also recognized as thoroughbreds: 6. *ḥamdânijje*, 7. *ʿobejjet ummu ğrejs*, 8. *ṣwêtijje*, and 9. *amm ʿarḳûb*. The *kḥejlet al-ʿağûz* breed is supposed to be the oldest, from which all others have descended. The stallions of any of the above-named breeds can be admitted to cover, but the colt always bears the name of its dam's breed.

A thoroughbred mare is called *faras*, the plural being expressed by the word *ḫejl*, and as, with but few exceptions, only mares are bred, the word *faras* has come to mean horses regardless of sex, the rider being known as a *fâres*; the plural, *fursân*, is rarely heard, *ṣanam* or *ḫejl* being used instead.

231 Each horse and mare bears certain marks indicating its value. These marks are called *sijâse*, and whoever understands them, *jesûs sijâsetha*, decides whether a mare is good or not. A good mare has long ears, legs, and neck; the croup, the root of the tail, and the coronet, *žên*, are short. The nostrils and eyes are large and the distance between the foreknees, *faḥğâ bên riğlejha*, broad and spacious. The forehead should bulge forward, *ğebhatha nâṭṭaʿ*, the breast should be arched, and the forelock, mane, and hair of the tail should be thick, *ʿelematha w-ʿačwaha*.

Curling hair from the navel to the udder is called *dumejṯir*. Two curls one above the other, between the eyes are *saʿdên*; *hejčelên* are curls on the right and left side of the neck, and *zibdet as-saḳf* are curls on either side of the sexual organ. All these curly spots of hair, *fatâjel*, are signs of good qualities in the mare.

On the *dhama*, *maʿnaḳijje*, and *ğilfe* breeds the Rwala love to see white spots called *niššân* (pl., *nijâšîn*) either on the forehead or legs. A small round spot on the forehead is a *nağme*; a long one a *ṛurra*; if it extends to the upper lip it is a *šedaḫ*. A white spot on the leg is a *ḥağela*. A mare with short white spots on both hind legs and on the left foreleg is known as *meḥağğelat aṭ-ṭalâṭe muṭleḳat al-jemîn*. If there

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36. *ʿofejne*
37. rukbe
38. [illegible]
39. mhaddede
40. *žên*
41. *ḥâfer*
42. [illegible]
43. [illegible]
44. [illegible], values

45. [illegible]
[illegible], posteriors.
[illegible], sexual organ of the mare
[illegible], labia of the sexual organ of the mare
[illegible], testicles
[illegible] } sexual organ of
zebb } the stallion

a. [illegible]
b. [illegible]
c. mhaddede
d. *žên*
e. [illegible]
f. *ḥâfer*
f1. *ʿofejjet al-ḥâfer*, the inner fleshy part
g. [illegible], horseshoe.

is such a short white spot on the mare's right foreleg, the leg is called *jad al-kâteb*; if only on the left hind leg, *al-merčebe*; spots on both hind legs only are known as *sirwâl*.

Ḳâżât are mares which bite the bridle tightly when running. They must, therefore, breathe carefully and can run much longer than mares with open jaws.

Signs of bad qualities are: a curly spot above the nostrils, *ḳabr*; one at about the middle of the neck in front, *šaḳḳ al-ǧejb*; such spots (known as *trabijjât*) on the lower part of the thighs, *ṭafne*; and similar spots above the heart. Other unfavorable signs are: a white spot on the lower lip, *'ażż an-nâǧed*; a white spot on the left foreleg only, *naḳḳâlt al-čefan*; a white spot on the left fore- and right hind leg, *ǧebrâṣ*; and finally such spots on both forelegs only, *žejd*.

To destroy or at least to moderate the unfavorable significance of these marks, *sijâsât an-nijâšîn*, the owner of the mare lays a black goat on her shoulder blades, kills it, and lets the blood run down over the mare. This is called *naṭṭâḥ aš-ša'ûr*.

The Rwala prefer a pure white mare without any other color or shade. Such a mare is called *ṣafra'*. The chiefs appear on mares of this color at all the local festivities, *aṣ-ṣifr markûb al-amâra len-nażâra*, but never use them on their raids, as pure white objects are visible both by day and night at a great distance.

A *zerḳa'* (Fig. 50) is a white mare with many fine black hairs. If the dark shade predominates, it is a *zerḳa' nîlijje*; if it is reddish in places, *zerḳa' rabša'*.

A dark brown mare is called *ḥamra'* (Fig. 51); if without any white spots, *ḥamra' talsa'*; if there is a white spot on one of the legs, *ḥamra mḥaǧǧela*, and *ḥamra mhammasa* if the color reminds one of roasted coffee.

A light yellow mare is called *šaḳra'*. If she shines like gold, *šaḳra' ḏhâb*; one with all her legs white up to the knees is *šaḳra' mḥaswaṣa*.

A dark colored or black mare is known as *dhama'* and as *dhama' ġurâbijje* if she has the bluish luster characteristic of a raven.

The Rwala imagine that the speed of a horse can be guessed from its color; they also say that the *šaḳra'* mare will not be overtaken by one of any other color, if the gallop be not of long duration. The *šaḳra'* is the fastest but not the most enduring of the mares. The palm for this quality belongs to

231 the *ḥamraʼ*, which can gallop or trot all day without sinking from exhaustion.

BREEDING OF HORSES

232 The large clans have, as a rule, only one stud horse; this they never keep in the camp together with other horses but intrust it to the care of a specially selected slave, who pitches his tent in some gully beyond the camp, from where the stud horse can see no mares. To prevent the horse from catching sight of some runaway mare the slave hangs a full nose bag over its head early in the morning, leaving it on until evening and only taking it off while the animal is being watered. No more than two mares a day are covered, *šabbûh* or *ʻallûh*, by the stud horse, one in the morning, *naṭṭ*, and the other in the evening, *ḫaṣm*. When a mare is in heat, *muʻṭi*, she must be led in as soon as possible; otherwise her heat might pass, *eḳṭafat*. The owner of the stallion asks the owner of the mare whether he wants a morning or evening cover, *naṭṭ wallaʼ ḫaṣm*, or both. If he decides for both, no other mare will be led in that day. For one cover the charge is one or two *meğidijjât* ($0.90—1.80) and is called *mohr al-ḥṣân*.

The period of twenty-five days after the mare's covering is called *ʻedijet aš-šbaʼ*. After that time she is led to the stud horse again, *jeʻarreẓha*. If she kicks out against or repulses him, it is judged that she has conceived, *aḳẓabat*; she is then known as *lḳaḥa* and has to be well nursed and fed so as to avoid a miscarriage, *ṭaraḥat* or *ramat*. In the last month before foaling the mare is called *muḥres*. When she has foaled, *afradat* or *waledat*, she is known as *raṛûs*. If a male colt is born, it is simply buried in sand or thrown into a gully so that the mother may not be weakened needlessly. The birth of a filly is the cause of rejoicing to all the owner's family and of congratulations from both his kin and acquaintances, just as if a boy had been born. Such a *raṛûs* mare is then wrapped up in blankets, taken to the tent on cold nights, and gets better food than the owner himself; for a whole year thereafter no one would think of saddling and riding her, in order that the quantity of her milk may not be reduced and that the filly may be well nourished. The filly also gets camel's milk both in the evening and morning, and often the owner and his family go to bed without supper so that the mare and her young may have sufficient food and milk. The ears of the new-born filly are tied together with a silk thread to make them grow close together and symmetrically; they also shorten the root of its tail to make the mare when grown-up carry it upright in a gallop; they blow into its nostrils to widen them; shout the name it has received into its ears, and even smear the filly with tar to protect it from the effect of noisome smells

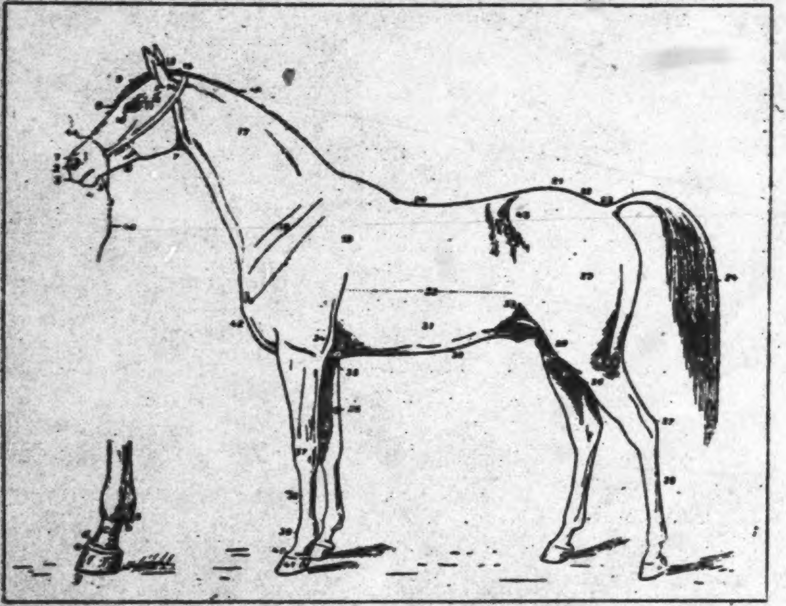

FIG. 49—Diagram of a horse.

In its first year the filly is called *felw*
„ „ second „ „ „ „ „ *howli*
„ „ third „ „ „ „ „ *ǧeḏaʻ*
„ „ fourth „ „ „ „ „ *ṯenijje*
„ „ fifth „ „ „ „ „ *rbâʻijje*
„ „ sixth „ „ „ „ „ *ḳâreḥ* or *awwal* (first) *ḳarḥ*
„ „ seventh „ „ „ „ „ *ṯâni* (second) *ḳarḥ*, etc.

After the fifteenth *ḳarḥ*, i. e. beginning with her twenty-first year, a mare is called *ʻawda*; between her first and tenth years she is a *mohra* (pl., *mohâr*).

231 The word *rumaka* is applied both to a mare and to a woman who is neither too young nor too old. One may ask: "*Hi bint*, is she a virgin still?" and receive the answer: "*Lâ w-allâh hi rumaka zêne*, no, she is a pretty woman in her best age." "*Has-surba maʻaha ḥoṣon*, are there stallions with this troop?" "*Lillâh killehen rumak mâ beha ḥṣân*; no, only grown mares; not a stallion among them."

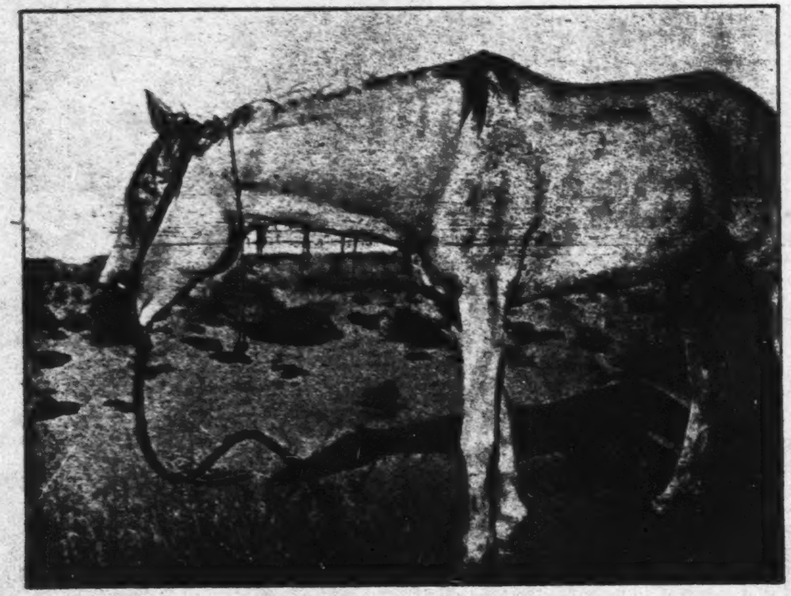

Fig. 50—A *zerḳaʻ* mare.

Ḥṣân (pl., *ḥoṣn*) is a stallion between its fifth and twentieth years; after that time it is called *ʻawd*.

422
231 There is hardly a mare that is owned by one man only. As a rule she belongs to two men or even more, *šeriče bel-faras*, who share anything she may give, *tetaḥâšer al-beḥût bejn aš-šeričên*. If a mare is bought by two Bedouins on the understanding that her colts also will be their common property, the deal is called *biʻ ḥeǧra*. If the agreement is that the mare will belong to one but the first and second colt to the other, it is a *biʻ meṭâni* deal. When a man buys a mare for himself alone without any other agreement, a *biʻ meḳalfaʻ* is spoken of, though only

a city man or a European buys in that manner—never a son 422
of the desert. 231

The mare owned by two men is called *mărbaṭ*; the part owner who takes care of her is *râʿi-l-marbaṭ*. He is responsible for her health and must give compensation should the animal die or miscarry owing to his negligence. If the partners want to annul, *jetakâṣarûn*, their agreement, they go to the chief's tent and declare it before witnesses, so that they cannot blame
each other afterwards, whatever may happen. A partner can 231
also be compelled to give up his rights, *muḳâṣara*, if the other 422
or others desire it or have to sell the mare. For instance, the 425
chief may be satisfied that the man who insists on breaking the agreement is unable in any way either to provide himself with new camels, to procure the amount needed to buy a bride for his son, or to buy weapons demanded by the avenger for blood that has been shed. Possibly the chief may be convinced that the part owner would not get as much for the mare from his own people as a stranger or a European offers him. Under

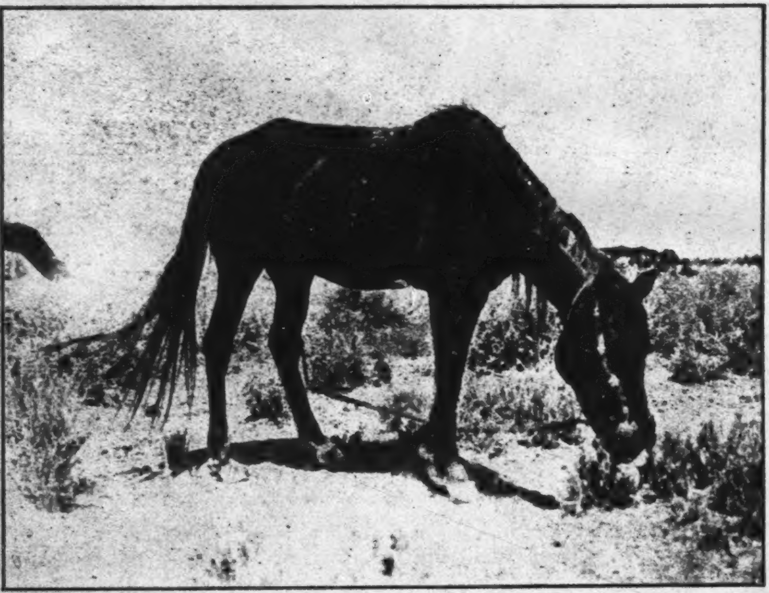

FIG. 51—A *ḥamra'* mare.

231 422 425 such circumstances the chief might well decide to sell the animal in question himself and to give the unwilling part owner one half of the proceeds. The latter also is privileged himself to buy out the other's share in the mare at the figure offered by the stranger. The price paid for a mare is called *sijâḳ*.

EQUIPMENT, USE, AND VALUE OF HORSES

492 The word for a horse saddle (Figs. 52, 53, 54) is *meršeḥa*; "Saddle the horses! *meršeḥû-l-ḫejl*." The saddle consists of a leather or quilted, woolen cushion, *žerijje* (Fig. 52*a*), sewn to a cloth cover, *libbâde* (*d*), and firmly fastened to the saddle. The saddle is also supplied with girth and stirrups; *b*, *râs al-bedd*; *c*, *karbûz*; *e*, *ḫrûǧ al-meršeḥa*; *f*, *ḥelâḳ*; *g*, *ḥzâm*; *h*, *bṭâne*; *j*, *zamḫa*; *k*, *bzîm*; *l*, *rukb*.

The rein is very simple; the bridle proper, *ʿanân* (Figs. 55, 57, pp. 392-393) with an iron ring, *ʿaẓeda* (*a*), is but rarely used.

The forelegs of a mare are nearly always fettered with an iron chain called *ḥadîd* (Fig. 56, p. 392). "*Ṣakk al-ḥadîd ʿala-l-faras*," means "he fettered his mare's legs"; "*Ḥaddedû-l-ḫejl*, put fetters on the horses!" The single parts of the shackles are as follows: *a*, *ʿarejža*; *b*, *ḳṣuba*; *c*, *sinsile*. They are closed or opened by a key which is usually in the care of the owner's wife, daughter, or sister. It is also the duty of these women to harness the mare, especially when an alarm cry is given. Then the rein is thrown over her head and the bridle put in the mouth, *saffafatha* (or *ṣaʿaṭatha*) *al-ʿanân*, or *alǧamatha*. "*Saḳlab aw zabb beẓahr al-mohra w-dafaʿaha*" means: "the rider throws himself into the saddle of the mare and rides off."

The Bedouin never undertakes a long trip on a mare but always on a camel. Only when he pays a visit to a neighboring camp, or rides out to meet a dear guest, or repulses an attack, or assails the enemy's herds will he use a horse.

With a rider on her back the mare will walk with a light, long pace, *taḳudd ḳadda*. When defiling before their prince or commander, *ʿarḍa*, on a festive occasion or in time of danger, the Bedouins hold their mares up short so that they leap forward, rise on their hind legs, back slightly, and then leap forward again. This performance is called *hedeba* or *tehaddob*. In a mock battle, *leʿeb al-ḫejl*, or during a man-to-man fight, *ṭrâd*, the mares will spring in the same manner. Mares gallop only when racing or in the attack, *ṛâra*. To stop his animal the rider cries: "*Hamš ḥaj;*" to start it: "*Ǧhara ǧharab.*" 492

If I call a person, I say of myself: *aṣîḥ.*
" " a mare " " " *atʿi.*
" " camels " " " *ešâjeʿ.*
" " a donkey " " " *eḳarreš.*
" " a dog " " " *ešli.*
" " sheep " " " *etḥi.*
" " a falcon " " " *adʿi.*

As mares are hardly ever sold, they have no fixed price. 435 If a man wishes to buy a certain mare, he must pay whatever the owner asks, and the latter generally wants more than the buyer offers. It is said in the desert that the price of a thing is fixed by him who wants it, *as-silʿa tetbaʿ ar-râṛeb*. The Bedouins pay each other as much as ten camels for a yearling mare; for a three-, four- or five-year-old mare they offer from fifteen to thirty thoroughbred riding camels. An adult stud horse is usually cheaper than a yearling mare.

LOSS OF HORSES

When a Rwejli's mare has been captured by the enemy 425 and then recaptured by another Rwejli, the latter is obliged to return it to his fellow tribesman but must be paid a she-camel as compensation. A colt of the same mare captured by a Rwejli must also be given back to the owner, six camels being the reward in this case. Such a colt is known as *ṛîʾ*. The question then asked is: "Didst thou get thy [captured] mare or her colt? *ǧâtak farask wallâ-l-ṛîʾ*."

On learning who has recovered the colt of his captured mare, her owner goes to him, saying: "The daughter of my mare is with thee, I demand her from thee, *ana ǧâriʿha ʿalejk*."

"That is not true, this is not the daughter of thy mare., I myself paid so-and-so many she-camels for her;" to which the owner replies:

"Good, now keep to the figure thou sayest thou hast paid, *oḳʿod li bimâ siḳt*, till I bring my witnesses."

"I will do so," agrees the other, and those present declare:

"We are thy witnesses that he will keep to such and such a figure and that he will neither sell nor take away the colt."

425 Then the owner goes to seek the captor. The owner in search of his animal is called *ḳaṣṣâṣ*; he is free to go even to the enemy, who in this case must help. On arriving at the latter's tents, he inquires after his stolen mare and her colt.

[492]

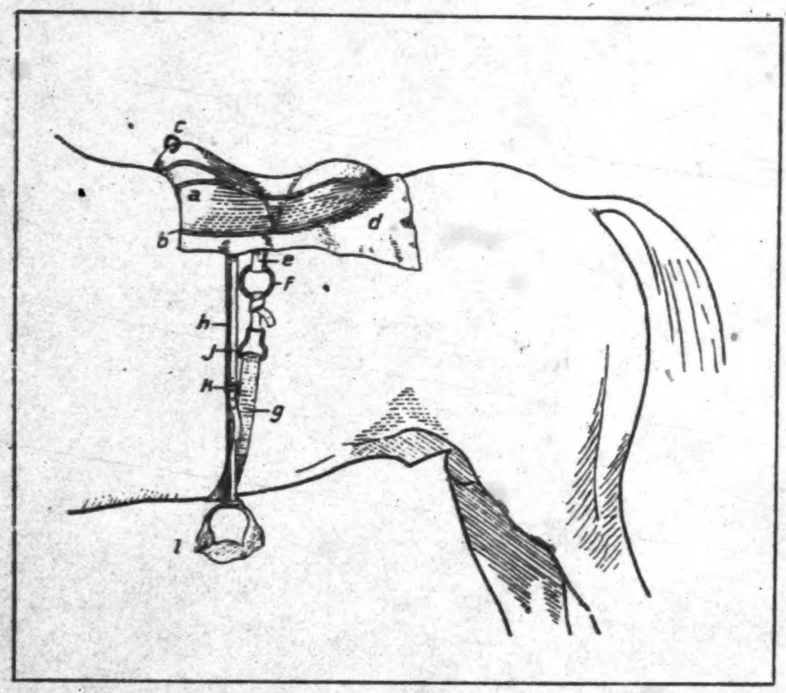

FIG. 52—A horse saddle, *meršeḥa.*

On finding what he seeks, he asks one of the enemy to come with him as a witness that the captured filly is actually the daughter of his stolen mare. Testimony of this kind being indisputable, his tribesman says: "Give me the proper compensation and take her! *hât li sowḳaha w-ḫoḏha.*" He then gets five camels, the witness helping in the search, *jaḳoṣṣ ʿanha,* gets one, and the animal is returned to the original owner.

The owner of the captured mare tries first to ascertain who has captured her and where she is kept. For the earliest reliable report of her whereabouts a reward of five *meǧîdijjât* ($4.50) is paid. Often the new owner, although an enemy, sends a report every year of the mare's condition and of the colts born to her.

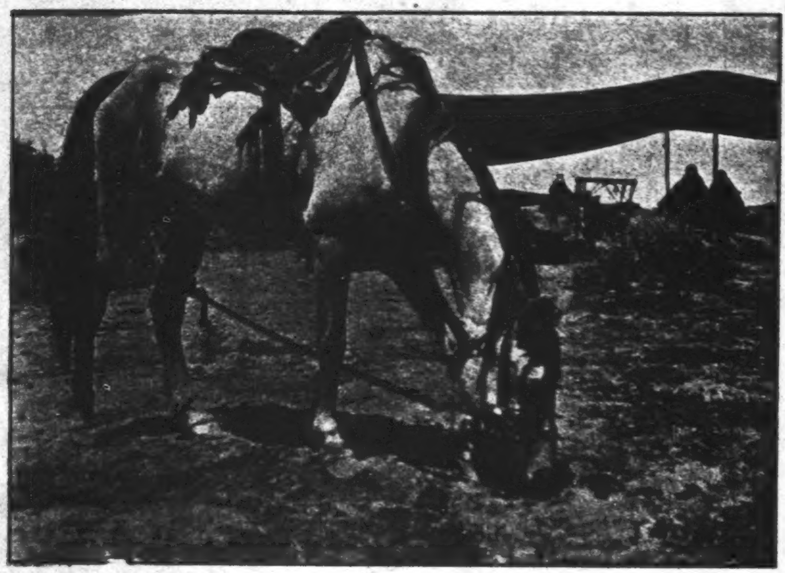

FIG. 53

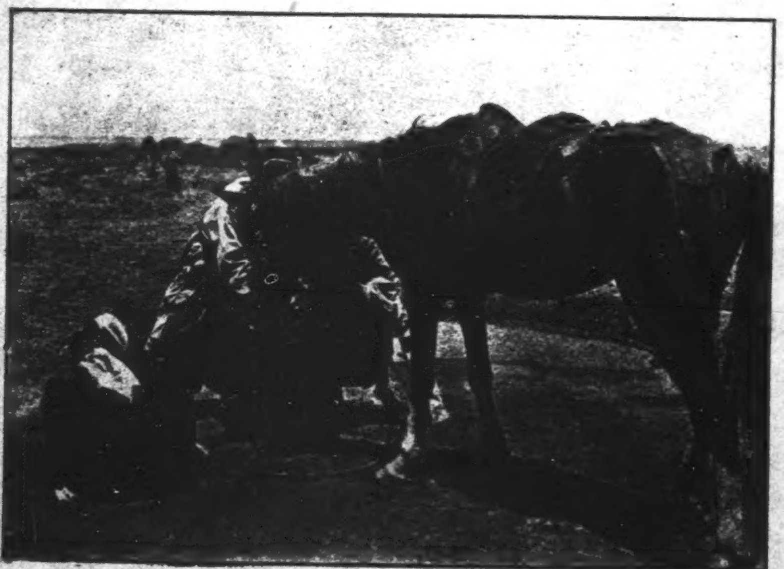

FIG. 54

FIGS. 53, 54—Saddled mares.

CARE, DISEASES, AND NAMES OF HORSES

231 Nothing causes the Bedouin so much labor and trouble as a mare. It is easier to raise and bring up five children than a single filly, as the children require especial care only in their first two years but the care of a mare has no end. It is necessary to provide her with food and drink, to protect her against heat and cold, to guard her from disease and robbers, also to quarrel with the other part owners, etc. It is the business of the women and slaves to feed the mare and care for her — all the Bedouin man will do is to give orders. As soon as he rises in the morning he shouts: "Wake up the mare! *ruddow nafs al-faras*," and his wife or his daughter hastens to fill the food bag with barley and hang it over the mare's head. Towards evening, before the sun touches the horizon, he again calls out: "Hang it on the mare! *ʿalležow ʿala-l-faras*," and it is his wife once more who has to fill the bag and put it on the animal. At noon the master commands: "Water the mare!" and the wife pours water from the large leather bag — which she must often carry on her back home from the well — into a bowl and holds it before the resting mare. The animal is led to the well only if this is in the middle of the camp and there are no signs of danger. No mare can be without water for longer than twenty-four hours. The whole camp may suffer from thirst, *râs aẓ-ẓmaʿ*, and the children cry for a drop of water, but the master, unmoved, will pour the last remnants of water into a dish and set it before the pampered mare. Frequently some spirited mare shies, *šâšat*, causing the others also to shy, *šawwašat al-ḫejl*, and all to run out from the camp, but the Bedouin sits undisturbed, leaving the women to hurry after the animals, calm them, and bring them back home.

The shoes worn by the horses are flat and thin and have a small hole in the center, *ḥḏaʿ*. Without a shoe, *ḥafjâne*, it is impossible for a mare to walk on gravel for any length of time, as its sharpness injures the hoof.

232 The most frequent diseases to which a horse is subject are:

Misma: inflammation of the muscles of the back; cured by a mixture of *beleḥt al-ḫejl* and *feliti* drugs (sold by the Kubejsi) and of coffee or melted butter, which mixture is poured into the nostrils, *jeṣaʿʿeṭûnah*.

Mwalli: inflammation of the bowels accompanied by diarrhea; this is cured by burning around the navel with a red-hot iron.

Zerd: ulcers under the chin; cured by burning the nape of the neck. 232

Ḳâreṣ: a swelling of the belly; cured by smearing the shaved belly with a mixture of grape syrup, alum, and pepper.

Saḳwa: glanders; cured by inhaling the smoke of *šîḥ*.

Šûhâr, mšowhar: festering wounds on the back; cured by burning the root of the tail.

Ğerab: mange; cured by burning the diseased spot and rubbing in oil.

Lwêṛef: ulcers in the vagina; cured by smearing with sulphur and butter.

Ḥamra': inflammation of the ankle. This arises generally when the exhausted mare has fed heavily and been watered immediately afterwards; it is cured by burning around the breast and by piercing the skin on the shaved ankle.

Ẓufr: cataract of the eye; cured by dropping a mixture of rust, soot, and milk into the eye as well as by burning around the eye.

Every mare is given a name expressing her real or imagined 552
qualities or those which her master would like her to possess. A favorite mare of Prince an-Nûri was called Ḏîba, She Wolf; of his son Nawwâf, Sadḥa, Lioness; other mares of the prince were named: Farḥa, Joy; Frejḥa, Little Joy; Sa'da, Good Luck; Nowma, Sleepy; Falḥa, Bringing Good Luck; Ṛarra, White Fronted; Smejḥa, The Little Gentle; Šîḥa, Cautious; 'Awna, Helper; Mṛîẓa, Provoking; and 'Ejda, Snappy. It happens often that a youth names the young mare which he has received from his father after the girl he loves, to remind himself of his sweetheart every time he calls his mare.

SONGS RELATING TO MARES

The Bedouin also thinks of his mare in his songs and poems 539*

Jâ šowḳ jâ bajjeẓ al-ṛarra
w-al-jowm wên ente jâ mâli
nahağt w-ažef ma' al-ğarra
w-lâ min ṣiddîžen w-lâ wâli.

O sweetheart! O thou with a white spot on thy forehead!
And today, where art thou, treasure of mine?
I followed thy footprints, every little while halting,
And yet I found neither the mistress true nor my dear mare.

539x The youth's mare was captured by the enemy before he had returned from a raid, and his beloved had married another in the meantime.

1. *Ḥajjeltaha-lja mâ laḳejt al-bdûni*
w-ana-ḥmed alli ǧâb li bint ʻîda
2. *elja ṣâḥ ṣajjâḥ aẓ-ẓaḥaʼ w-aḳʻadûni*
amʻareḳah w-aḫûj jaftaḥ ḥadîdah
3. *ǧibbe w-dibbe wa-nsefah bimtûni*
w-al-aṣel mâ jaḏreb ḫaṭât al-walîda
4. *jâ tâjehîn ar-raʼj lâ tanšedûni*
šibrên waḳm ḥnûkaha ʻan warîdah
5. *w-elja rkaẓat ḳâmat tethâmel ʻajûni*
min riǧlaha al-jimnaʼ ḫaṭran ʻala îdah.

1. I left her sterile till I found al-Bdûni,
And him I praise who brought me ʻÎda's daughter.
2. When roused by the cry of alarm after the dew has gone
I put a light saddle on her while my brother unlocks her fetter.
3. A short coat of cloth and a supple spear, adorned with ostrich feathers, hang at my back —
Thus a well-bred man will not speak ill of any of the gallant youths.
4. O ye who err in your thoughts, inquire not of me!
Two spans are her jaws from her white spot.
5. When she gallops, haze covers my eyes,
While her right hind leg threatens the foreleg with danger.

The poet was aš-Šarrâbi of the Sinǧâra tribe; the reciters, Prince an-Nûri and Ḥmâr abu ʻAwwâd. Aš-Šarrâbi refused to admit the camp stud horse to his mare ʻÎda. He heard of the stud horse Bdûni, owned by the Mṭejr tribe which camped beyond the valley of ar-Rmaʼ; yet the road thither was dangerous. Now it so happened that, while participating in a raid, he found himself near the camp where Bdûni was kept. Leaving his comrades he took his mare to Bdûni, and in due time a filly was born. When it grew up, his friends came to see it but instead of praising it they only offered criticism for some blemishes in the young animal's beauty. Especially the white spot on its forehead seemed to them to be too close to the jaws. Aš-Šarrâbi, who had repelled many attacks of the enemy on his young mare, roused by the taunts of his friends, answered them with this poem.

Verse 1. The young mare is called daughter of ʻÎda, not of Bdûni, because a colt is always reckoned as of the family of its mother. 2. The enemy generally attacks when the dew has evaporated, as the camel herds are driven to pasture at that time. *Ṣajjâḥ* is either the herdsman or watchman who first sees the enemy and gives the alarm cry. The men amuse themselves till past midnight and stay in bed until dinner is ready for them, as breakfast is not known among the Bedouins. *Maʻreḳa* or *meršeḥa* is a soft, light horse saddle. 3. *Ǧibbe* is a short coat of good cloth with long, narrow sleeves tucked up at the wrists. *Dibbe* is a spear with a supple shaft. *Nafes* is an ornament of ostrich feathers fastened near the spear blade. When about to attack, the spear shaft is held at the right of the hip. Aš-Šarrâbi is a gallant youth, one of the *ḥaṭâṭ al-walîda*, undaunted young warriors, and therefore not to be taunted by men descended from old families. *Walîd* as well as *raǧǧâl* is more than *walad* or *raǧol*. *Walîd*, meaning a a real hero, is a stronger word than *walad*, youth, just as *raǧǧâl*, a man to be depended upon, is stronger than *raǧol*, an ordinary man. Not every *raǧol* is necessarily *raǧǧâl*, or every *walad* a *walîd*.

1. *Ḳâl al-Ḫẓejri w-allati tadanna leh*
bint ar-raʻejl min aṣlaha maǧḏûba
2. *w-lâ jaḳdar ar-raǧǧâl al-ḳaṣîr juʻenniha*
illa fajarčîha ʻala šenḫûba
3. *jâ čenn ʻajânîha bimefrež râsaha*
nîrân ḥarb biḳennaten mašbûba
4. *ḥamra' tawaṭṭa' bi ʻala miṯl al-ʻamed*
ḳejṭâtaha biẓahraha maẓbûba
5. *jabṛi-š-šerîf jaḥoṭṭ serǧeh fowḳha*
hâḏi ʻelûm w-ḥeǧǧaten maḳlûba.

1. Al-Ḫẓejri said of her whom he drew to himself, holding
"By descent she is Raʻejl's daughter, [her firmly
2. Whom a small man cannot bridle
Except he stand on a big rock.
3. Oh, the depth of her eyes, there where the forelock ends!
They emit rays like beacons lighted on a high cone.
4. Behold, a bay steps under me like a pliant branch;
Her back in the middle is unbending.
5. The Sherif would like to place his saddle on her."
This is my answer and the bargain [for him] is lost.

539x The poet was al-Ḫẓejri from the southern territory, *min dirt al-ǧenûb*; the reciters, ʿAwde al-Kwêčbi and Prince an-Nûri. Al-Ḫẓejri had a bay mare called ar-Raʿejl. The chiefs of several tribes and the rulers of many settlements made him large offers for her, but in vain. The poor Ḫẓejri would not part with her. The Grand Sherif of Mecca also heard of her and sent his son to al-Ḫẓejri with large gifts. After examining the mare the Sherif's son fettered her forelegs and, grasping her by the forelock, said: "Ask what thou wilt, thou wilt get it, but I shall get the mare." Thereupon al-Ḫẓejri drew the mare to himself and improvised this poem.

Verse 1. Raʿejl is the name for a horse, whether stallion or mare. 2. *Šenḫûba* is any projecting object — a boulder, a pile of stones, a low wall, etc. A man of low stature climbs a *šenḫûba* by which his horse is standing and puts a bridle in its mouth. 3. *Mefrež râsaha* is the spot reached by the forelock, which partly covers the horse's eyes. *Ḳenna* is an isolated conical hill on which alarm fires are lit when the enemy is about to attack a herd spending the night far from the camp. 4. *Ḳejṭâtaha* is the flesh covering the upper part of the thigh, mainly to the right and left of the root of the tail. The tougher and the less yielding to pressure this flesh is, the more fatigue will the mare stand. It is said of a fat but muscular mare: "She is so tough that an almond could be cracked on her back, *ḳejṭâtha*."

When he had finished his poem, al-Ḫẓejri bestrode his mare bareback; at a sign from him the spirited animal broke the Sherif's fetter by a mighty straddle of her forelegs and flew like a bird towards the vast desert. The Sherif's son with his whole retinue went in pursuit but returned without catching her.

1. *Ḳâl az-zujûdi bečalâmen jizûdi*
ʿafje ḳuʿûdi jowm ǧâbni w-dân
2. *ešrû-l-aṣâjel lâ thâbû-l-ḫaṣâjel*
lowhen hazâjel lâ tṛâlûn al-aṭmân
3. *kbâr ar-rumâjem čennehen al-bahâjem*
jowm al-hezâjem waḳḳefen teḳil ḥemrân
4. *beš-šaff zerḳa w-râčebha teḳil jerḳaʾ*
sâḳha muʿarḳaʾ bel-waṛa teǧeḥm az-zân
5. *ṣafra waẓâḥ w-čennaha-ẓ-ẓabi nezâḥ*
rakeẓha ǧemâḥ w-terkezha wasṭ al-metnân

6. *šaḳra d̲ehûb w-čennaha-d̲-d̲îb maslûb*
nafsah ted̲ûb elja-r'aden ‘oḳob mukmân
7. *beš-šaff ḥamra w-awwal al-‘omr ḳamrŷ*
w-ar-rdûf samra bên ğibbe w-ḳufṭân
8. *ḥamra tefûẖ w-fowḳaha teḳil jâ bûẖ*
w-al-libes ğûẖ w-ṣâheren jowm al-ekwân.

1. Thus spoke az-Zujûdi in words somewhat lengthy:
“Hail to my camel, that has brought me here and will take me away!
2. Buy well-bred mares, fear no bad qualities,
Even if they are lean — but pay no high prices.
3. [Buy] those with broad heads as if of monsters,
For on the day of hostile attack they will stand firm like lone hills.
4. Thus one may fancy a white (mare) with bluish hair so tall that, methinks, the rider must climb on her,
One on whose shin the veins stand out, one who during the fight will warily watch the spear shafts.
5. A mare yellowish white, resembling a shy gazelle;
Whilst galloping she gains speed and her tail covers the rider's back.
6. A gold-colored bay, like a wolf broad in front, narrow, in the back,
When taking cover her soul flames up when she hears the stamping [of the enemy attacking].
7. Thus one may fancy a sorrel and youth, a moonlight night,
And dark harness between my coat and caftan.
8. A sorrel dashes with long bounds; and her rider, like a castle
Dressed in a cloth jacket, appears everywhere on the day of the fight.

Az-Zujûdi hailed from the Beni Ḥasan tribe in al-Belḳa’. His poem was recited to me by Ǵwâd al-‘Âni.

Verse 1. *Ǵâb w-dân* means “he brought and carried away” or “he rode with me hither and back again.” 2. *Hazal* is equivalent to *ẓa‘îf*, poor or lean. 3. *Rumma* is the horse's head viewed from the front. *Ḥemrân* are isolated hillocks. Horses with broad heads will support even the fiercest attack. 4. *Beš-šaff* means “as one may like or fancy”; *bšaffi*, “it looks good to me.” *Teǧeḥm az-zân* means “she watches the spear shafts,” that is to say, not only those of the attackers, thereby

539x avoiding the lunge, but also that of her master, in order to spring forward when he is about to stab. *Zân* is the same as *'ûd ar-rumḥ*, spear shaft. 5. The sight of a shy white gazelle reminds one of a fast white mare. *Rakeẓha ǧemâḥ* means "she gallops with steps of gradually increasing speed." While galloping the hair of the steed's tail covers the rider's hips. 6. *Maslûb* means "pressed together, wide in the front, narrow at the back." The wolf's breast is broader than its hind part. If the bay is hidden under cover, *mukmân*, together with the camel riders, *ṣâbûr*, and hears the stamping and rattling, *ra'aden*, of the riders from the attacked camp, she becomes excited and loses her wits, *nafsah teḏûb*. 7. The owner of the sorrel wishes that his youth, *awwal al-'omr*, would return and stay for ever; that the moon would shine for ever, and that he could wear dark armor, *rdûf samra*, between his caftan and woolen coat. *Ar-rdûf*, i. e. *râdef* (or *murâdef*) *hdûm*, a man clad in double garment, implies that he also wears under his clothes or over his clothes something dark, *samra'*, i. e. a short shirt made of metal rings. 8. *Tefûḫ* is used of a mare with a long stride and spring but hard to manage. She overtakes all, allows none to pass her, but obeys her rider only when so minded. "*Jâ bûḫ!*" shouts the surprised Bedouin on sighting a tall object at a distance, being unable to say whether it be a pile of stones, a rider, or a camel. This happens particularly on sultry days when the air is not clear but quivering with heat at noon.

CHAPTER XIII

OMENS

NATURAL PHENOMENA AS OMENS

The Bedouin does not think deeply on religious matters 771
and follows no rules in his religious observances. Nevertheless, he guides himself in all his social and private undertakings by certain fixed customs, observes the various natural phenomena, and pays heed to internal impulses and dreams which he holds to be signs or warnings sent to him by spiritual beings who wish him either good or ill. He is a firm believer 776
in the existence of spirits and thinks it absolutely necessary to do all that is agreeable and avoid what is disagreeable to them. Woe to him, if he should anger them! To do so would frustrate all his undertakings. And anger them he would, should he not be careful in his words and actions nor give due regard to days of portent and certain signs both visible and invisible.

When a Rwejli despatches a man on an affair of im- 761
portance, he must not use the word “*Ruḥ*,” “Go!” or “Run!” He must not say: “Ride in the direction of the settlement of Baḳʻaʼ” or “of the al-Lmât wells.” All these words invite death. For the verb *râḥ*, *ruḥ*, is used in connection with death or departure from this world. *Baḳʻaʼ* signifies a violent death, and *al-lmât* also reminds one of destruction, or death. Therefore they are likely to say “*Eršed*” for “Go!” or “Run,” instead of *ruḥ* and to substitute for the topographical names Baḳʻaʼ or al-Lmât the term Ṭajjebt Ism, which, referring to a settlement or a well, means “the name is a good omen.”

More important matters the Rwejli prefers to leave either 777
till noon or at least till the dew has fully departed or to despatch them before the fresh dew has fallen. These times of the day he considers the most favorable, because the spirits are then resting. But there is no day without some meaning attached to it — it is either suitable for an undertaking or not. These significations are called *waǧba* or *waǧh*; the favorable ones being *zên*, the unfavorable *šên*. The best days on

777 which to begin a task are Mondays and Thursdays. Their *waǧba* is not only favorable, *zêna*, but their countenance, too, is sweet, *ḥelw*, so that they insure good results. Wednesday, Saturday, and the forenoon of Friday are not suitable. There is no spirit which would assist a Bedouin who begins an undertaking on any of these days, and he would be left to his fate, *naṣîbeh*. The other days of the week are of no significance whatever.

[805] The Bedouin observes the moon very carefully, counting his days in accordance with its waxing or waning. For both of these also have their good or bad countenance, *waǧh*. The most suitable or lucky day is the first day of the month, if it falls on Monday or Thursday. Then the success of an undertaking is assured. Unlucky are such nights and days of the month as contain the numbers six or seven. The sixth, sixteenth, and twenty-sixth days of the month, called *al-farad*, are considered unlucky, as they break up or disintegrate any undertaking precisely as one can divide the figure six into two and two and two. The nights of the sixth, sixteenth and twenty-sixth of the month are called *lejâli-l-ġaraḳ*, the nights of flood, destruction. He who undertakes a work of importance on those days will drown his efforts in failure. Every being that comes into the world on any of these nights will surely perish and is on that account called *ġarḳân*. A baby boy born on such a night will not learn to walk, *lâ jaskom*.

The seventh, seventeenth, and twenty-seventh days of the month are likewise unlucky. The number seven, *sab'*, is wholly under the domination of the spirits; anyone pronouncing it irritates the evil spirits and repels the good. Colloquially *samḥ* is used instead of *sab'*, which is employed only in conjuring or swearing, and also in cursing to perdition — that is, when calling on the spirits with some object in view.

The ninth, nineteenth, and twenty-ninth days remind one of the waning of the month, *nefâẓ aš-šahr*; for this reason it is better not to begin anything important on these days. A raid made on any of them will certainly fail, especially if led by several chiefs. On no other days of the month are there so many disputes and quarrels as on the ninth, nineteenth, and twenty-ninth — it seems as if every human being was then unconsciously subject to irritation, *mat'ûs*.

The twenty-first day brings much evil into the world. The traveler loses his way most easily on that day. A child born on the twenty-first is called *maṭrûd*, pursued by trouble;

it will not die but will be sick most of its days and will leave 777
no descendants, and its herds will not multiply.

Just as every man and especially his pregnant wife wish that no child be born to them on the twenty-first day of the month, they still more ardently desire that it be born in the night of the fourteenth or twentieth, or on the day of the eighteenth. The night of the fourteenth is called *lejlet al-ḳadr*. A boy who sees the light of this world on that night will bring glory to his whole kin and clan — even to the whole tribe — and is therefore called *baḫît*. The night of the twentieth is known as *al-ḫatma* and is lucky, *zêna*, to any undertaking. He who begins a task on the eighteenth is sure of success, for that date is favorable, *waǧheh zên*.

But it is not enough for the Rwejli to observe time and 777
day; he must also watch his surroundings, as there are favorable 787
and unfavorable qualities both in human beings and in animals.
Many a kin, many a clan, bears a good omen, *fâlhom zên*, others 614
again a bad one, *fâlhom šên*. When meeting any of them on an important journey the Bedouin knows at once whether he can proceed farther or must return. A good omen is inherent in the Ḳa'âṣ'a of the Rwala tribe; in the Malḥûd kin of the Mǧelli clan of the Fed'ân tribe; in the Eben Fnejd kin of the Rassâlîn clan of the Ḳmuṣa division of the Sba'a tribe, as well as in every pretty woman, *ḥurma min al-bwêheǧ*. If raiders approach a camp of some friendly Bedouins known to be possessed of a good omen, the chief or some prominent man from the camp rides out or runs to meet them with the greeting: "Hasten after your luck! *efleḥow*." The commander, then, making his camel kneel, *jenawweḫ*, answers: "May it be a good omen to me, which I accept; *fâli w-ḳebilteh*."

Unlucky is the sign of the Bdûr of the Ešâǧe'a and Freǧe of the Rwala; of the Hwejaân kin of the Rassâlîn clan; of the Mwâne' kin of the 'Ebede division, but especially that of the N'ejm and Ǧimlân, who breed goats and sheep in the al-Ḥaṣṣ hills. The Rwala never rest with the members of these kins or clans when going out on a raid but prefer to suffer hunger themselves and let their mares also suffer rather than to eat a mouthful with them. For each bite of food accepted from them brings failure, *'alḳathom ḳadra*; yet on their return they have no objection to refreshing themselves at any camp of these people.

Failure is always attached to the Ṣlejb, and their tents

777 are avoided by the warriors when on a raid; their hospitality is accepted only when some of the warriors are ill or wounded.
787 The Slejb tend the sick carefully and carry them home when
614 they have recovered or bury them when they die. When the raiders are tormented by hunger or pursued by the enemy they do not hesitate to seek help from the Slejb, who are despised by them at any other time.

[492]

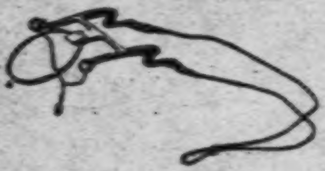

FIG. 55

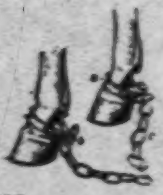

FIG. 56

FIG. 55—A horse bridle, *'anân.*
FIG. 56—Horse fetters, *hadîd.*
(See p. 378.)

777 Animals also have their
787 bad and good signs. The fox, *al-hosejni,* especially is an ob-
825 ject of the most careful observation by the Bedouin. If it halts on catching sight of the raiders and looks at the troop from both the right and left side, they know that they need expect no mishap but will return with rich booty, *fowd w-salâme.* A similar omen they see in a pure white mare when she breaks loose and, holding her head high, prances in front of the raiders as if leading them. When a hyena jumps out suddenly from its den and starts to hop at the head of the troop as if showing them the way, *hatam 'ala-l-ġazw,* they begin to urge on their camels joyfully, believing the beast's appearance to be a sure sign of booty. Two ravens flying above raiders from one side to the other cause the whole troop to shout joyfully: "Two ravens and a good omen! *ġarâbên w-fâlen* [pronounced *fânen*] *zên.*" A rich booty is to be theirs without doubt. Other good signs are a sorrel with a white spot on its right foreleg; a white camel; a white ass with a dark bluish stripe on its shoulders, *hmâr hasar* or *rbejdi;* and a greyhound bitch, *sleka.* A long poisonous snake, called *dâbb,* when found during some serious undertaking is killed and thrown into the air. If it falls on its back in such a way that its white belly can be seen, the omen is favorable. All animals which are considered good omens are called *aš-šlejhijjât.*

A Bedouin who has led in his mare to the stud horse, 777
mounts her afterwards and rides around the camp until he 787
meets a girl, to whom he says: "O daughter, just now I have led in my mare." If the girl answers: "Be comforted with the glad tidings that she will bring thee a filly, *ebšer bemohra*," both the owner of the mare and his whole kin rejoice, for this is a favorable sign, and they all expect confidently that the girl's prophecy will come true.

[492]

Fig. 57—A harnessed mare.

It is a common belief among the Rwala that a one-eyed 777
person is the bearer of misfortune. If a man meets one so 787
afflicted, in order to destroy his unhappy influence he turns 826
over a large stone, thus burying the bad omen. Hence the proverb: "If thou meetest a one-eyed person, turn over a large stone; *elja šuft al-ʿawar oklob haǧar*." Nobody embarking on a journey of importance will have for his guide a man with his right and left upper eyeteeth missing, *afrak as-sinnên*, or one with blue eyes, *azyar* (sic) *al-ʿajnên*, for then nothing would succeed. Woe to those having intercourse with a woman whose breast is covered with down, or with a man without any beard or without down on any part of his body, *aǧnas al-*

777 *ǧenûs al-ḥurmat al-halbaʻ w-ar-raǧol al-melûs*, as both are the
787 cause of various mishaps! A Bedouin who marries a person
that is quarrelsome and censorious, *al-ḥurmat ad-daʻʻâja w-an-*
826 *naʻʻâja*, is never prosperous but will always be unhappy, both
828 he and his children. A scolding woman wishes ill to her op-
789 ponent in the following sentences:

"*Sabʻ hal-waǧh.* May [a wild beast, demon] tear this face!"

"*Saʻan jasbaʻ haš-šâreb.* May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"*Kow beh. Tekwû* (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"*Ḥamdet ar-rîḥ.* May the breeze of thy good fortune cease to blow towards thee!"

"*Ṛâjbt as-saʻad.* May success be far from thee!"

"*Ḥejb as-sedd.* Mayest thou be disappointed in thy most secret wishes!"

"*Mowt an-nâr.* Mayest thou go to hell after thy death!"

"*Allâh jilʻan zên hal-hdûm alli mâ hi ʻal-âdmi mâr ʻala ʻûd aš-šǧara.* May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

777 In making agreements the Rwejli must be very careful.
If he agrees with his comrade that they will help each other
675 faithfully in both good and bad days, *ʻala-z-zên w-aš-šên*, he
must not change the order of the words and say "*ʻala-š-šên w-az-zên,*" if he would not bring bad luck upon himself.

777 If a sorrel horse escapes from a raider and, dragging its
825 rein, runs about in terror in front of the troop, the other
riders try to drive it aside with their spears, shouting: "May
492 Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry "*Semḥeč,*" instead of "*Sebʻeč,* May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mšaželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrâṭa w-al-marat aš-šaʻʻâṭa* (or *šar-râṭa*). A camel with a curly spot on the root of her tail, *ʻaḳer-*

bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

825
Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals 492
pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭaʿ*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine which roam especially in [262]
the Sirḫân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded [757]
men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḫama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sabʿek* (or *Sabʿeč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare [761]
returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. 787
During sleep a man's soul moves among spiritual beings from 721
whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḫelm mʿâwdi*. Such dreams Allâh grants especially to the commanders of

787 raiding troops. If the commander sees in his dream girls with 721 loosened hair, *banâten mufarra‘ât*, or fresh clear water, green grass, cooked meals, etc., he knows that they will return home with booty and in good health, where all that he has seen in his dream will await them. If the commander in his dream pitches a tent or is holding a panther, he thanks Allâh for allowing him to capture the enemy's tent or make captive a brave foe. If he dreams of having rested with his troop under a green tree and of plucking figs and raisins from it, his comrades shout joyfully: "Success, success!" A green tree signifies booty without danger; the figs, she-camels; and raisins are symbolical of sheep and goats.

The commander of a Ḳa‘âž‘a raiding troop prayed for a dream concerning his return, *ḥelm m‘âwdi*. When lying down at night, he looked at the North Star, *ǧedi*, fixedly, *talaḳḳa’-l-ǧedi*, and then fell asleep. Whereupon Allâh's spokesman, *al-munâbi*, appeared, asking him: "Dost thou sleep or art thou awake, *ent nâjem walla’ žâ‘ed*." "Awake," answered the commander, springing up in fear, *fazz*. After a while he again fell asleep. Once more the spokesman appeared to him, putting the same question as before. When the commander answered in the same words, the spokesman said: "O booty! Thy booty is to be a cushion of a litter fastened with a *ǧedi* rope. *jâ bedd beddak min beddi w-min meḥmelen beh ǧedi*." Then he disappeared. Waking up and unable to sleep any more, the commander now pondered over the meaning of this strange dream. When he told it to his comrades in the morning, they exclaimed: "Success, success! May Allâh will it! But we do not yet understand it! *Ḫejr ḫejr in šâ-llâh mâ na‘ref hâḏa*." The commander was so terrified by his dream that he wanted to return, *enčaf*. Staying behind under some pretext, he turned into a deep gully and then started for home. However, after a while his camel suddenly turned around and galloped after the raiding troop, despite her rider's frantic efforts to stop her. Thus nothing was left to the commander but to go on with the raid. Before long he attacked the Meṣâliḫ, drove out their defenders, and, entering the camp by force, found himself before the chief's tent where the ‘Aṭfa litter was standing, in which in times of danger the prettiest girl used to be seated in order to encourage the defenders to fight bravely and hold their ground. A cushion, *bedd*, such as is laid under the litter when fastened on the camel's back, was lying beside it, and also a long rope, *ǧedi*, made of palm pith 787 hung down from it. Then at last did the commander understand the meaning of his dream. 721 Laying the cushion, *bedd*, on the saddle of a strong she-camel, with the help of his comrades he placed the litter there, fastening it with some straps, making it tight with the *ǧedi* rope, and rejoicing that he had taken from the Meṣâliḫ clan their most precious possession, for once the ʿAṭfa litter is lost it must not be used again.

At one time the Rwala were camping near ar-Remṯe[1] in al-Ḥamâd. Rains had been abundant, the pasture was good everywhere, truffles and mushrooms grew in plenty, the camels gave more milk than ever before, and the Bedouins, therefore, were living in affluence, or, as it is called, were having an exceptionally good *rabiʿ*. Then it was that their head chief, Hazzâʿ, had a peculiar dream. He saw countless swarms of locusts coming from the inner desert, *min šerž* or *min mšarrež*, to his camp, crawling into the tents, upon the beds, and into the food supplies, all over the camels, and—a strange thing to relate—the locusts carried away all these things—tents, beds, supplies, and even the camels. Suddenly there was a flash of lightning among the camels, all the herds rose to their feet and galloped in the direction of the settled territory, *w-al-bel ḳâmat tehâbat w-haǧǧat mṛarrab*. Hazzâʿ told the people of his dream, but nobody could explain it. At last, on the seventh day after the occurrence of the dream and when the herds had already grazed their fill on fresh grass in the morning, *jowm šabʿat aṭ-ṭarš ṣubeḥ min al-ʿešeb*, there appeared in the south Prince Eben Rašîd's raiding troops from the inner desert; these drove back the defenders of Hazzâʿ's camp, entered the camp, and began to load the tents with all that was in them on their own and on the captured camels. The herds together with their herdsmen were surrounded. The herdsman of the white camels, *maṛâtir*, who longed to save his herd, the pride of the whole tribe, finally thought of this stratagem. He saw that some pack camels were still carrying their pack saddles which had been left on them to conceal their galled backs from the sharp beaks of ravens and crows. These saddles, which are stuffed with straw and dry grass, he set on fire; this caused the terrified animals to shy, then to run away in mad fright, others following their example, and in a little while all the

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[1] [Errata: Should be ad-Dmejṯe. Cf. p. 712, ct. 116]

787 721 herds were rolling in a confused mass out of the desert towards the settled territory. The raiders, after losing a number of their own riding camels, *ǧejš*, had to retreat. Then at last did Hazzâʻ comprehend the meaning of the dream sent to him by Allâh.

One of the Rwala chiefs during a raid had a *mʻâwdi* dream. A bowl filled with rice was before him. Kneading a good-sized mouthful he put it in his mouth but had to spit it out quickly as it suddenly became intensely hot. He related his dream, *ḥazzâh*, to his companions, who said: "Success, success! We shall get booty, but it will be taken from us again; *nâḫoḏ lena fowd w-jinfekk minna.*" And so it really happened. Attacking the herds of the Âl Zeben, a division of the Ṣḫûr tribe, they captured four and a half herds, *ḳaṭiʻ*. Greatly pleased with their exploit, they rode toward home with them but met on the road a stronger raiding troop of the Ḥwêṭât, allies of the Ṣḫûr, by whom they were surrounded, *sardowhom*, in a deep gully and defeated, losing not only all their booty but a good half of their own camels besides.

787 302 A Bedouin who dreams that he has his head or beard shaved mourns, for this means that he will lose his dearest son or, at least, his mare and best camel.

513 774 While asleep the Rwejli is threatened with many dangers from the spirit world, although it is Allâh only who makes sound sleep possible; for a man will not fall asleep until his heart is willing, which means when he has banished thoughts of his various cares; *mâ tnâm kowd ḳalbak nâjem.* When a Rwejli falls asleep, his soul, *nesem* or *rûḥ*, leaves his body through the nostrils, visits his relatives and the old camping grounds, goes out on raids, plays all sorts of incredible pranks, *ʻaǧâjeb*, eats and drinks, and the man will not awaken until his soul returns through the nostrils once more.

Yet the evil spirit also knows that the sleeper's soul roams about the world and so may make use of this opportunity to settle in the sleeping body. The Bedouin then wakes up as one possessed, *maǧnûn.*

628 A sleeping person, having no soul, according to the Rwala belief, is as good as dead and must therefore not be killed by an avenger; for spilt blood cannot be washed away by killing a sleeper, any more than it would be if one were to cut off the head of a dead murderer.

When yawning the Rwejli must also be very cautious, as 827
the throat opens wide during this process and the demon then 776
may let a drop of its urine, *jebûleh*, fall into the man's throat; 753
the urine enters the stomach and causes various diseases.

The Bedouins should also watch the stars most carefully, 821
because they have more properties unfavorable to man than
favorable. Wounds will not heal when pierced by the rays of [752]
either the stars or the sun. Therefore the wounded person is laid, wrapped in all sorts of covers, in some corner of the tent so as to keep the rays away from him. Whenever people came to me with one of their wounded relatives, they first pitched a small tent behind the one occupied by me, closed it tightly, and then — not before — proceeded to uncover the wound. If a Rwejli loses his way at night, the stars are to blame, for he took his course from a certain star which changed its position imperceptibly, making the man take a wrong direction. Therefore he will not say "*Tiht*, I lost my way," but "*Engemt*, I was led astray by the stars." When the stars begin to play with a Rwejli in this manner, even the North Star cannot be depended upon. The best thing to do in that case is to lie down and wait for sunrise. Then the Rwejli can take his bearings himself according to the landmarks and continue his journey.

CHAPTER XIV

SUPERNATURAL GIFTS

SEERS OR SORCERERS

791 756 Among the Bedouins there are persons, both male and female, who know and see hidden things and are able to heal the sick. The Rwala call them collectively *ahl as-sirr* or *as-serrijje,* and individually *râ‘ as-sirr,* a lord (or owner) of secrets, seer, whereas they are known among themselves as *aṣ-ḥâb al-islâm,* owners of *islâm,* possessing the protection of God. They maintain that they inherit their supernatural qualities, their *islâm,* from their forefathers and that, therefore, the ability to heal the sick, discover what is hidden, foretell the future, etc., is confined to certain families. This the Rwala refuse to believe and often deride the seers openly. If, however, both the seer's father and grandfather were also known as seers or sorcerers, then the Bedouins may admit the claim to be justified; but they scoff the more at the men and women who, having joined the seer, begin after some time to claim that they too have been endowed by Allâh with the gifts of *islâm.*

The seer maintains that he communicates with an angel, *malak,* who announces to him the will of Allâh. Such an angel, an intermediary between Allâh and the sorcerer, is called *munâbi* or *mnâbi,* spokesman. As a rule the *munâbi* appears in the shape of a rider seated on a white mare. He tells the seer what to proclaim in Allâh's name, and woe to him should he say something different from what the angel told him, *mâ jeḥči kowd ḥači al-malak,* for the angel would kill him on the spot. The *munâbi* simply says: "O So-and-So, this or that is going to happen; this or that thou wilt proclaim; this or that do!" Besides the angel the seer's ancestors also appear to him in the night between Thursday and Friday, instructing him how to behave. Yet neither the angel nor the ancestors ever appear without a thorough preparation on the part of the seer.

Every seer has his disciples, *ṭallâbt as-sirr,* who are taught all the external performances necessary to display if

791 756 the *munâbi* is to appear. They come to the seer on Thursday night, accompany him on his visits to the sick and on raids, and join him whenever he commands them. One part of their duty is to carry little drums and other musical instruments, [789] *dfûf w-šîš* or *dirbâš*. If the sorcerer wants to call the spokesman-angel to him, he beckons to the disciples to play, while he himself squats with his head bent down. After a while he begins to move, stands up, stretches out his hands, jumps about, contorts his body, and puts his hands, feet, and even his head close to the fire, clapping his hands. The Bedouins say of this that he is just playing, *jelʿab*, but his disciples call it yielding to the influence of the *islâm*, ecstasy. When his enthusiasm reaches its climax, either Allâh's spokesman or some of the seer's ancestors appear on the scene. After the climax has subsided, the seer, greatly exhausted, complains that he can do nothing. The Bedouins, however, who cannot be made to believe that this ecstasy is a mere preparation for the angel's appearance, deride the sorcerer, imitate his gestures, and call him one possessed and a juggler. Especially those of the new sorcerers whose ancestors were not known as seers are the target of their ridicule when trying to establish themselves. In this the Rwala are assisted by the acknowledged seers themselves, even by the new seer's temporary master. The new sorcerer is called *maṛši*, a fool; *masdûf*, bereft of reason; *ḫabel*, feeble-minded; *wâšeʿeh kejfarân*, full of unbelief; *maṣfûḫ*, drunk; *maʿrûẓ*, one possessed, etc. Should he declare something as the will of Allâh, all will laugh at him, for he could not learn anything from his ancestors who were not seers themselves, and the speaking angel does not know him. Yet even if, after all, he achieves something extraordinary, they say he was helped by some spirit, *ǧânn*, and with such the sorcerers never associate. [555] However, by perseverance, patience, and courage a sorcerer-to-be in a few years will gain recognition not only from the Bedouins but from the hereditary sorcerers as well. The advance of such a sorcerer's son in his father's calling is, as a matter of course, much easier and speedier.

791 754 In defense of their honor the seers sometimes resort to curses. They are unable by their own strength to ruin the scoffers, but their ancestors and the spokesman-angel with whom they communicate will ask Allâh to punish those who dare to persecute them. These will die prematurely, their sons

791 will be slain, their herds perish. The chief Ṣaḳr eben Meṣreb, a famous leader of countless raids, was greatly incensed
754 against both the sorcerers and their disciples because of their incessant greed and was once heard to say: "Oh, may Allâh rid me of you all! If you have enough, you disturb everybody's rest by your music and your foolery; if you are hungry, there is no being rid of you, you beggars; *low šeba‘tu awḏejtu w-low ǧi‘tu arẓejtu.*" On hearing this the insulted sorcerers called a meeting and one of them, Mnâḥi eben Ďabbâṛ, cursed Ṣaḳr in the name of all present. A few days later the chief was dead.

789 Of the sorcerer's curse the Bedouins stand in much fear. If anybody hears that a seer has cursed him, he makes haste
782 to find the seer and, falling on his face before the powerful
754 man, crosses his hands behind his back as if fettered and says: "I ask the protection of thine ancestor and am willing to bring a lawful sacrifice as a gift to him, *ana dâḫel ‘ala ǧeddekom w-ana ḥâṭṭ ḏebîḥat ǧeddekom mowhebha mowhebe šara‘ijje.*" The sorcerer answers: "Agreed, it has arrived; *tâmma w-jâmma.*" The animal selected for the sacrifice is killed by the sorcerer at the edge of the tent, with its head turned south, while the sorcerer says: "O Allâh, this sacrifice is destined for my ancestor." Then he besmears with the blood of the sacrificed animal the center pole of the tent and the strip which strengthens its roof, *ṭarîžet al-bejt*; the meat he and his disciples eat, and the accursed is relieved.

791 At the time when this was written (1909) the following persons were recognized as true seers: men: Mnâḥi eben Dabbâṛ, Ṛannâm eben Čel‘ûd, Ṣajjâḥ eben Ǧlejdân, Za‘al eben ‘Awwâd; women: ‘Ešba bint Hmezi, Baṭḥa bint ‘Awwâd, and Dlejjil bint Mâẓi.

787 A sorcerer can give information whether and for how
791 long it is going to rain; whether a wife will bear a boy or a girl; whether the young produced by the mare or camel will be a male or a female; whether a raid will succeed, etc.

[726] War expeditions on a large scale are always accompanied by a sorcerer who instructs the commander in anything he may undertake. The latter asks the sorcerer's advice only on occasions when he is at a loss what to do. Then the seer stimulates himself with music and works himself into an ecstasy, which helps him hear the angel speak and proclaim the will of Allâh.

Very often a sorcerer is summoned to the bedside of a person who is seriously ill. He comes either with all or a few of his disciples and settles down in the tent as a regular guest. During the day, but especially in the evening, he orders his disciples to play, while he squats by the fire with his head wrapped up and his face in his hands, listening to the music. After a while he begins to contort the upper part of his body, jumps up, seizes a small drum, beats it wildly, circles around the fire, and, dancing around the patient, raps him with the drum on the head and legs; then, throwing the drum aside, he lies above the patient, supporting himself by the feet and hands, breathes into his mouth and nostrils, kneels down, rubs the patient on the breast, stomach, and back, jumps up, dances around, and, then, lying on him again, mumbles unintelligible words. Sometimes he cures the sick person by this process; sometimes the patient dies. 755

Ṣulhân's little son, Feǵer, six years old, fell ill. Greatly troubled, the father entreated a sorcerer to cure his child. The seer soon appeared with his wife, and the first thing they did was to lay the boy's head south and his feet north. The woman began to play, while the sorcerer bent down to the fire, waiting for the *islâm* to take hold of him. Then he jumped up, danced, lay on the boy, covering him with his body, breathed on his cheeks, and made curious grimaces, *la'ab 'alejh*, the woman beating a little drum all this time and dancing around them. The boy recovered.

A certain woman was paralyzed for many years and unable to stand on her feet. Finally Mnâḥi eben Dabbâṛ was brought to her and played over her, *la'ab*, for three evenings. On the third evening the sick woman suddenly jumped up and began to dance with him, and was well ever after.

Feǵer eben Ṭajjeb of the Mwâhîb clan suffered from gout and was unable to walk, *mḥarwal*. On being sent for, the sorcerer stayed with him seven days, played over him every evening, daubed him with his spittle, spat on him — and Feǵer became well.

The sorcerers are accustomed to sing: 533
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Hala b'ali az-zêni	Welcome, 'Ali, thou benefactor,
jâ šejḫ al-ǧeddêni	Chief of my ancestors both;
w-'ali jâ-bu ḥsêni.	'Ali, thou father of Ḥsên.

533	*Jâ bâz jâ ğeddi*	O Falcon! O ancestor mine!
791	*hala' b'ezzaddîn*	Welcome to us, O 'Ezzaddîn!
	jâ šejẖ al-jemîn.	Thou chief powerful.
	Hala' bzên an-nijje	Welcome to us, thou who well meanest
	jâ ra' aṭ-ṭawijje	And knowest what is hidden.

It is even said of the sorceresses that they can disappear from the tent unobserved.

SOOTHSAYERS

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There are people living among the Bedouins, both men and women, who in some inexplicable way are able to tell of hidden things, whether of the past, present, or future. One of their ways is to prophesy from the position of twenty-three objects cast about promiscuously. These objects are: seven round white pebbles, *marwât*; one small piece of ambergris; one fragment of broken glass. *ġazâra*; one small piece of a burned brick, *ẖuzrime*; one fragment of a broken glass armlet, *kuṣmat ma'ẓad*; five small white sea shells, *ẖams wad'ât*; one small piece of sea shell, *misarra*; four date stones, *fṣumât*; one small piece of a glass ring such as is worn by mares on their necks, *kuṣmat ẖaršat faras*; and one smooth silver ring, *ḥalkat ẖâtem fuẓẓa*. The soothsayer, who keeps all these twenty-three objects in a leather pouch, shakes them out on the palm of his hand, throws them down on the carpet, and then begins to prophesy from their relative positions.

Blejhân related to me: "My little brother, Ĝi'ân, went on a raid and did not return for a long time. My heart was sick with longing for him, *w-kalbi wağ'ân 'alejh*. So I went to a Ḥâzmijje (woman of the Ḥawâzem tribe) soothsayer, *naḥart al-ẖaṭṭâṭa alli 'endana min al-ḥawâzem*, and gave her a little tobacco, *'aṭajtah šwajje titen*. She said:

'What brings thee here, O youth? *wêš ğâjebk jâ walaḍ*. Dost thou need something? *lak ġaraẓ*.'

'I seek a lost camel and want thee to give me the sign, *ana medheb w-abîč teẓrobi li bel-fâl*.' Taking out from a bag, *mezwede*, the pouch with those twenty-three things, she shook them out on her right palm, which she first lifted and then lowered again, threw them, *ṭaššatha*, broadcast on the carpet, glanced over them, and then exclaimed:

'O youth, thou seekest not a she-camel, *ent mâ mẓâje'en mḏâhba*. Thou art troubled about a raider; it is for him thy heart is aching. But be it known to thee that today his heart is calmer than thine, *ḳalbeh al-jowm afẓa' min ḳalbk*. He will return to thee merry and unwounded, *jeğî farḥân mâ hw ḳarḥân*.'

'If he returns thus thou shalt get a dress or silk kerchief, *en čân ğâ' farḥânen leč ṯowb ẉilla' maḳrûne*,' said I and left, somewhat relieved. And, true enough, five days after this Ği'ân came back well and bringing four captured she-camels. Then I gave the soothsayer that silk kerchief."

Ğowfân eben Sûdân of the Ḳmuṣa lost a camel, *ẓajja'*. He looked for her in the whole neighborhood without result, and, although half of his neighbors knew of his trouble, *ruma-l-ḫabar benuṣṣ an-nâs*, no one came to him with news of the lost animal. After ten days he finally went to a soothsayer, *ẓarrâbt al-fâl*, Boṣra bint 'Orejč by name, of the Ḥawâzem tribe, and said to her:

"I wish to go on a raid. What sign wilt thou give me?" The woman raised her hand with the twenty-three objects, lowered it again, threw them broadcast, and after observing them said:

"Why art thou talking of a raid? Thou hast lost a camel; that is what thou desirest to know — nothing of a raid. Be cheered with glad tidings. I see thy camel lying behind a stranger in the west." This gave Ğowfân a clue. He began to inquire what sort of a stranger camped in the western part of the large camp, and found that on that very day a tent had been pitched at the western end by an unknown Rwejli. Going there he began to search about the tent and at last saw in a neighboring gully his camel, fettered. The soothsayer received a *meğîdijje* (90 cents) for the welcome news, *bšâra*.

A herdsman drove a flock of sheep to water. He drove them back again at sunset, *ṛâbat 'alejha-š-šams*, and then let them graze as they pleased. Sitting down not far off, he soon fell asleep from exhaustion, *nâm 'anha*. When he woke up in the morning, his flock was gone. He looked all around, shouted for them, but all in vain. Hastening, then, to the owner of the flock, *ğâ' haleh*, he reported what had happened. The owner called all his kin, *haleh*, together and rode with them on horse-

791 back through the whole neighborhood, searching for the animals
787 all day, but without avail, *ʿaǧaz.* Returning and saddling their camels in the evening, they began a new search, from which they did not return for fifteen days, *ḫansṭaʿaš waǧbe* (sic), again without finding a single trace of the flock. Then the owner decided to visit a soothsayer. Scattering her twenty-three objects on the ground before him, she said: "Hurry after thy flock with the wind, with the wind! Thou wilt find one half, thou wilt find the other half. Thou wilt find one after another." When the owner asked what was meant by these words, the woman put him off with the remark that she did not know. Returning to his tent, he related to his people what the soothsayer had told him. The air was perfectly quiet at that time, but suddenly a strong wind began to blow from the south-southwest, which gave one of the relatives an idea. "Allâh sends us a leader," said he, "let us follow him." And exactly at noon they set off north-northeast. About the middle of the afternoon, *ʿaṣejr,* they found a piece of the skin of the first sheep, which by a mark on its head the owner recognized as belonging to his flock. Before sunset they found the skin of a second and then of a third sheep with the same mark. All three sheep had been torn to pieces by wolves. Greatly fatigued with their long ride, they lay down to sleep. Continuing their search next morning, they found one dead sheep after another until they reached the pasturing ground of the Rfede kin, where they learned that, a few days before, one of their members named Ḥsejni had found seventy-five sheep wandering aimlessly in the vicinity. This was exactly the half of the lost flock, the other half having perished in the meantime.

SUPERNATURAL POWERS OF ṢLEJB WOMEN

754 The Rwala also believe that many women of the Ṣlejb tribe can exercise a good or bad influence. They are said to be able not only to awaken love, but also to smother it; to strengthen and also to destroy the faculty of begetting; to increase as well as to hinder the growth of children; to lengthen and shorten life, etc. No one knows if they have direct connections with evil spirits, but the people are inclined to believe so. Such women are called witches, *saḥḥâra,* although none of them may be directly so called. Should that be proved of any Ṣlubijje, the Rwala would certainly kill her.

About four years before my stay with the Rwala, a young 754
Rwala chief fell in love with a beautiful young girl. The chief 595
was already married and father of two boys, whom his healthy
young wife had borne to him. Driven by jealousy, she went to 833
a witch, *saḥḥâra*, complained of her husband, and begged the witch to prevent his taking a second wife but not to harm him. The witch asked her to bring a piece of the wool of a sheep killed on the day of her husband's new wedding and dip it into the blood of the sheep. At that time the Rwala were camping east of Damascus, where they could buy a sheep for their supper. The young wife promised to do as she was asked. When the sheep was killed before the chief's tent a little after noon, she tore out a bit of wool as if by accident, dipped it into the blood, and gave it to the Ṣlubijje. The witch pressed the wool with both her hands, mumbled strange words, and then returned it to the wife with instructions to take good care of it, to press it thoroughly, *temûṣah*, every Friday night, and to continue doing so until the new wife was divorced by her husband. Cheered by this advice, the young wife gave a suitable reward to the Ṣlubijje, who was camping with some families of her kin on the outskirts of the Rwala encampment, and returned to her tent. At the side of this a small tent was already being put up, shut in from all sides, into which the young chief meant to bring his new bride after the wedding ceremony. This took place in the evening, the young couple entering the tent immediately afterwards. After midnight the chief returned to the big tent. All the next week his mien was dark, and the new wife did not show herself at all. After two weeks he gave her a severe beating and before the month was out divorced her because she scoffed at him in public and said that he was incapable of having intercourse with a woman; and as matter of fact she returned to her parents a virgin. The witch had caused the man to become impotent at the very moment when he approached the second woman, but reinvigorated him on his return to his first wife.

THE EVIL EYE

The evil eye is universally feared among the Rwala. Every 754
Rwejli knows that there are persons of either sex who can cast a spell over him, yet he is never able to say who it was

754 that has thus harmed him. A person having the evil eye is called *madri*, and the person he bewitches *ma‘jûn*. A man who
[826] lacks both upper eyeteeth or one who has blue eyes is undoubtedly able to bewitch and is therefore carefully avoided by all his acquaintances. If a traveler is seen approaching his tent, he hears from all the neighboring tents: "Avoid the bewitcher's tent! Go to the right, to the right! *Lâ temarr ‘ala bejt al-madri jemînak jemînak.*"

754 A bewitched person feels at once great weakness, his eyes
755 become dim, and he is subject to fainting fits. Above the heart of a bewitched child a blue spot soon appears, as if caused by a hard blow. A bewitched animal gets a tumor on the heart the size of a fist, and clotted blood is found under it when killed. Fumigation is the usual cure in such cases. If the bewitcher is known, two or three threads are torn from the hem of his garment and laid on red-hot coals, and the stricken person is fumigated with the smoke from them. The head of a bewitched animal is held over a dish of red-hot coals and smoldering *šîḥ* plants in such a way that the smoke must enter its nostrils. Frequently the bewitched has much difficulty in urinating. To help him, the Bedouins shoot a porcupine, from which they extract the gall bladder and, pressing out its contents into a little water, *jemûṣûn mrejreh bel-moje*, they drip it into the nostrils of the sick person. Bewitched people and even animals are the most easily bitten by poisonous snakes.

754 Whoever is possessed of the evil eye also has the power to restore the bewitched to his former health. In the Rassâlîn clan there lived at the time when these studies were made a fellow named Na‘‘ûs eben ‘Ajde to whose evil eye much misfortune was attributed. Once he bewitched, *ẓarab*, a young girl pretty both in face and figure, *ḥsejjene min židdâmah w-min warâha*. It happened while she was fetching water; when she returned to her tent, she began to stagger and finally fainted. On recovering she was unable to stand on her feet. When asked by her frightened mother the cause of her condition, the girl only said: "Na‘‘ûs looked at me fixedly; he bewitched me," and fainted again, *ertamât min ğedîd*. With much lamentation the mother then reported to the father what the daughter had just told her, and he, calling his sons and relatives to his aid, ran to Na‘‘ûs' tent, threatening him with death if he did not take back instantly the look which had injured his daughter. Na‘‘ûs swore by all

the powers that he had not bewitched any one on that day, 754
but was seized by the enraged brothers of the girl and dragged to her bed where she was still lying unconscious. Na‘‘ûs took his spittle, *rîžeh*, in his three fingers, besmeared the girl's throat and neck with it, and then walked round her seven times, after which the girl awoke as healthy as before. This sudden recovery confirmed all the women there in the belief that Na‘‘ûs' eye could bewitch, and they took counsel together as to how they could destroy this injurious power of their neighbor. Knowing or taking for granted that the eating of [514]
human excrement was the best remedy in this particular case, they appointed a woman whose tent adjoined that of Na‘‘ûs to apply it to him. So she watched him till he went to fulfill the needs of nature, *jetaḫalla' bel-ḫala'*, took up some of his excrement, *neǧaseh*, on a stalk, mixed it with flour, from which she then baked a thin loaf of bread, dipped it into melted butter, and inviting Na‘‘ûs to dinner gave it to him to eat. Na‘‘ûs, who was a frequent guest in his neighbor's tent, ate the bread and butter, praising its taste. From that time on no one complained of having been bewitched by him. His uncanny faculty had left him forever.

With some people the power of the evil eye is so strong [223]
that it can even bring down a bird from the air. Thus a troop of the Rwala were once riding through the desert. In one place they scared two birds called *ḥabâri*, which flew up, then alighted, and rising again flew some distance in the direction followed by the riders. Finally Ṣabr âl Murabbaṭ exclaimed: "Faith, we shall roast one of the birds; *wa' ḥalôla jâ ḥada hal-ḥabâri naštwîha*." At the same moment one bird fell down to the ground as if struck by a bullet.

For protection against the evil eye small sea shells with 751
red, white, and green spots, called *ḫarazt an-nafs*, are recommended, also two marbles, *neḳẓên*. Both the shells and marbles 754
can be bought from wandering merchants. If there are none in the neighborhood, the Bedouin selects seven pebbles, *samḥ ḥeṣwât*, pares off a splinter from the left (north) side pole of the tent, takes a grain of salt, *ṭowr melḥ*, and a small piece of alum, and sews all in a piece of new black cloth, *ḫebbe*. Still more effective is a fragment of a turtle shell, *'aẓm al-leǧa'*, fastened to a peg made of almond wood. Of the *neḳẓên* balls or marbles there must be always two, a black and a white one. The latter gives protection in the daytime,

751 the former at night. Both are wrapped in pieces of soft skin,
ṣiḫṭjâne. Any of these preventives are tied to the head cord,
754 to the kerchief lappet, or to the belt. Little children carry
them fastened to their hair on the forehead, to their caps,
or hang them from their necks. The mares, which also must
be protected against the evil eye, have them twisted into their
forelocks or manes, or hung about their necks, while the camels
wear the charms in the tuft of hair growing on their humps.

CHAPTER XV

SPIRITS AND VOWS

The Rwala believe that besides this visible world there is 772
also an invisible, or spiritual, world. The spiritual world is
again divided into a celestial and an earthly world. The inhabitants 776
of the celestial world are called *malak* (pl., *malâjika*), those of the spiritual earthly world *ǧânn* (pl., *ǧinn*). Both the celestial and earthly spirits were created by Allâh. They possess bodies similar to human bodies but invisible; they can pass through any wall and can cover in a short while a distance which even a good rider would travel in barely a month. The spirits hear, speak, eat, drink, and ride like any Bedouin but feel no pain, are never sick, and cannot die.

The celestial spirits do not leave heaven except when sent by Allâh to men. A *malak* announcing Allâh's will to the Bedouin is called *munâbi*, spokesman. He does so only during a [828]
dream, whether natural or artificial, the latter occurring when a waking person falls into ecstasy, *islâm*, under the influence of music or dancing.

THE ǦINN

To the earthly spirits, *ǧinn*, *harâfil*, or *ǧenûn*, heaven is 776
not accessible. They are of both sexes and have big eyes extending to the corners of their mouths. The food they prefer is raw meat, *nej*, and fresh blood is their favorite drink. The raw meat they get from fallen animals, the blood is left for them by the Bedouins every time an animal is killed. The *ǧinn* are divided into tribes, clans, and families like the Bedouins, but in reality are settlers, *ḥaẓ̇ar*. They live in high mountains, inaccessible ravines, and old ruins. They never have tents. Their dens are situated underground in rock crevices, caverns, and vaults of deserted buildings. The farther such a ravine or ruin is from the water, the better it is liked by the spirits, who know that they will not be disturbed there. They occupy themselves in raising goats and sheep, which their herdsmen pasture in regions so rocky and stony that the goats and sheep

776 belonging to human beings would die of hunger there. Camels and horses are not raised by them.

776 Woe to the Bedouin who falls asleep in a region inhabited by the spirits! For if a *ǧânnijje* observes him, she crawls into
828 his body either through his nostrils, forefinger, or big toe, and, as soon as she gets hold of him, she makes him jump
755 up and run into the desert, whence he can be brought back to his tent only by force. A man so possessed is known as *maḫšûš* or *muharfal*. To cure him, a seer, *râʿ as-sirr*, is called in, who, after working himself into an ecstasy, commands the female spirit to come out: "Crawl out, crawl out! *eṭlaʿi eṭlaʿi*," her answer being: "I will not, I will not crawl out, *mâ-ṭlaʿ*." Then the sorcerer orders his disciples to play louder and faster, he himself circling and dancing round the possessed with increasing vigor, finally lies down upon him and again shouts: "Crawl out and away with thee to the place whence thou camest! *eṭlaʿi maʿ makâneč min alli ǧîti minneh*." It takes some time for a female spirit to be driven out, because a woman is headstrong and will not obey.

A Ḳmâṣi spent a night in some ruins west of the al-ʿAzîb valley and perceived a *ǧânnijje* there, who instantly entered his body. He then ran into the neighboring hills and would not return home when found by his relatives, but threw himself on the ground, struck out at them, and frothed at the mouth. This showed him to be possessed, *maḫšûš*. A sorcerer was sent for. He played over him, *laʿab*, for several days, but the *ǧânnijje* tormented him still more. Then they began to beat him so that blood began to trickle from almost every limb of his body. The beating of a man possessed is permitted, for the blows are not meant for him but for the female spirit, and it is she who feels the pain, not the man. It is observed that the *ǧânnijje* shakes her victim less violently after the beating, and they then beat him only at intervals. On the twenty-fourth day the *ǧânnijje* finally left the bruised body for good, the prolonged beating having proved too much for her. The man, of course, recovered immediately afterwards.

513 The Bedouin does not like to sleep long, as many dangers lurk about him during sleep, not only from men but also from the earthly spirits, and, moreover, sleep reminds him of death. A Bedouin saying is: "He that sleeps one third of the night has done as well as he that sleeps all night, and he that sleeps the whole night will wake up an idiot; *min nâm ṯilṯ al-lejl*

nâmha killaha w-min nâm kill al-lejl haḏâk habil." Sleep dur- 513
ing the hot midday, *ḳajjalna*, or at sunrise, *ṣaffarna*, is preferred to the night sleep. This is also the time when the animals are allowed to rest.

Women and girls are in constant danger from the male 776
spirits. If a girl, especially a pretty one, falls asleep in a
locality inhabited by the spirits, she is approached by a male 833
spirit, who has sexual intercourse with her yet without violating her virginity. Should he succeed in that only once, the girl cannot resist him ever afterwards. He compels her to leave her tent at night and to come to a place selected by him. Such a woman or girl must not marry; should she do so voluntarily the spirit would torment her still more, and if she is compelled to marry the spirit would attack her husband.

Me'zel eben 'Eḳla' of the Mwâhib married a pretty widow, a relative of his, who was dominated by a *ǧânn* and was therefore unwilling. When on the wedding night he approached her, the *ǧânn* seized him by the throat, throttled him, and then threw him out of the tent, threatening him with death should he dare to approach her again. Such a husband expelled by a spirit is called *menhi*. But a spirit can never beget children by a woman, as spirits never have any children at all.

The wells of the watering place of Lîne are very deep, hewn in the rock spirally, and have smooth walls. According to a Bedouin tale, a chief's pretty daughter was often molested at night by a *ǧânn*. When she complained to her father he lay in wait for the spirit and finally caught him on the night of *as-sarra*, or of the dark of the moon. The chief tied the *ǧânn* both hands and feet, seated him on the rocky plain of Lîne, and commanded him to keep on circling around until his posteriors should dig a well with spring water in the rock. The *ǧânn* began to do as he was bidden, his back grinding out the rock and his head pressing up the sand, which was changed by his sweat into a thin dough. Yet no sooner had he deepened one well that the chief made him dig a second, a third, and so on, urging him on with the words: "Soften the rock, soften the rock, and change it into dough! *lini lineh w-eṣdih ʿaǧina.*"

Not long ago some travelers, *rab' aṭ-ṭrîš*, rode by the 776
impassable crags of al-'Afâjef in the deep depression of al-
Ḳa'ara. Below a hillside there a hedgehog, *ḳunfuḏ*, of extraor- 825
dinary size was warming himself in the rays of the sun.

776 825 Dismounting, one of the travelers caught the animal and put it into his empty saddle bag, intending to kill and roast it at their next halting place, as the hedgehog's flesh is regarded as having a very savory taste. But before long they heard a female voice crying: "O Manṣûr, O Manṣûr, where art thou?" Turning around they saw an elderly woman running after them, repeating the call. Finally the hedgehog's voice was heard out of the bag: "Manṣûr lies curled up in a small bag, *al-manṣûr bwasṭ al-ḫurǧ maṣrûr*." This frightened the riders so much that the man with the bag threw the hedgehog on the ground, and the animal, instantly changing into a man, ran towards the woman.

One Ǧirân walad Dḫejjel found near al-'Afâjef a solitary sheep. Thinking that it had gone astray from some flock in the neighborhood, he tried to catch and bring it to its owner. A lost animal of this kind is called *ḫwâr*, and its finder receives a reward for returning it. But our sheep was not a *ḫwâr* at all but a sheep from a *ǧânn* flock, for it ran into a steep crag where there was not the smallest opening and disappeared in a second.

Old ruins also are favorite hiding places of the *ǧinn*. There they either live in the shape of long snakes or else they enter snakes' bodies, *maskûn*, and dwell there permanently. Therefore whoever kills a snake among old ruins makes the spirits his enemies. But should he roast and eat such a snake, he would bring the spirit into his own body and become possessed. On the other hand, in the wide, level desert where the spirits never live, any long snake can be killed and eaten with impunity.

In the great church in the ruins of ar-Reṣâfa there lives — according to the Rwala — a long, black snake, *dâbb*, with the head of a goat and a white spot on its forehead. The oldest Bedouins say that it is very old and relate that the same serpent had been known to their forefathers. It fears nobody, probably knowing with what fear it is regarded by the Bedouin population of the whole neighborhood.

Near the well of Wâḳṣa, south of the oasis of Tejma, a treasure is said to be guarded by a *ǧânn* in the shape of a *dâbb* snake.

In the castle of al-Ḫafâǧi, formerly owned by the Âl Aḫejṣer or Eben Aḫejṣer kin, the Rwala claim once to have seen a long snake or dragon with a human head, bird's feet, and lion's back, which did not stir even when they came close to

it. This calmness so terrified the curious Bedouins that they 776
instantly took to their heels. 825

In the *še'îb* of al-Ča'či which opens into the valley of al-
Člâbât stands a large boulder facing eastwards and entirely 823
covered with curious marks. This boulder is a place of pil- 776
grimage for the *ǧinn*, who gather there in the end of May to kill their sacrificial animals. They were seen performing these rites by the Ṣkûr clan subject to the chief Eben Haddâl.

At aš-Šubejče there are a few large black boulders said to be inhabited by *ǧinn*. Close to them yawns the opening of an ancient well from which they water their herds.

In the neighborhood of Ǧâwa and Ǧennâwa lie many boulders shaped like cows. A long time ago the *ǧinn* kept a herd of cows there, which pastured on grass grown on firm soil as well as on the *rimṯ* and *ṛaẓa'* thriving only in sand. Allâh, however, forbade them to raise cows and transformed the cows into boulders. *Ǧâwa w-ǧennâwa behen ḥaǧarât lown al-baḳarât bên ad-dimṯ w-ar-rimṯ w-al-ṛaẓa'*.

Near the ridge of Lâha the *ǧinn* have an underground village; also near Bâjer and al-Mwejsen.

In the wide level desert delightful music may often be heard and pretty girls seen coaxing the traveler to join them, But woe to him who succumbs! The girls will tickle him to death, suck out his blood, and devour his flesh. As my companion, Blejhân, related: "Once I went with three of my comrades on a marauding trip, our goal being the pastures of the Sirḥân tribe at the southern foot of the Ḥawrân. When already near our destination we were surprised in a deep gully by a strong troop of our enemies of the Ṣḫûr tribe and were scattered in several directions. I luckily got out of the volcanic rocks into the level Ḥamâd desert, where I rested at night, squatting by my camel and filling my short pipe, *sebîl*. Some days before, it had broken in the middle and I had repaired it by replacing the stem with a piece of bone and tying it to the bowl with a strip of leather. A pipe thus mended is called *bûz* or *bazbûzt as-sebîl*. Having filled it with tobacco, I wrapped my head and the pipe in my cloak, so that the sparks flying from it and the smoke could not be seen from a distance; *taṛâmaṭṭ bel-'aba' 'an bazbûzt as-sebîl lâ tenšâf*. Suddenly I heard a sound as if somebody were running in front of me. Raising the cloak a little, I looked round but saw nothing and thought it might have been a wild beast, a wolf perhaps. Some

776 time after this, *'oḳob mišwâr*, I heard singing and the beating
823 of a drum. This time I looked up with more attention — and there, right before me, shadows of dancing girls were flitting. And yet there was no camp near. The girls went within a stone's throw of me, beckoned to me, smiled, and tried in various ways to draw me towards them. But I pressed my face close to the ground and hugged it as tight as I could with my whole body so as to see and hear nothing. Then I fell asleep."

A Rwejli was riding at night through the al-Ḥadîṯa ruins in the Sirḥân depression. Suddenly he heard the voices of women rejoicing, *zaṛârît*, and calling: "Welcome to thee! welcome to thee! *jâ hala bak jâ hala.*" A little while afterwards he was surrounded by pretty girls who asked him to dance with them, but when our Rwejli pronounced, *samma*, the word Allâh, the girls suddenly vanished.

At another time a small troop of migrating Rwala arrived late in the evening at al-Ḥadîṯa. As there was good pasture in the neighborhood they pitched their tents and, being very fatigued by their long march, lay down to sleep, from which they did not awake till the sun was up. But their surprise may be imagined when on rising they found their tents struck, rolled together, and ready to be loaded on the camels. They loaded them with all the speed possible and at once rode from a place evidently inhabited by malevolent *ğinn*.

824 In every tree and bush of the *sidr* and *'awseğ* variety there lives a spirit, and for this reason the wood of these
776 thorny trees and bushes must not be used for fuel. Where the *sidr* trees grow in a cluster, the *ğinn* have their gardens, as for instance at al-Obejjeẓ, Sejdarân, and al-'Âmež.

776 Some of the earthly spirits are given to harming men and
854 take on various shapes for that purpose. They have various names. Of these most dreaded by the Bedouins is a female spirit called *sar'at aš-šibe*. In appearance she is a tall thin woman wearing a dress made of leather. This spirit wanders about the desert from camp to camp, looking for children. If she hears a child crying, she crawls near, gropes about for it with her hands till she finds it, then catches it, and runs with it to her own kin. There the child is torn partly open, its blood sucked by all the spirits present, and its flesh devoured raw. Therefore mothers try to frighten their crying child with the warning: "Keep quiet or *as-sar'a* will come for thee!" To protect a child from the spirits the Rwala women

hang the cradle, *rûğâḥa*, which is made of a quilted cover and 776
has a rope tied to its four corners, high up to the tent poles.
If, then, *as-sarʿa* comes into the tent, she looks for the child 854
on the beds made on the floor and takes no notice of the
cradle hanging from above.

Another evil spirit appears in the shape of a big greyhound 776
bitch, *seleḳa*, with an enormous jaw and a breastbone,
zowr, reaching to the ground. This spirit, known as *saʿaluwwa*,
is the only spirit which appears in the wide level desert and
lives in dens such as are used by the hyenas. A traveler,
ṭurki, a member of the Mseke kin which belongs to the ʿEbede
division, once met what he thought to be a *seleḳa* in the desert.
He made it come to him, believing that it might lead him to
the camp it had left. But instead of being a *seleḳa*, it proved
to be a *saʿaluwwa* who jumped at him, tore flesh from his
breast and face, sucked his blood, and did not leave him till
he was half dead. When finally found by other travelers, all
he could do was to tell what had happened to him before
departing this life, *râḥ*.

A *ḳurṭa* or *ḳârûẓ* is a spirit who destroys newly born 776
boys but does his work unobserved. If a Rwejli is married
to a woman who has borne him several boys all of whom 761
have died after a short time, and if the same thing happens 782
also with the second wife, then he knows for certain that it
is a *ḳurṭa* who has done him this wrong. To appease the
spirit he procures a cock with green feathers on its neck and
waits until his wife comes to childbed again. When her time
is near, with the live cock he draws in his tent seven circles,
one within the other, kills the cock in the seventh in the
center, buries it there, and lays his wife over that spot. She
will then bear without any pain, and her son will not die,
because the *ḳurṭa* has been given what belonged to it, *ḥaḳḳ
al-ḳârûẓ*.

REVERENCE FOR GRAVES RARE AMONG BEDOUINS

778
The Bedouins know of no communion with the saints. In
the whole inner desert there is not a single holy grave or 769
shrine erected in honor of a saint. In fact they have no saints
whatever. When they make their short sojourns in the settled
territory, where by every village the dome of a shrine rises
above the real or imaginary grave of some man or woman

778 whom public opinion considers to be a saint, they never pay
769 attention to these domes. In their opinion the latter commemorate
the saints of the settlers and breeders of goats and
sheep, *ri‘* or *šwâja*, not of the Bedouins. They say: "They are
not of our kin, *ahl*, not of us, *ğemâ‘atna*, therefore we do not
honor them or go on pilgrimage to them, *ḥenna alli mâ hw
minna mâ nezûreh.*"

775 Worship of the saints has never been known among the
Rwala and presumably never will be. The hereafter does not
764 trouble the Bedouins much, and their idea of it is only hazy;
nor have they any permanent burying places, *meğenne*, but
bury their dead wherever death overtakes them. They there-
769 fore do not know and never visit individual graves. This is often due to the great distance between their pastures; to some of their camping grounds they return only after many years — so why should they care for a grave? They do not know even where the graves of their older princes or head chiefs are. I have heard from many Rwala, even from members of the reigning kin, that Nâjef eben Ša‘lân, one of their ancestors, lies buried between the rain pools of Hağm and al-Bark in al-Ḥamâd and that a camel is sacrificed by his descendants whenever they come there, as they do once in many years. Yet while we camped in that place in 1914 and took our drinking water from both the pools, not a single member of the reigning house thought for a moment of sacrificing the camel on Nâjef's grave. Hazzâ‘, Prince an-Nûri's father, died at al-Ğubejlijje in the Ḥawrân and was buried there, but his grave has never been visited by an-Nûri, although he often marches past the place.

Slejmân eben Meršed, one of the ancestors of the reigning family of the Sba‘a tribe, died and was buried at Dejr az-Zôr on the right bank of the Euphrates. The merchants of that town, with whom he was always on friendly terms, had a small dome erected over his grave. It is said that whenever the members of his kin come there they sacrifice a camel by the dome, saying: "We think of thee, Slejmân; Oh, mayst thou have pity on us and our parents!" after which they besmear the tombstone with the blood of the sacrificed animal, *jeḫaṭṭeṭûn naṣîbeh*. But Blejhân, a subject of Eben Meršed, stated that the camels are killed there by merchants from Dejr az-Zôr and not by any Bedouins. Bṭejjen eben Midbaṛ eben Meršed was buried at the mouth of the valley of al-Arḳaṭ. His grave is marked with a few tall, flat stones placed upright, *naṣâjeb*.

All the raiders and robbers of the northern ʽAneze honor the grave of Turki eben Mhejd, head chief of the Fedʽân tribe. Turki undertook countless raids and returned from them all unhurt and with much booty. Once in the *al-ḳêẓ* season (midsummer) he rode against the Šammar, the subjects of Eben Rašîd, who were camping on the southeast border of the Nefûd. The water supply of the raiders being exhausted, they wished to fill their bags and also to water their camels from the al-Ḫaẓra' wells. Their scouts, *ʽujûn*, however, sent out in advance to examine the country and to find the best and safest watering places and pastures, came back with the news that the neighborhood of al-Ḫaẓra was full of Šammar camps in such numbers that Turki's troop would be unable to cope with them. Turki wished, then, to circumvent al-Ḫaẓra and attack one of the smaller camps south of it, but the thirst tormenting both the men and animals was already becoming insufferable. It was in vain that Turki asked his comrades to be patient, in vain that he promised that they would find water very soon; the tortures of thirst increased with every mention of water, and they all well knew that there was no well anywhere near. When the distress was at its height Turki prayed to Allâh to send them rain. His wish was granted. Allâh sent from the northwest a dark cloud which he caused to halt above their heads and pour forth all its water. The rain that now fell on Turki and his troop was so abundant that they could fill their water bags from several rain pools, quench their thirst, and water their camels. Thus strengthened in their belief that Allâh was on their side, they fell upon the Šammar herds and returned home with rich booty. From that time Turki was called The Little Son of his Lord, *wlejd rabbeh*, because Allâh, moved by the supplication of such a little son, had brought the rain cloud to their rescue in the season of *al-ḳêẓ*, during which it never rains in the desert.

In the time of abundance, *rabîʽ*, of 1887 Turki had his camp at the junction of the *šeʽîb* of al-Heri with the aṣ-Ṣwâb valley. There he was attacked by the Rwala, defeated, killed, and buried beside his tent. The Fedʽân raised a tall stone above his grave and carved it with the emblems of all their clans and kins. All raiders, when passing by, stop at the grave and form a circle round it, whereupon the commander speaks as

769 follows: "O thou who hast protected our herds called 'Alja! By the success which Allâh and thou grant! If Allâh will lead us to glory and liberate us, thou wilt receive a fat she-camel. *Jâ râ'i-l-'alja bsa'ûd allâh wa-s'ûdak en allâh nowmasna w-fakkna lak ǧezûren.*" On their return with booty they make a fat camel kneel down, cut her throat so that the blood sprinkles the tombstone, and shout: "This is thy supper, O protector of the 'Alja herds!"

My companion, Blejhân, related: "I rode out for plunder with only one comrade. Not far from Turki's grave we made our camels kneel and went to the grave. Laying our right hands on the tombstone, *naṣîba,* we said: 'O thou protector of the 'Alja! If we return with booty, thou wilt receive a fat she-camel.' Soon afterwards we noticed a caravan, *žâfla,* on the road Darb as-Sâ'i which leads from Damascus to Hît and Bagdad. Crawling near to it at night we captured six she-camels, one of which we sacrificed to Turki. The entrails we ate at the grave, the flesh and the hide we carried home. Our camp was then in the upper part of the al-Mijâh valley.

"Not long after this a certain Mzaḥlak of the Weld Slîmân [*sic*] rode in command of a raiding troop past Turki's grave. Stopping his camel, he exlaimed: 'O thou protector of the 'Alja! If by thy help we return with booty, thou wilt receive a fat camel: *jâ râ'i-l-'alja en afadna bsa'ûdak lak ǧezûren.* They captured a large herd, killed a camel on his grave, roasted and ate its flesh, and brought the hide home."

Whenever the Fed'ân encamp near Turki's grave they kill a camel in his honor but not until they wish to move to the settled territory, *elja ṛarrabow.* To the feast not only the Fed'ân but also the Sba'a and 'Amârât are invited, because Turki was related by blood to all the tribes acknowledging Bišr as their common ancestor, *ẓana bišr.*

VOWS

782 All Rwala believe that they can win Allâh's favor by a vow. Not that Allâh would desire or need the promised object, but it rejoices him to see that the Bedouins remember in time that without his help they cannot attain what they desire, and also that they show willingness to give up something of value in order to assure themselves of his help. Such vows are made by all, men as well as women, old as well as young,

782 in regard to their various needs and in all sorts of ways. When in fear, *šaḥna*, for a person dear to them or when anxious, *minšaḥenîn*, for a relative captured by the enemy and threatened with death, *šaḥḥanûh*, they turn to Allâh. Should a man not return from a raid at the expected time, vows are made by his father, mother, brother, or sister: "If Allâh returns the distant one to us, behold! I will give to Allâh's face one old camel and that without delay; *en ǧâb allâh hal-ṛâjeb tara lwaǧh allâh fâṭeren mâ beha mhalaʿ*." If an avenger refuses the blood price, insisting on killing the guilty person, he vows: "O Allâh! as soon as I have avenged my brother, thou wilt receive an old camel and a sheep; *jâ-llâh en čân teṯârajt laḫûj ennaha fâṭer w-menḥarha naʿǧe*." Or: "Be my wife forbidden to me until I have avenged my brother." Vows to the effect that they either will sacrifice a she-camel to Allâh or that they will fast and give the food thus saved to the poor are also made by his relatives for the benefit of one seriously ill. However, a vow is not sufficient to bring children to married couples or to cause boys to be born instead of girls.

Every vow must be uttered aloud and in the presence of witnesses, so that they may remind the man should he ever forget it and thus save him from Allâh's anger. Yet even one who has vowed something to Allâh in his heart while riding alone through the desert is bound to fulfill the pledge, because Allâh can read hearts and will not be deceived. "Who compels a man to make a vow? If he made a vow, he did so voluntarily and must fulfill it to the best of his ability." If a father vows an animal which does not belong to him but to his son, the latter can defend it against his father. On the other hand, the son cannot do the same in the case of his mother, because, according to Allâh's will, nobody cares as much for the son as his mother, *mâjene ʿala waladhu*. The vow made by a daughter or sister must be fulfilled by the father or brother, who is responsible for her, as Allâh would not be angry with the women but with the men. A married woman is not allowed to vow an animal to Allâh without her husband's permission. Yet should she do so, either her kin are obliged to replace it or she must pay its price. Nor can a woman kill the promised animal herself; this is always done by some man in her place, who lays it on the ground with its head towards the south, saying: "This belongs to the face of Allâh." Then the one for whose benefit the vow was made, 782 *alli manḏûren 'alejh*, dips his forefinger, *ḳâlṭeh*, in the blood and touches with it the point of his nose, both of his cheeks, and his forehead between the eyebrows. These four blood marks, *nûr ad-damm*, must not be washed off.

Ṣṛajjer eben 'Emrân of the Mwâhîb clan of the Sba'a tribe once commanded a troop of raiders marching against Eben Rašîd, who was also out on a raid against the Sba'a at the same time. The troops met; Eben Rašîd, being the stronger, soon pressed, *wâfeḳ*, Ṣṛajjer's troop so hard that it scattered in all directions. Those who were overtaken were killed, those who escaped perished from thirst. Only a small part of the troop returned home. Ṣṛajjer's mother inquired of those who came back, *alli ṭabbow*, about her son, but in vain, as every man had had to look out for himself. Then she made the following vow, *naḏarat leha neḏr*: "Allâh, if my little son returns, I will give thee a fat camel." After a few days a certain Ṣlubi arrived with Ṣṛajjer on his camel, and the mother did as she had vowed.

The husband of Ḫulfa, a daughter of Ḫlejf âl Ḥdêreš of the Sba'a, having borrowed some money from his relatives and acquaintances, left the neighborhood of Tudmor (Palmyra), where he was camping, for the inner desert, *šarraḳ*, in order to buy camels from the Šammar subject to Eben Rašîd. He intended to sell them to the contractor who was repairing the highroad from Ḥomṣ to Damascus. Yet Allâh decided otherwise. While he was resting at night with his comrades, they were set upon by raiders, *bajjatowhom*. Robbed of everything, dispersed with derisive laughter in all directions, they were unable to meet again. In the evening one of the party happened to meet a Ṣlubi who took him home, where he related what had happened. Thereupon Ḫulfa began to weep, and repeated her vow made on the day when her husband started for the inner desert, *jowm alli hw šarraḳ min 'endaha*: "If, O Allâh! thou returnest my husband safe to me, I will give thee a fat camel." After three months her husband returned. Then she told him: "Behold, for thy sake I vowed a fat camel and wish thee to kill it, *tarâni naḏart 'alejk neḏr ǧezûren w-abejk teḏbaḥaha*." But he objected: "I have no fat camel, nor anything to buy one with." Loving him greatly, Ḫulfa feared lest Allâh might punish him for not fulfilling her vow, and therefore she went to her kin, *lahalha*, and begged from her brother a camel, which an acquaintance killed before

her husband's tent, she herself marking the latter's face with 782
the animal's blood.

Ṛaṯjân walad 'Awwâẓ, a member of the Eben Mehîr kin 628
of the Sba'a tribe, lost his brother. He had been killed by a
Bedouin, who offered to pay the blood price. But Ṛaṯjân re- 782
fused this, desiring to avenge blood with blood, and vowed to Allâh a camel if he would help him exact vengeance. When the guilty man sought refuge, *'annaz ḥâleh,* in another territory, Ṛaṯjân was unable to find him for some time. He had given up hope of seeing him again, when suddenly while on a raid he met a strange troop, among which was his fugitive, riding a mare. Dismounting, he seized his revolver, *ridnijje,* and with two shots killed both the guilty man and his mare. On returning home he sacrificed a camel.

A brother of Eben Faẓîl of the 'Ebede division of the Sba'a tribe was killed by a member of a powerful kin, who at once took the part of the slayer. The latter was so universally known and esteemed for his generosity and readiness to serve, that everybody in the clan helped to save both him and his kin from the avengers. They conducted him to a place of refuge, *'annazow al-ḳâtel,* returned to the camp, and tried to persuade Eben Faẓîl to be satisfied with the blood price. They continued to press him more and more, until he replied: "You are mistaken. It is not the slayer, but myself whom you should have brought to a place of refuge, for I am threatened with danger, not he. The blood price you can keep. I swear by Allâh that I will not touch my wife until my brother is avenged." Afterwards he removed with his whole kin to Eben Hdejb, told him why he had left his clan, and made him the guardian of his family, should he not return. Then he went at once in search of his brother's slayer. Three months later he found and attacked him, but he was himself seriously wounded and only escaped with his life through the assistance of some Bedouins. With them he lay nearly two months before he recovered sufficiently to be taken on a camel to Eben Hdejb. But, as the use of his right hand was gone, he was unable to avenge his brother. Yet there still remained a twelve-year-old son of the brother, who, on hearing of what had happened to his uncle, instantly declared: "Uncle, I myself will go after my father's blood." It was in vain that they tried to hold him back. Mounting a camel, he rode to the Arabs among whom the slayer was hiding, stopped

628 his animal before the chief's tent, and, entering, sat down among the guests and visitors. They conversed on all possible
782 topics, *an-nâs tesowlef min ʿarẓ al-ḥači*, as is usually the case, the boy listening eagerly. Suddenly he heard one of the visitors say: "Our blood-stained one, *dammawi*, mentioned that he had found at such and such a place a hole filled with rain water; but look, he has just come back with his water bag full." Great was the joy of the young avenger on finding the culprit so soon, and he took good notice of the tent into which the guilty man carried the water. Crawling in at night, he found him sunk in deep slumber. Shaking him with all the force at his command the boy said:

"Art thou asleep or awake? *ent nâjem wallaʾ žâʿed.*"

"I am awake, *ana žâʿed.*"

"How canst thou sleep with my father in thy belly? *čejf tnâm w-abûj bebaṭnak.*"

"Not thy father alone but thou too wilt be in my belly," replied the culprit, jumping up and grasping his weapon. But at the same moment the boy fired a shot at him from his revolver, *ṭawwar beh ar-ridnijje šamâm*, killing him instantly.

On his return he simply said: "Uncle, I have avenged my father; *jâ ʿammi aẖaḏt ṯâr abûj.*" But the uncle was not to be comforted, thinking that he had not fulfilled his vow. "I vowed not to sleep with my wife before bringing back the blood of my brother. Thou hast now brought it. What am I to do?" Then the more experienced men advised him to dismiss his present wife and to marry anew. This he did.

782 [164] In 1898, when cholera was ravaging the country, the Bedouins fled to the desert to escape the contagion, *waẖmen čebîr*, which threatened them. Ever since they have called that year *sanat abu faḳsa*, cholera year. At that time Blejhân eben Meṣreb became seriously ill, and his relatives were convinced that he could not recover, *mâ beh rabeḥ*. When his brother, who was pasturing camels at some place far from the water, heard the news, he left his herd and hastened home, *rawwaḥ min al-ʿazîb*. The sight of Blejhân filled him with terror, for he looked more wretched than any one would have wished to see even his worst enemy appear, *w-allâh aš-šowfat al-ḳašra tamannâha lʿaduwwak*. Weeping bitterly, the brother lifted his eyes to heaven and exclaimed:

"O God, a camel I vow to thee at once, if my brother shall again walk full of health and vigor, *ʿadîden w-šedîden.*"

Then he went back to his herd. When he came five days later with his camels to the watering place, the Arabs there said:

"Hear the glad tidings! Thy brother is getting better, no danger threatens him any more, *lâ beh ẖlâf.*" So, after watering his camels, he made all haste to visit Blejhân and embraced him with the words:

"May thine illness depart for the inner desert, *šarraḳ*." Blejhân answered:

"May it never reach thee!" After a short talk, the brother led in a young white camel, *ḳa‘ûden awẓaḥ*, exchanged it for an old camel, *fâṭer*, fettered her left foreleg, *‘aḳḳalha*, outside the tent, and sacrificed her with the words:

"God, this is the camel I vowed for my brother; my vow is fulfilled." At that moment four men seized Blejhân, placed him in the streaming blood, and also dropped some of it on the end of his nose, on both cheeks, and between his eyebrows. He recovered completely.

Both the father and brother of Ḥamṣijja, an unmarried daughter of one Fâre‘ of the Sba‘a tribe, were murdered. The brother left two boys, whose mother married again. Ḥamṣijja took charge of the boys, became their foster mother, *wâlijathom*, and made the following vow: "O God, as soon as these two boys are able to care for themselves and make their first raid, behold! I vow to thee a *fâṭer* camel, and I also vow that I will fast for three days in seven times seven weeks." When the boys grew up and returned from their first raid in good health, Ḥamṣijja had a camel sacrificed and for a whole lunar year touched food only every other day.

CHAPTER XVI

JUDICIAL PROCEDURE

SETTLEMENT OF MINOR DISPUTES; JUDGES

627 Slight disputes and quarrels between members of the same tribe are settled by friendly intercession. A respected Bedouin comes with one or two companions to the tent of the more powerful opponent and says to him:

"O So-and-So, stay! Thou knowest well that we all honor thee, and we also know that So-and-So has, in fact, harmed thee and that therefore thou hast every reason to be angry with him; but if thou lovest me, if thou lovest us, do not persecute him any more! *lâ teġîh.*" The man thus addressed, recognizing that he will gain more in public esteem if he abandons his claims, answers:

"For the love I bear thee and all of you, but for this reason only, I give up all my claims."

"We know that thou speakest the truth, but still we beg of thee to swear by Allâh."

"I call Allâh to witness that I will persecute him no more."

"May thy love for us increase and give us power to appoint a guardian who is to see that thou persecutest thy opponent no more!"

"I give you full power, *ana mheddikom*, to appoint any guardians you desire."

"We shall go to So-and-So."

"Go at once! *kowṭerû.*" Then they go to a powerful Bedouin and say: "Behold, X has promised that he will not quarrel with Y any more. Behold, we place the latter before thy countenance. Have a care that X actually ceases to persecute him."

Answering "I guarantee that," he sends word to the stronger opponent: "Beware of persecuting Y any longer. For, beware, he has put himself under my protection, *ṭarâh daḫal ‘alejje.*"

692 More serious differences are settled among the Rwala
627 by the hereditary native judge, *‘ârefa* (pl., *‘awâref*). Judicial

692 627 dignity is hereditary in certain kins and passes as a rule from father to son. If the latter lacks the necessary intelligence, *boṣr*, the litigants turn to his uncle, *jinḥarûn ʿammeh*, or to some other member of his kin. Furthermore, every chief may pass sentence but may not interfere in any way with the jurisdiction of the hereditary judges; he must submit when the contending parties appeal from his verdict to the hereditary judge. When acting as a judge, a chief is never called *ʿârefa*, not being recognized as such. When a chief adjudicates disputes he does so because he wields power which it is not always possible to resist and because he can support his judgment or his will by force.

Eben Ǧandal is the greatest judge of the Âl Ǧlâs group; Âl Ṭajjâr holds the same position with the Beni Wahab.

In all matters pertaining to blood vengeance the decision lies with the *ʿawâref ad-damm*, namely: Âl Kwêčeb in the Âl Ǧlâs group and Eben Smejr, otherwise known as Eben Baṭṭâḥ, in the Beni Wahab group.

Other disputes are decided by Eben Ǧandal, al-Ḳaʿâḳaʿ, and Eben Duṛmi of the Âl Ǧlâs group.

On questions of war and peace Eben Šaʿlân is called upon to decide.

Special rights are to be considered when either the plaintiff or the defendant happens to be a neighbor, *al-ḳaṣîr*; a guest, *aẓ-ẓejf*; or a traveling companion, *al-ḫawi*.

In the Ḳmuṣa division of the as-Sbaʿa tribe the recognized judges are the chiefs of the ar-Rḥama clan (Barṛaš, Mḥammad, Meṭḳâl, and ʿAwejnân of the Saʿîd kin) as well as the chiefs of the Bṭejnât clan (ʿAzîz and Fallâǧ of the Štêwi kin). Among the ʿEbede division it is the al-Mwâjǧe clan from which the judges are selected from the kins: Eben ʿAllûš, Eben Ǧazzâʿ, Eben Rabîṭ, Âl Aǧdaʿ, and Âl Rǧêl.

LAWSUITS

695 A lawsuit is called *sâlfaʾ* or *ṭlâbe* and may be decided either by witnesses or by black oaths, *as-sâlfa ʿalejha umma šhûd wallaʾ dijânen sûd*. An oath is black because it disgraces a man, blackens his countenance or his honor, implying that his mere word is not believed. Besides, the swearer is always in danger of God's anger, as he can never explain things as they really happened.

Settlement with Witnesses

695 Generally two witnesses are required in court, *kowd ṯnên šhûd*. Only a man of good repute, *raǧǧâlen maẓbûṭ*, who is no babbler, *ḥačîh želîl*, and never contradicts his story, *ḥarǧeh ṣaḥîḥ*, will be admitted as a witness, *šâhed jired*. An eyewitness, *šawwâf al-ʿajn*, should be honest, *walad al-ḥalâl*, must not hate him whose case depends on him, must not yearn for a reward for his testimony, and must be known for his veracity; *alli lâ ṛallen šâfîh w-lâ ṭmaʿen râǧîh w-ḥabîb allâh ḥâčîh*. Every witness is entitled to compensation for coming to testify, *ḥaḳḳ al-lisân*. As a rule an eyewitness will not ask for it; but if he says: "I want the price of my tongue, *anabṛi ḥaḳḳ lisâni*," then two of his kin have to declare him to be a trustworthy witness, *marẓi aš-šehâde* which means that he is not a hired witness. If the dispute is about a mare, the eyewitness usually gets its first colt (a filly) or a camel; if about a camel, his reward is a gold pound. Before a witness's deposition is taken, efforts are made by one of the contending parties to undermine his trustworthiness, while the other lauds it to the skies. Both disputants spread their garments on the ground before the judge. Each grasps with both hands either the long lappet of his shirt sleeve, *ṛeden*, or the hem of his cloak or upper garment *ṣâje*, spreads it on the ground in the tent, smoothes it with his right hand, holding it tight with the left; then they both raise their right hands towards the judge and exclaim:

"This is my garment for the unchangeable truth, *hâḏa šelili beṣ-ṣaḥîḥ*, O veracious one! *jâ ṣudḳân*."

His opponent calls out: "This is my garment for the unchangeable truth, O liar! *jâ čuḏbân*."

"Leave it spread out, roll it not up as long as the unchangeable truth does not appear, *lâ tekofeh eḳʿed beṣ-ṣaḥîḥ*." The spreading out of the garment takes the place of spreading a rug for the witness to sit on. This is also frequently seen in other disputes; a Bedouin spreads out his *šelil* to demonstrate that he can bring enough trustworthy witnesses to substantiate his words.

The judge asks the witness: "O witness, wilt thou give testimony? *tabṛi tešhad*."

"I will."

"Come, then, and give testimony, *ṭobb ešhad!*" The witness now sits down before the judge and says:

"I declare that there is no hatred in me against him whose welfare is in question, that I do not yearn for a reward from him who has asked me to be his witness, and that I will speak the truth only as pleases the Lord, that it happened so and so..." A witness against whom the giving of false testimony has been proved will never again be admitted as a trustworthy witness, *makṭûʿ aš-šahâde.*

Should a single eyewitness relate to two men in the desert what he has seen and heard but afterwards depart to other distant tribes so that he cannot be brought before the judge, his place may not be taken by those to whom he has related the story.

One who knows a fact only from hearsay cannot give valid testimony, for he has seen nothing himself but has only heard it from others, and mouths will always chatter. Knowledge of this kind, called *fôḫ famm*, has no validity even when supported by five men. Should a man hear two men fighting at night and hear one of them, who is afterwards found killed, shout: "Woe to me, So-and-So means to kill me," he cannot even then be admitted as a witness against one whose name he has only heard, for this is a *fôḫ famm*; he himself had not seen and recognized the slayer. A true eyewitness never contradicts himself, his statements being always the same. The report of a [true] man [about some occurrence] must be like the gait of a pack camel, always the same: *ḫaṭw ar-raǧǧâl zêj mamša-l-ǧemal beṣ-ṣaḥîḥ.*

Settlement by Oaths

In the absence of trustworthy eyewitnesses the judge calls on the party which has entered a denial to swear. As in the opinion of the Bedouins every court process defiles and every oath disgraces, *ad-dîn četîn w-al-jemîn mehîn,* the oath is universally avoided, and a man is angry with one who urges him to swear. The simplest words of an oath are:

"I swear by Allâh and eight camels laden with grain that I did not say..., *en w-allâh w-ṯamâni ǧmâl ṃuḥammalâten ṛalâl enni mâ ḳult...*" Thus he calls on Allâh to punish him and to do him an injury equal to the loss of eight loads of

695 grain which he has bought in the settled territory; he would then die of hunger in the desert.

Another oath runs: "I swear by Allâh, whose power is eminent, whose weights are just, and whose tongue is truthful, that it is thus and so; *w-allâh alli 'azîzen šâneh w-'adlen mîzâneh w-ṭalžen lisâneh enni . . .*"

In serious disputes the judge requires the *msabba'* oath, so called from seven lines drawn with a saber on the ground. The judge first draws a circle with a saber, then its diameter; this he intersects with five vertical lines, inviting the witness to step inside and facing south to swear:

"A false oath is the ruin of the descendants, for he who [swears falsely] is insatiable in his desire [of gain] and does not fear his Lord; thus and so happened . . .; *ad-dîn al-lûwijje ḳaṭṭâ'at aḏ-ḏerrijje enneh hâjef w-lâ leh min rabbeh ẖâjef.*"

Scarcely is the oath finished when the witness jumps out of the circle and, full of rage, runs at his opponent, who has made him swear. The people present at the trial have to surround and hold him till he calms down.

The third kind of oath, called *al-ğehîra*, is used at meetings where a man must be compelled to speak the truth. Then the chief springs suddenly at the man who is to swear, lays his right hand on his belly under the belt so as to touch his sexual organ, and exclaims: "I adjure thee by thy belt, by thy sexual organ, and by that which lies down to sleep before thee in the evening to give me a report such as will please God; *ana-nšidk beḥzâmak wa-lzâmak w-mâ rawwaḥ w-amsa židdâmak innak te'allemni bḥabîb allâh.*" The belt signifies the wife, for it is laid aside when the man desires to have intercourse with her; the sexual organ means children; and that which lies down to sleep before the tent at night signifies herds.

'Awde al-Kwêčbi ran into the tent of Prince Saṭṭâm, grasped one of the poles of the *merkab* litter, and shouted: "I stand under the protection of this pole, and nothing shall part me from it. By Allâh's light and by Allâh's right in this camp I put myself under thy protection, O Saṭṭâm, with all that my conscience conceals but that is clear to thee. I put myself under the protection of thy wife, of thy children, of thy mare, of thy herd going to the pasture, and of the son employed with them. *Ana daḫil hal-‘amûd mâ ‘anni sdûd bnûr allâh wa-bḥakḳ allâh bhal-menzel w-ana dâḫel ‘alejk balli ḫafijen ‘alejje w-bajjenen ‘alejk w-ana dâḫel ‘ala ḥzâmak w-mâ ḳafâk w-židdâmak w-al-ḥalâl as-sâreḥ w-al-walad al-fâleḥ.*" 695 Saṭṭâm was sitting by the wall dividing the men's compartment from the women's; behind him — hence behind the wall — were his wife and his children; before him — hence in front of the tent — stood his mare and his she-camels about to start for pasture under the care of a young relative of his.

Judicial Decisions 671

After hearing the witnesses or administering the oath the judge issues his decision or verdict, *ma‘rûż*. If one of the parties is not satisfied he says to the judge: 695

"Here, take the wages for thy tongue and let me depart to another judge; *hâk ḥakḳ lisânak w-asnedni ‘ala-l-‘ârefat aṯ-ṯâni.*"

"I will let thee go to So-and-So." Both parties now go to the judge mentioned and relate what has happened thus far. But, whatever the verdict of the second judge may be, the party dissatisfied with the first cannot reject it, for then the judge would say:

"Thou art an old liar. Sit still and accept my judgment. This dispute is decided irrevocably. *Ent čeḏûb eḳ‘ed w-eḳbel ma‘rûżi has-sâlfa mabtûra.*" An appeal is out of the question, but sometimes the judge says to the dissatisfied party:

"Go wherever thou wilt; find a case like thine and prove to me by witnesses how it was decided." The dissatisfied man then mounts his camel and rides from one judge to another and from chief to chief inquiring for a case similar to his and for the court's finding in it. If he happens to find such a case, *waradha*, and proves by witnesses that it had been decided long before and is therefore an old dispute, *sâlfaten mâżje* or *ma‘rûżen mâżi*, then the judge adapts his verdict to the old one. But if the judgment discovered is not at least five years old, its validity is not yet recognised — as it is still a so-called blind case, *has-sâlfa hâḏi ‘amja*. The opposing side at once declares: "This case must not be used against me, *mâ tfattaḥ ‘alejje*," and the finding of the second judge remains in force.

Typical Lawsuits

691 My companion, Blejhân, related: “My comrade Ẓâher and
695 I went for plunder to the Rwala territory, *'ajjarna 'ala-r-rwala.* We had only one riding camel, which belonged to Ẓâher. He sat in the saddle, I sat behind the saddle, *ẓâher beš-šdâd w-ana bel-wrûk.* One day we saw a rider, a Rwejli, judging by his apparel. My comrade said: ‘Look, if we capture that riding camel, *ḏelûl*, she shall be thine even if a little bell is ringing on her neckband, *tara haḏ-ḏelûl en ṣârat lena tarâha lak lâ jidenn biršemha.*’ A bell of that kind is hung only on the neck of young mares. By these words Ẓâher indicated that he would leave the first booty to me alone, even if it were a mare; and therefore he would certainly have left the camel to me. I answered that I accepted his offer, *ana žâbel.* Now when the Rwejli met us, I slid off our camel and seized his *ḏelûl* by the rein, while Ẓâher leveled his rifle at the man threatening him with the words:

‘Dismount! If thou dost not, by my faith! I will shoot thee dead; *ḥawwel en mâ ḥawwalt lan aḏbaḥak bel-barûde.*’

“Having no gun himself the Rwejli obeyed, while I made the *ḏelûl* kneel and then mounted it. In this manner she became my property, *ṣârat lije.* Then we searched two more days and a night for booty but without avail. Finally we started for home again, reaching it on the tenth day early in the morning, *aṣ-ṣubḥijjât ǧina-halna.* On the same day my comrade, *ḫawi*, came to me and said:

‘I want thee to give me a half of that camel, because we agreed to divide our booty, *ana wijjâk ḫišer.*’

‘Thou art right, thou art not right; *lak lôn, mâ lak lôn.*’ We quarreled a long time and at last on the advice of our relatives went to Mešḥen eben 'Allûš of the al-Mwâjǧe clan of the 'Ebede division to seek justice, *tawâradna al-ḥaḳḳ 'endeh.* We came to that judge each on his own camel, made the animals kneel before the tent, and saluted him:

‘Peace be with thee!’

‘Peace to you also!’ After tasting some coffee I, that is Blejhân, sat beside the judge, Mešḥen, and said to him:

‘O Eben 'Allûš, I want to ask my right of thee!’

‘Relate, disclose, *eḥtoš eḥtoš.*’

‘Certainly, I swear to God that I shall disclose it’ — and I told him how it all happened, adding: ‘I desire, God grant

it! from thee, from all judges, and from every man who does 691
not disregard my right, that this camel, which my com- 695
rade declared to be mine even if a bell was ringing on her neckband, should belong to me undisputedly; *abi-n-šâ-llâh 'endak w-'enda-l-ḳẓa w-'end alli ḥaḳḳi mâ hafa' enna-ḏ-ḏelûl fawwaṭ ha lije ḫawijji lâ jidenn biršemha lak ennaha lije bârde.*'

"The judge said: 'Blejhân has spoken and ended well, *ḥačja w-afleḥ*. Now give thy account, Ẓâher.'

'I will explain what took place, O Eben 'Allûš, to thee and to everyone whose hand refuses trifles. It is known, bull, that my comrade Blejhân sat on my camel behind the saddle. It is infallible truth, *ṣaḥîḥ*, that I adjudged that camel to him, yet behold, *mâr*, today my hand is empty, while the hand of my comrade is full. Therefore I demand of thee and of all who mean well a half of that she-camel.'

"Then we were silent. Eben 'Allûš asked:

'Did ye agree at the moment ye saw the rider on this she-camel that ye would divide, or did ye not? *jôm ennakom ṭâla'tu râ' haḏ-ḏelûl entom taḫâšartu walla' mâ taḫâšartu.*'

'We did not!'

"Here the judge took both my and my comrade's saber and said: 'I shall deliver judgment, *abi a'roẓ 'alejkom ma'rûẓ.* Thou, Ẓâher, wilt get from this she-camel a gold pound, *nêra*, and the greed of both of you must be smothered by your sense of honor, *w-'arẓ killen jiǧfi 'ala ḥaẓẓeh.*'

"I, that is Blejhân, replied: 'O Eben 'Allûš, I shall not accept this; help me to my right, *ana mâ-rẓa 'aṭni ḥaḳḳi.*'

'So thou wilt not accept?'

'I will not.'

'Well, then, let Ẓâher stand up and swear by God and eight camels laden with corn that he did not adjudge the camel to thee even if it had been a mare with a bell on her neck.'

"I urged my comrade: 'No, rise, rise, fear not God, because of thy greed! *ḳum ḳûm* [sic] *lâ tḫâf allâh 'ala ḥaẓẓak.*'

'I will not swear,' replied Ẓâher, 'for I seek my refuge in God before thee and thy she-camel; *mâni ḥâlef w-u'ajjeḏ allâh mink ent wijje ḏelûlk.*'

'Take two *meǧidijjât* ($1.80), Eben 'Allûš, as a reward for thy work and give me my saber.'

"Taking then my saber and my camel, I rode away, reaching home in the evening. I, that is Blejhân."

691 695 The same Blejhân related: "Our auxiliary troop met a fighting troop of the Eben Mâṣi and Ahl al-Ĉebel and captured the horses whose riders were thrown from their saddles, *kalâje'*. I too succeeded in capturing a mare, which I gave to the care of my kin. On the following morning one Eḫdejjân came to claim her, stating it was he who had thrown the rider to the ground, *kal' râ'iha min ẓaharha*. Now the usual quarrel began: 'It is mine,' 'It is not thine.' Urged by our relatives, who said: 'Go to the judge to have your right cleared,' we rode to Farḥân eben Hdejb.

'What have ye there? Disclose it!'

"My opponent, *żebûli*, said: 'We shall disclose all, O Farḥân eben Hdejb! before thee and before a judge who knows customs and has wit, and before everyone who despises (untruth) with his every thought; *belli hajje w-dajje w-killi min jenšâha min kill nijje*. The cavalry of our enemy was defeated, *ḫejl baṭiḥa*. I overtook a rider. There was nobody near him who would either attack or defend him, *lahažt al-ḫajjâl mâ 'endeh lâ min ješḥâh w-lâ min jenḥâh*. I said to him: "Yield her to me for thy neck, *reddha 'ala rḳabak*, or I will shoot thee dead." He would not yield, *'ajja jerudd*. Then I shot and threw him to the ground. Now I desire of thee, if God grant it, to return to me that which a blow delivered by my hand, *dazz îdi*, gained for me and of which my cousin, *eben 'ammi*, now wishes to deprive me.'

"Having heard this, the judge said: 'Eḫdejjân has finished; now do thou speak, Eben Ẓeri; disclose!'

'And, by Allâh! I shall disclose, Farḥân eben Hdejb. At first I rode with the attacking cavalry, *awwal ma'i ḫejlen mṛîre*. We overtook the enemy and defeated him. Many a mare lost her rider. I overtook this mare. She was running, riderless, to and fro, *al-faras al-mâreǧ*. There was nobody near who would defend her or take her away from me again, *mâ 'endaha min jenḥâha w-jenkâha*. I would — God grant it! — that she belonged to me, *lije*, not to my cousin.' Then we were silent. Farḥân eben Hdejb — God have mercy on him! — spoke:

'Ye quarrel over a mare, *entom muṭṭâlbîn* [sic] *'ala faras*. Lead thy camel before me, Eben Ẓeri, *ḳalleṭ li ḏelûlk*.

'Here is my she-camel! *Ḫê ḫê!*' I made her kneel. Farḥân then said:

'I shall decide between you, *ana-ḥči 'alejkom*.'

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'Speak! Was it not in deference to thy word that we came? *kaṣd râdînak.*'

'For thee, Eben Ẓeri, I have unpleasant news: I shall do violence to thee; *abi-ḥzemk w-aḳwak.* Thou shalt get the first colt should it be a filly, and, besides, a five- or six-year-old she-camel; *lak awwaltha w-bičer walla' ṭenw.*'

'I accept this as my right, *ḥaḳḳi ḳebilt.*' And I took a five-year-old she-camel, which Eḫdejjân gave me, and waited for the filly. The captured mare went to him."

MURDER CASES, APPEALS, PATERNITY CASES, JUDGMENTS IN BLOOD FEUDS

[694] If a Bedouin meets an unknown man and shortly afterwards finds another man murdered, he describes the living stranger to the next chief. The news spreads and the avengers of the dead man accuse the man who answers to the description of being the murderer. He can only seek refuge with the nearest judge, *'ârefa,* whom he tries to convince that the avengers are mistaken. The judge then visits the camp of him who had met the unknown man and found the dead body, and says to him as follows: "Describe to me exactly the appearance of the stranger thou didst meet." This is done. If the description agrees, the judge says: "It is true; thy description has neither taken away nor added anything; *ṣidḳ waṣfk lâ zâr w-lâ râ[illegible].*" This was explained by the sentence: "His discernment was not dull, nor did his intelligence turn aside; *lâ zâr ḏihneh w-lâ râr baṣareh.*"

When a litigant thinks that justice has not been done to him, he appeals to a board of judges, experts in law, *je'arreṣ al-ḥaḳḳ 'ala 'awâref maǧmû'în.* In this session other people can also take part. The appellant adjures those present, *jenšedhom nišdan bid-dîn,* in the following manner:

"I adjure you by your wives and all that they bear; I adjure you by the long-maned mares; I adjure you by the milk-giving she-camels! *ana nâšedkom bel-mara w-mâ tǧîb w-bel-ḫejl nâjerât as-sabîb w-bel-bel zejnât al-ḥalîb.* To him who will clear up this matter it will bring success, but to him who refuses to testify it will bring ruin, *alli jeṣherha tesorreh w-alli ječmâha teṣorreh.*"

691 695 Then the legal experts examine the case again, sift the evidence, and after this announce their judgment.

There are many very difficult cases in adjudging paternity.

'Awwâd eben Ṭâḥûs of the Milḥâḳ kin of the Swâlme clan took to wife, *čân metaǧawwezen leh*, a daughter of his father's brother. When he divorced her after some time, she married a man of the name of Aḫu Bnejje al-Jemîni, to whom she bore a son, *ǧâbat waladen*. The first husband claimed the baby boy, saying to the second:

"The boy that has come to thee belongs to me, *al-walad alli ǧâk hâḏa lije ana.*"

They had a long dispute about it, *temâṭalow bênhom*, and finally went to the chief Mḳâṭ eben Ĝandal to judge between them, *tewâradow al-ḥaḳḳ 'endeh.* The first husband, 'Awwâḍ eben Ṭâḥûs, said:

"What thinkest thou, our adept at law, and what think the judges? He who knows the law of God cannot possibly allow it to fail. *Wšu' 'endak jâ 'ârefatna w-'enda-l-ḳẓa' w-min šâf ḥaḳḳ allâh mâ haffâh.* Verily this boy is mine. I divorced her when she was already carrying him. *Bali waladi hâḏa ḫailejtaha w-hi nâžel beh.*" Then spoke al-Jemîni:

"Good will to all! that is nct the truth. When I married her she had nothing as yet in her womb. Not until eleven months afterwards, so help me Allâh, did she bear a boy. *Ḫejr mâ hw ṣaḥîḥ enni aḫaḏtah w-hi mâ bebaṭnah šaj'en w-'oḳob eḥda'aš šahr jâ-llâh waledat.*"

The judge, *'ârefa*, declared: "I shall pass no judgment until the wife is brought here."

When she came, he remained alone with her and said: "This boy is thine, regardless of the man who begot him, but if thou wilt tell the truth to me, I will get for thee from the one to whom I adjudge the boy one of his best she-camels; *'allemîni beṣ-ṣaḥîḥ w-ana aḥoṭṭ leč min alli jeṭla' waladeh ba'îr min ḫijâr al-ba'arîn.*"

Afterwards he called in both men and said: "Bring hither your two best she-camels, one each;" which they did, making them kneel before the tent. Now the adept at law took the woman outside to the camels and said impressively:

"Speak, O woman! the truth, *ḥači jâ ḥurma aṣ-ṣaḥîḥ*, and thou shalt receive a she-camel."

The woman, seizing the she-camel owned by her first 691
husband, replied: "My first husband ʿAwwâd is the father of 695
my boy."

This moved the second husband to say: "Be it so, but then I claim a reward for helping the boy out of that hole to the light and for his upkeep, *arẓi ḥaḳḳ eẓhâri leh min hal-ḥufra wa-ṛḏâje leh.*"

"Thou art right; ʿAwwâd must give thee a camel for the upkeep," decided Mḳâṭ. And so it happened: the first husband gave the second a camel and took the boy home with him.

In judgments of blood feuds the winner of the case has 693
to give the court ten she-camels; in disputes concerning a woman, one camel is paid; a mare, one camel; a she-camel, two *meǧîdijjât* ($1.80); weapons, one gold pound.

CHAPTER XVII

PROTECTION OF THE OPPRESSED

COUNTENANCE OR *WAǦH*

572 Protection granted by a man against his tribesmen or
486 allies to a person regardless whether present or not is called a countenance, *waǧh*. Before the countenance of some Rwejli it is possible to travel through the whole Rwala territory without fear of an attack or of violence. Before the countenance of Prince an-Nûri one may cross not only the Rwala territory but also that of all other tribes which acknowledge his sovereignty. It is said of the prince that he resembles a long branch to which smaller twigs are attached.

486 Whoever wishes to travel through the territory of a powerful
622 chief goes first to him with the following request:

576 "I desire to ride through the pastures of thy tribe, so grant me the protection of thy countenance." If the chief answers:

"Undertake thy journey in peace! Behold, I give thee my countenance, *midd maʻ as-salâme tarâni eʻṭîk waǧhi,*" he may start as tranquilly as if accompanied by the chief himself.

If a man wishes to visit the territory of a strange tribe and has no comrade, *ḫawi*, of that tribe to go with him, he declares in the presence of some respected men of the neighboring tribe: "Behold, I go on a lengthy journey before the countenance, under the protection, of Chief So-and-So whose territory I shall soon enter." Then he continues his journey. When he meets the first members of the tribe in question, he shouts at them from afar:

"Behold! I travel under the protection of your chief." Should they disbelieve and rob him, he still tries to reach their chief, to whom he complains:

"I undertook this journey before thy face! *maddejt bwaǧhak.*"

The chief, disliking complications, replies: "That is a lie, *čiḏeb.*" But the plundered man continues:

"I undertook this journey before thy face, as So-and-So from the Such-and-Such tribe, whose word is believed, *raǧâlen maʻḫûḏen čalâmahom,* will testify."

Then the chief must send some one to the persons named 486
to find out whether such is the case. If the messenger comes 622
back with a report that the traveler has spoken the truth, 576
the chief is obliged to return to him everything of which he has been robbed. Should he fail to do so he would dishonor his countenance, and his disgrace would spread all over the desert, with the result that his tribe, ashamed of the affair, would depose him.

To refuse his countenance or protection to any one is a 577
disgrace, as it is, likewise, to ask for a reward when granting it; for the face must remain clean, must not be stained with any dirt *al-waǧh naẓîf mâ jaršâh ad-danas.*

The famous Rwejli warrior Fhejd eben Ma‘ab[illegible] had his 572
camp in the Damascus territory, and yet he successfully pro- 593
tected a Šammar woman who appealed to the protection of his face. She camped with her husband in Neǧd by the valley of ar-Rma’. Her husband, becoming angry with her for some reason, began to beat her. Then she started to cry:

"Jâ fhejd jâ ba‘ad ḥajji." Thus young women call for protection, the meaning of the words being that the woman will submit to her protector in everything. Her husband was not a little surprised at that:

"Tell me, my comrades, how can my wife call on Fhejd when he camps a month's journey from us? *tenḫa ‘alejjē fhejd w-hw msâfet šahr zamânen ‘anna."*

Yet some ‘Aḳejl camel buyers just then in camp heard the Šammar woman's cries and spoke about it in the various camps to which their business brought them, the report of the incident finally reaching Fhejd himself. Ordering his slaves and fellow tribesmen to assemble for a raid, he rode around the Nefûd on the east and in about twenty-five days reached the camp where the woman was living. There Fhejd declared that he would harm no one if they showed him the husband's tent. When they showed him both the tent and the man, Fhejd set his she-camel running, stabbed the man with his spear in the thigh, and said to him:

"Thou filthy beast, didst doubt that thy wife has my protection? If thou harmest her again, I will kill thee." After this Fhejd returned to his people, meeting them in the Sirhân depression.

If it is a matter of common knowledge that the head 572
chief has lent a traveler his face or if the latter is accom- 486
685

572 panied by a *ḫawi* (or *ḫâwi*) and, nevertheless, some member of
486 the chief's tribe or a fellow tribesman of the *ḫawi* attacks and
685 robs him, the culprit is punished with far greater severity than if he had committed murder, *taḳṭîʿ al-waǧh aṣʿab min*
[683 *ḏabḥat az-zelema* (sic). For in a case of murder the blood price
628] is fixed by ancient custom, whereas a chief or a *ḫawi* and their kin may ask any compensation they wish for the corruption of the face. Of such unlimited demands every robber is very much afraid, and therefore, although he often beats the *ḫawi* soundly and curses him, he always returns to the traveler all that he has robbed him of and begs him to swear in the *ḫawi's* presence that none of his property is missing and to forgive him.

THE *ḪAWI* OR COMPANION WHO PROTECTS TRAVELERS

486 If the traveler distrusts some tribe, he tries to hire as
572 comrade either a member or an ally of the tribe, that he
576 may then ride before his face. A companion protecting the traveler from both his fellow tribesmen and allies is called
619 a *ḫawi*. To travel with a *ḫawi* is always easier than to travel before a chief's countenance, because a *ḫawi* can be seen and heard, whereas the protection of a chief, often living at a great distance, must be first proved, which not only takes some time but in most cases is difficult. For this reason the chief usually gives the traveler in addition to his protection one of his slaves or servants to act as companion.

In the selection of a *ḫawi* much caution is necessary. The more powerful and better known his kin, the more can his protection be depended upon. A common Rwejli is unable to protect against all the ʿAneze but only against the division of this group of tribes called Ẓana Muslim. These people have an old, established custom that whenever any of them eats a meal with a traveler he also lends him his face, *ḫawijet ṣuʿra*. In this case it is not necessary at all for the traveler to ask him to be his *ḫawi*, as any man of the Ẓana Muslim is bound to deliver him from danger without a special request, *min ṛejr nabʿ jefekkeh*. Only a culprit fleeing before an avenger cannot become a *ḫawi*.

One single face protects against all members of the Ẓana Muslim; the same applies to the Ẓana Bišr and also to all the ʿAmârât, the other two great divisions of the ʿAneze. As a

result, three *ḫawi* suffice for protection against all the ʿAneze 486
from Aleppo to the Nefûd and from the Sirḥân depression 572
to the river Tigris, *lehom wağh wâḥed.* 576

With the Šammar it is altogether different. There the most reliable face is furnished by a man either of the Sinğâra or the ʿAbde. As the Aslam and Tûmân quarrel continually, to traverse their territories with only one *ḫawi* is out of the question. If a traveler meets a Šammari and eats with him, he must nevertheless ask: "Wilt thou give me thy face against the Šammar if I give thee mine against Such-and-Such?" And, if the Šammari agrees, another question is necessary: "Against which Šammar canst thou be my *ḫawi*?" This must be repeated every evening, as a Šammari usually promises for one day only. 619

The members of the Šarârât tribe, which has no head chief who can dictate to all the clans, *mâ jeḳûl ʿalejhom waḥad,* are not secure even against their own fellow tribesmen. Then it pays to be very exact in inquiring whether the *ḫawi* can protect against the whole of his clan or merely against a few kins. A Šarâri *ḫawi*, too, keeps his engagement for one day only. Should the traveler fail to renew the agreement with him, his *ḫawi* may himself rob him on the next day or make common cause with the robbers.

PROTECTION BY REQUEST

Protection granted by request, *daḫḫâla,* is the basis of 577
all security both of person and property. Whoever is threat- 572
ened by death or loss of property or whoever thinks that he 696
is being wronged asks protection from him who has the power to give it. At the same time it is everyone's duty to give protection when requested to do so. A refusal would imply weakness, would blacken one's honor, and the man who refuses would be derided at all camp fires for his lack of manly courage. It is, of course, true that no one likes to be asked for protection because of the cruel work full of difficulties and trouble that is involved in it.

One who is oppressed personally has to ask protection of someone more powerful or of a member of an important kin; it is sufficient, however, for him to enter the tent of the one whose protection he desires or even its sacred precincts, *muḥârem.* The precincts begin either at the limits of

577 hearing distance or at a full spear's length from the fa
572 thest tent pegs. When a pursued person cries from afar t
the tent owner that he is putting himself under his protectio
696 and is heard, the latter is bound to protect him. The term fo
such an occurrence is *ḥakk aṣ-ṣowt.* On reaching the sacre
precincts the pursued man finds himself under the protectio
of the tent. If he is unable from exhaustion to proceed an
farther and remains lying on the ground inside the precinct
no harm may be done to him, as that would be a violatio
of the tent, *'atab al-bejt.* The owner of the tent, his wife, o
child shouts:

"Why dost thou violate my protégé? thine eyesight
sharp enough, is it not? *lêh ta'teb 'ala daḫîli ent 'ajnak žwijj*
With us the precincts of a tent are recognized as sacred b
an old custom; no one would dare to violate it; *al-muḥâre*
'endana 'âdaten sânijjaten mâ ḥad jakṭa'ha."

The persecuted man always tries to reach the tent. Whe
he succeeds, he takes hold of the occupant's wife, or a gi
there, or holds a baby towards his pursuers, saying:

"The protégé has arrived and saved himself, *daḫal a*
daḫîl w-silem." The people in the tent, whether men or wome
cry: "Our protégé! Stop, respect the tent; stand still! *daḫîlan*
[695] *jammakom al-bejt al-bejt jammakom.*" Anyone who injures o
kills the protégé inside the tent must compensate the owne
for disgracing his tent, *ḥakk bowžt al-bejt.* Disgracing of
tent is punished with greater severity than injury to the fac
ekṭâ' al-waǧh. The distance from the protecting tent to th
tent of the culprit is measured by steps, and the latter mus
give one *ḥežž* camel for every step as compensation for disgra
[628] ing the tent. If, however, the persecuted man has killed on
of the tent owner's near kinsmen, no protection will be give
him and he may be killed in the tent itself, even if the woma
present at the time were to grant him protection, *daḫḫâl*
This proceeding is explained and excused by the rousing o
the blood, *fowžt ad-damm,* of the kinsmen when they see o
hear that one of their number has just been killed.

Protection obtained in person is followed by the grantin
of the protection of the countenance. The protégé move
constantly before the countenance of him whose protectio
he enjoys, *alli daḫal 'alejh.* Such protection cannot be limite
but must be given a wide interpretation, *ad-daḫḫâla mamdûd*
mâ hi maḥdûde; therefore there is never any dispute as

its validity. To deny having been asked for protection or to 577
try to rid oneself of the obligation would be considered a 572
disgrace. For one of the chief marks of gentility, *mruwwa*, 696
of a Bedouin is the granting of protection when it is asked for. The man who grants protection, *daḫḫâla*, must forthwith announce it in the whole camp and even in all the camps around: "Let none dare to come near So-and-So! Know ye that he has put himself under our protection! Whoever harms him will pay us the price of our countenance!"

It is also possible to obtain protection for animals in 231
dispute. In this case the oppressed party leads the animal 422
into the sacred precincts of the tent, or at least brings a handful of hair cut from its tail, *halab leh helbe*. In the latter case the protector, taking the hair, then goes to the herd in which the animal in dispute is kept and, having recognized it by its clipped tail, leads it before his tent. Nobody dares to touch it there until the dispute is settled.

Typical Cases of the Granting of Protection and its Consequences

Blejhân eben Ẓeri told the following story: "We, the Kmuṣa 577
men, were camping in the al-Mijâh valley. There was not much 627
water in the wells. Medbaṛ eben ʻAbdallâh watered his sheep and goats, *ṛanameh*, from a well. Belhân eben Mnazzel brought his flock to the same well and tried to drive Medbaṛ away. Enraged, the latter attacked Belhân, *saṭa' beh*, fell upon him, *aḏlah beh*, with a saber, and cut off his nose, so that it hung only by a bit of skin and later had to be sewn on with the hair of a virgin. Medbaṛ, leaving his flock, then ran into our tent, that is of the Eben Ẓeri, and shouted:

'Behold, I call on Allâh and all of you to protect me from the face of my cousin, so that he will not attack me!'

"We ran out of the tent and warned them, *naḏahna ʻalej-hom*: 'Let nobody come near Medbaṛ and his kin. He has asked for our protection and is our protégé.' Then we mounted our camels, surrounded all the tents belonging to Medbaṛ's kin, helped them strike them, and conducted them to the settled territory, *ṛarrabna*, on the Euphrates, where we crossed the river, *ʻabarna*, and encamped in al-Ǧezîre. Some time later the wounded man, *alli mosṭijen beh*, watered his flock in the Euphrates and saw a relative of the assailant, *as-sâṭi*, who, as it was the time of

577 627 the greatest heat of the day, was just resting with his flock, *mžajjel bṛanameh.* Suddenly Belhân seized his heavy club, *maḏrûb*, jumped at this relative of Medbaṛ, and beat him till he fell down insensible. When it was reported to us, we at once rode to the river and took Belhân to task:

'Thou knowest that he is under our protection. Why dost thou insult our face? Why dost thou beat thy cousin?'

"He replied: 'O brothers, his fate has overtaken him, *amreh ṣâr.*' But we went straight to his kin, *naḥarna haleh*, compelled them to come with us, and took all their tents and flocks just as if they were enemies as compensation for our lost face, *w-aḫaḏnâḥom aḫḏ al-ḳowmâni ḥaḳḳ waǧhana ḥelâlhom w-bujûthom.* Then, lodging them, in our tents for the time being, we gave them this advice, *w-ašarna ʻalejhom šowren*:

'If you make up the quarrel, behold! we shall give you these flocks; if not, we shall keep all as the price of our face and shall return nothing to you, *mâ nanṭîh.*' We had them all assembled, *lajjemnâhom*, in our chief's tent. Medbaṛ and Belhân also appeared, each with his surety:

'Medbaṛ, wilt thou be reconciled with thy cousin?'

'I will, *žâbleh.*'

'Turn to, *anked*, thy surety!'

'I turn to ʻAbṭân.'

'Wilt thou be reconciled, ʻAbṭân?'

'I will.'

'Dost thou vouch for the reconciliation?'

'I do.'

"Next we asked Belhân: 'Wilt thou be reconciled with thy cousin?'

'I will.'

'Who is thy surety?'

'Ṛâzi.'

'Will Ṛâzi guarantee that Belhân will keep peace?'

'I do.'

'Lay aside your arms, then embrace and kiss!' This they did and became reconciled, and we now could give back t Belhân's kin all that we had taken from them as the pric of our face."

Zaʻal eben Ṛâzi of the Ḳmuṣa subdivision of the Sbaʻa trib had a son; Nejtûl eben Ǧdejjân was the father of a daughter Zaʻal and Nejtûl were the sons of two different fathers bu of the same mother. Zaʻal reserved Nejtûl's daughter for hi

son, claiming the cousin's right to his cousin. Nejtûl denied 577
that the cousin's right was involved in this case, and his 627
daughter declared that she would never marry Za‘al's son. Za‘al then began to persecute Nejtûl in such a hostile manner that the latter had to seek refuge in Raṯwân eben Meršed's tent and to ask his protection. Raṯwân, sending for Za‘al, said to him:

"Count thine ancestors till thou findest one who is both thine and Nejtûl's. Then ask for his daughter, and I myself will bring her to thee, if necessary, with a saber in my hand, *atakaffaha jammak bes-sejf raṣban.*"

Za‘al began to count: "Râzi, the son of Ṣabr, the son of Sâjer, the son of Farağ, the son of Murabbeṭ — and Murabbeṭ is the fifth ancestor of Nejtûl." After this Za‘al brought five pack camels: a five-year-old, *rubâ‘*, a four-year-old, *ṯeni*, a three-year-old, *ğeḏ‘*, a two-year-old, *ḥežž*, and a yearling, *mafrûd*, and, making them kneel before Ratwân's tent, spoke thus:

"O Ḳmuṣa, here ye see five ancestors connecting me with Nejtûl. I call you as witnesses. *Jâ ḳmuṣa tarâkom šâhedîn ‘ala ‘adad al-ğdûd tarâhen nâjeḫât.*" Here Nejtûl, turning to Raṯwân, interposed:

"Za‘al's son does not belong to my kin; he is not a cousin of my daughter and therefore cannot have her for five camels. Behold, I, thy protégé, demand such gifts as, according to ancient custom, are given in such cases, *al-muḳalledât*. Make Za‘al bring also earrings valued at eight pounds, *ṭarâči bṯamân nêrât*, a necklace, *ṭowḳ*, the pendants to the necklace, *ma‘âneš*, and also enough silk and cotton stuffs, so that I could walk on them from thy tent to mine."

When Raṯwân repeated Nejtûl's demands to Za‘al, he refused them indignantly, saying that *al-muḳalledât* gifts had long been out of fashion.

"I let thee know my protégé's demands and ask thee to comply with them. If thou thinkest that the *al-muḳalledât* gifts are no longer given, bring me thine opinion confirmed by the judge Eben Rubejn and I shall believe thee. But if Eben Rubejn decides that thou must give what Nejtûl demands, then bring a surety that thou wilt do it; otherwise Nejtûl will marry his daughter to whomsoever he sees fit."

"Well, then, let Eben Rubejn decide according to the law. Snejdân is my surety. Come, Snejdân, grasp my moustache

577 with both hands and declare in my name that I will give
627 that Nejtûl asks, if Eben Ṛubejn decides that the *al-muḳall*
dât gifts must be given."

Snejdân then held both ends of his moustache in h
fingers and Zaʿal promised to give Nejtûl all he demande
if Eben Ṛubejn should decide by affixing his seal that *al-m*
ḳalledât were lawful. Going to Eben Ṛubejn, he soon return
with a decision in the affirmative. But, as neither Nejtûl n
Ṛaṭwân would abate anything of their demands, Zaʿal ga
up his claim to Nejtûl's daughter, and she afterwards marri
another man.

A certain Rwejli was given to quarreling. Once he quarrel
over a camel with a man more powerful than himself. Unab
to obtain his right, he cut off a handful of hair from h
tail, brought it to Saʿdûn eben Meʿğel, and said:

"Behold, this hair asks God's and thy protection in
matter of right!"

"Be it so, thou owner of the camel! The right should
helped to grow freely, for a just dispute must go on its w
trodden road."

Then Saʿdûn mounted his mare, took the hair with him, an
accompanied by his slaves, rode to the herd of the disturber
the right, *ḳaṭṭâʿ al-ḥaḳḳ*. The slaves soon found the cam
with the clipped tail and began to drive her away. Alarm
by his herdsman's cries, the disturber of the right gallop
up on his mare; but Saʿdûn shouted at him:

"Wilt thou let thy cousin have his right?"

"No."

"Know, then, that I shall help him to obtain it."

Having said this, he gave the she-camel to his proté
and dismissed him with the words: "In future protect th
camels thyself. May God protect me from all the evil th
causest by thine incessant quarreling!"

428 The parents of a married woman who had no other hei
627 died leaving a large herd of camels. The daughter wished
get at least two she-camels out of the estate, but the relativ
577 of the dead couple refused to permit it, and she had to retu
695 to her tent in disgrace, *rawwaḥat ḫağlâna ʿala bejtha.* N
long afterwards the camp was moved to another place, a
while she was pitching a tent she saw her parents' came
passing by. Running towards the herd, she selected two you
she-camels, drove them to Ḳrejṭân eben al-Hûm's tent, an

making them kneel there, shouted to Ḳrejṭân: "Behold, of 428
God and of thee I ask protection for these she-camels, as 627
they are the property of my *ahl*, kin, by right." No sooner
had she said this than one of her relatives came running to 577
her and, rolling his eyes in a frenzy, *ṭâjerât ʿajûneh*, tried 695
to drive the animals away. But the protector spoke sternly:

"Stand still, fellow! Art thou blind? I was asked to protect them. Not until thou allowest right to take its course and they are adjudged to thee, canst thou have them. *Jammak jâ zelema ent ʿamjân haḏôlen mdaẖẖalât ʿalejji bel-ḥaḳḳ elja-mšejt al-ḥaḳḳ w-ṣârat lak ẖoḏhen.*" The woman then chose a security, who took her opponent to the *ʿârefa* judge, ʿAwejnân eben Saʿîd:

"Tell your story, *eḥtečû*," ordered the judge. The woman's representative began:

"What dost thou think, O ʿAwejnân, of a woman crushed by the will of God? *wêš ʿendak bel-ḥurma maḳṭûʿat aṣ-ṣejḥa.* We wish, if it be God's will, that thou shouldst not deprive her of her share of her parents' estate."

The opponent argued thus: "What dost thou think, ʿAwejnân eben Saʿîd, of a wedded woman, *alli birḳubet ar-raǧǧâl*, who wants to divide with me the herd of my relatives? *tabi tẖâšerni beḥalâl hali.* And yet she is no desolate orphan, having a noble husband living and two sons; *w-hâḏi mâ hi jetîme alḥîn hi birḳubet ar-raǧǧâl w-laha waladejn.* I desire of God and of thee that thou deprivest her of the share of the herd of my *ahl*."

ʿAwejnân declared: "A case like this has been already decided. That decision is more than five years old and is therefore valid for this woman too. Both she-camels are hers."

In the spring of 1899 the Ḥwêṭât, *sanat al-ḥwêṭât*, at- 727
tacked the Ḳmuṣa in their camp at al-Ḳrejjât. The latter 577
resisted bravely, but it was long before the enemy was finally beaten off. Many warriors were killed and many wounded. One of the Ḥwêṭât, while fleeing, shot dead the grandson of Eben Ḳardûš. Then, realizing that it was impossible to escape, he drove his horse right into the Ḳmuṣa camp, leapt into Ršejd eben Meṣreb's tent, and asked for protection, *ṭâḥ bel-bejt w-daẖal ad-daẖîl w-silem.* Ršejd's daughter shouted instantly to the pursuers:

"Stand still! There is a tent before you. He is our protégé," and sent a female slave for her father. Ršejd, though he was

727 577 wounded in the left hand and bespattered with blood, posted himself in front of his tent and liberated the Ḥwêṭi, *fakkeh,* from the enraged crowd. But no sooner did Eben Ḳardûš learn that the enemy who had slain his grandson was in Ršejd's tent, than he came there galloping on his mare and offered Ršejd twenty camels if he would deliver the Ḥwêṭi to him. Ršejd declined with these words:

"Wouldst thou tarnish my tent, *mâ tebûž bejti,* so that I should become an object of contempt? *atašajje‘ beh.*"

Protection of Enemy Who Voluntarily Surrenders

727 The Bedouins hate to shed blood and therefore spare the lives of their enemies as much as possible. Thus, when repulsing an attack and pursuing an enemy, they urge him to surrender, *ḳâmow jamna‘ûn,* with the words:

"Yield it (thy mare, camel, or arms) for thy neck as long as I can help thee, *ruddha ‘ala rḳubtak meṭûli anfa‘ak.*"

The enemy answers: "Lay God on me! *ḥoṭṭ ‘alejji allâh.*"

"God on thee! *‘alejk allâh.*"

"I yield."

An enemy who has surrendered voluntarily is called *manî‘*, pardoned or saved, because his adversary has pardoned him and saved his life, *mana‘eh ‘an ruḳubteh ‘an ad-ḏabeḥ.* All the possessions of such a *manî‘*, such as his horse, camel, clothes, arms, etc., become the property of his captor. The latter, however, lets him keep them for a while, merely taking the precaution of giving the *manî‘* his headband, kerchief, or jacket as a sign and a warning, *amûrijje,* that nobody must harm him. The pardoner, *mâne‘*, then throws himself into the fight anew, and not until the victory is complete will he look for his *manî‘* in order to take him and the booty to his tent. There he despoils the captive of anything he desires and then dismisses him with a gift of some kind. Yet sometimes the *manî‘* chooses to break his word and tries to escape. If his animal is unwounded and the fighters draw away to some distance, he creeps out of the enemy's troop and flees into the desert, *jeḥoṭṭ al-ḳowm šanaḳ w-jenîr al-ḫala‘*. On his return home, *elja‘ ṭabb ‘ala haleh,* he will send, at the next opportunity, the part of the dress received from the *mâne‘* back to him. A pardoned *manî‘* of this kind is called *bâjež,* faithless. This will not injure him much with his fellow tribes-

men, but among the enemy he must, if recaptured, expect 727
death, as no one will pardon him again.

Bâjeǩ, faithless, is also said of one who attacks a friend. 577
Such a stain fell on the name of the Rwala when, in the
spring of 1898, they attacked the ‘Ebede in al-Ḳa‘ra. The 727
‘Ebede, under the chief Barǧas eben Hdejb, asked Eben Ša‘lân for peace. This was granted, and the messengers returned home in the evening; but on the following morning Eben Ša‘lân's, Eben Me‘ǧel's, and Eben Mǧejd's warriors attacked Barǧas' camp again and completely looted it. To excuse himself Eben Ša‘lân asserted that this particular troop had left twenty days before on a raid against the ‘Amârât in the vicinity of Kerbela but, when repulsed, attacked the ‘Ebede on their way home, in ignorance of the fact that peace had just been concluded. The ‘Ebede, however, do not believe this subterfuge but still maintain that they were attacked treacherously, *bâḳowhom bowḳa*, and, whenever they sight a Rwejli in the desert, they utter their battle cry, *jentaḫûn*: "I am a rider protecting the ‘Arfa herds, I a Sbê‘i. O those faithless ones! O those blackened faces! Have you forgotten the peace dinner? *Ḫajjâl al-‘arfa sbê‘i al-bowḳân sowdân al-wǧih wên mṛaddâkom.*" A breach of faith is always condemned, for it is punished by God. Hence the saying: "A faithless one will never rise above the dogs, *râ‘ al-bowḳ mâ jarḳa’ fowḳ al-člâb.*"

PROTECTION IN CASES OF THIEVERY

To despoil a stranger belonging to a tribe not related 579
to one's own is a proof of cunning and strength. But no chief 674
will stoop to stealing. It is usually the sons of poorer families who go out in twos or threes to steal or to rob. A thief on foot is called *ḥâjef* or *ḥanšûli*; if mounted on horse or camel he is known as *mu‘ajjer*. When the *ma‘âǧîr* arrive near the enemy's camp they hide and try to acquaint themselves with the whole terrain. After sunset they leave their horses or she-camels in a safe place and crawl near to the tents. One of them remains at a certain spot about five hundred paces from the tents; the other advances cautiously till he finds a good horse or a she-camel which he thinks worth stealing. If he succeeds, he hurries back with the capture to his comrade and then to the place where their own animals are hidden. Tying the stolen animals to their own, he then leads them all

579 a few hundred meters farther but away from the place where
674 his comrade is stationed. The latter keeps his place at least
one hour longer, waiting to see if by chance the theft has
been discovered in the camp. Should an alarm be given and
search made for the stolen animals, he tries to attract attention
to himself and then leads the pursuers in a different direction
from that taken by his comrade, until, after eluding
them altogether, he makes haste to join him. Then, mounting
the captured animal, he makes his escape while the pursuers
are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight.
If he is caught, his captors beat him, *jaḳtolûneh*, revile him,
jaṣaḫmûneh, and, if he is unknown to them, tie him fast
to prevent him from running away and stealing something
after all. After sunrise breakfast is given him and he is free
to go wherever he wishes. In case the thief with the stolen
mare escapes and his watching comrade is caught, *ḳaẓib*, the
latter may be killed on the spot but must not be held in
fetters to compel his comrade to return the stolen animal.
681 Fettering is not an established custom, *mâ hi ʻâdaten sânijaten*,
609 among friends. A member of a hostile tribe, when
caught in camp at night, is generally put in the irons used for
fettering a mare's forelegs in the evening, and he is then called
rabîṭ. In order to save his life he must offer some animals of
his herd as a ransom. In this case it is said that "the captive
sent his movable property instead of his neck, *ar-rabîṭ ḳallaṭ
ḥalâleh židdâm ruḳubteh*."

577 To steal from a fellow tribesman or even from a neighbor
626 is considered a disgrace. A thief of this type is called *bawwâḳ*,
672 *neṭûl*, or *nedûʻ*. No one will suffer him to come to his tent.
Should he enter a tent in another camp, any one knowing
him will instantly call the owner's attention to him: "This
man is a *bawwâḳ*. Let him not sleep in your place: *Hâḏa
bawwâḳ lâ tḫallûh jamraḥ ʻendakom*." However, if his sons
are known to be honest, they are not made to suffer for their
father's shame.

685 If anyone can show indisputable proofs that a fellow
627 tribesman has stolen, for instance, a firearm from him and
if the other denies it, the robbed man takes two or three of
the offender's camels, drives them before the tent of a more
powerful neighbor, and, after obtaining his protection for them,
adḫalhen ʻalejh, brings his witnesses. The protector must then

aid him in obtaining his rights. *jimašši-l-ḥaḳḳ*. First he goes 685
to the accused and asks him to return the stolen weapon or 627
to declare on *ǧehîra* oath (see above, p. 430) that he has
stolen nothing. Should he refuse to do either, the protector
will declare: "Behold! So-and-So resists, although the weapon
belonging to X is in his belly. The she-camels for whom the
latter has asked my protection from this day are his own.
Beware everyone who would take them away from him. Behold! they stand before my face."

His honor, his good name are the principal motives of 577
a Rwejli's charity. There is nothing he fears as much as dis- 559
honor to his good name and a reflection on his character, or,
as he says, the blackening of his face. Should he fail to guard 627
his protégé effectually, to get compensation for him who walks
before his countenance, should he disregard his guest: in all
these cases he is threatened with the blackening of his face.
The wronged man then ties a black rag to a long stick or to
a spear and cries:

"This is the black flag of So-and-So. I put myself under his protection and he has not freed me; I suffered loss before his face; I was his guest and he has not fed me. May Allâh blacken his face! *Hâḏi ṛâje sowda' flân eben flân daḫalt 'alejh w-lâ fakkni râḥ rizḳi bwaǧheh mâ 'aššâni sawwad allâh waǧheh.*" Naturally the people are eager to learn the details and on hearing them run to the accused to mete out justice.

PROTECTION FROM OPPRESSORS; RECOGNITION OF BENEFACTORS

If a man of power oppresses a weaker one and the latter 578
is unable to defend his honor himself, he ties a piece of black 602
tent cloth to a stick or spear, rides around the camp of his 627
kin, and shouts:

"My friends, O ye people who give protection! know ye that my face has been insulted by the powerful So-and-So; *rab'i jâ hla-l-ḥamijje ḳaṭṭa' waǧhi flân al-belijje.*"

This is a sign to his kinsmen to mount their horses or camels and to parade before him shouting their battle cry, *je'arẓûn 'endeh w-jentaḫûn*: "X, behold, here I stand before thee, O X! *jâ flân 'ajnêk* [sic] *jâ flân.*"

When all are assembled, they tear up and throw away the black flag, surround the tent of their powerful neighbor,

578 and compel him both to right the wrong done and to give
602 compensation.

627 When he has complied with every demand, the powerful man now asks his weaker opponent to declare this publicly. When that is done, he ties a white cloth, *šowra*, to a stick or spear, just as was done with the black material before, and makes a circuit of all the camps in the vicinity, waving his flag and crying:

"We have done our duty, *ḳaẓejna lâzemna*."

This he does in order to inform all the wronged one's relatives that a reconciliation has been effected, for otherwise he might be attacked by some of them. Moreover, he wants all his fellow tribesmen to know that no further reproach may be brought against him.

703 A white flag is also flown by a grateful enemy in honor
577 of his benefactor. Whoever on a raid or in a fierce fight or when being pursued has been saved from certain death, on his return flies a white flag in front of his chief's tent and says:

"So-and-So — may Allâh whiten his face! — on a day when life was nearing its end and death was stepping forward, saved the neck which moves here before you. Oh, may Allâh whiten his face! *Flân bajjaẓ allâh wağheh jowm aḳfat al-ḥajja w-aḳbalat al-menijje fakk ar-ruḳubat al-mêlijje*."

Then two of the assembly stand up, inquiring: "Whose is the white flag flying here? *lemin hal-bêẓa al-mabnijje*."

"It belongs to So-and-So, may Allâh whiten his face!"

"We testify that he is deserving of a white flag. He is a brave youth who acted, as he did, with deliberation. Hail to him, by Allâh himself! *Jistâhel al-bêẓa ɣlâmen ʽana-lha w-hejh hejh jâ lallâh*."

From the chief's tent the news of the honored man's deeds spreads through the whole camp, the guests present, of course, bring the news to other camps, and before a month is out the main topic of conversation at all the camp fires for hundreds of kilometers around is the story of how X has saved Y from certain death.

BEGGARS; LOST ARTICLES

735 There are no beggars among the Rwala. An impoverished man is helped by his kin, his clan, and the chief. And yet sometimes beggars are to be seen walking through the camps.

They are of the Ṣlejb and Šarârât tribes. Such a pauper, *ṣa'îf*, 735
comes to the women's compartment in the tent and whimpers:

"O mistress of this tent! behold, I am, by Allâh himself, naked and my family hungers. Therefore I come to Allâh and to this tent; *w-ana ǵâj jamm allâh w-jamm hal-bejt.*"

If there is want in the tent, too, or if they are not willing to give anything, they simply say:

"Run along, we have nothing to give! *ḳaṣṣer mâ 'endana šien.*"

A chief could not, of course, let a beggar go away in that manner, and other Rwala also try to do as much as they can for him. They do it, partly from love of Allâh, *'lâhijje*, partly because they like to hear the beggar's thanks and hope that their charity may be extolled elsewhere, *ješkor w-jeḏkor.*

To conceal a lost article is not considered dishonest as 425
long as nobody calls for it. The finder is not required to 626
search for its owner; he must search for his own property.

Many things get lost during the migrations. The camels laden with tents, furniture, rugs, garments, etc., rub against each other or against bushes, roll in the sand, start trotting suddenly, and lose one parcel after another of their load all along the route. Many of these lost things can be easily hidden and appropriated for the finder's own use, as the dress and personal effects of the Rwala and the furnishings of their tents are almost without exception similar in their appearance. It is hard to prove that this or that article does not belong to the person in possession. A dishonest person or one who has no fear of Allâh will not return what he has found even when asked to do so by the owner himself. The latter usually either hires a public crier or, mounting a horse or camel, himself rides slowly through the camp in the evening when all the people are in their tents, shouting: "Oh, thou who hast seen such and such a thing and esteemest Allâh more than that which thou hast concealed! O thou who wilt keep quiet about a thing of no value, be careful that thou takest it not for that which is dear to thee, that the place where thy camels rest at night will not be left empty; and that thou mayest not call for help with no man willing to hear thee! *Jâ min 'ajjan aš-ši al-flâni w-hw jeḏkor allâh 'an al-ṛaba' jâ ḳâmen al-ḥâli ta'aswwarteh bel-ṛâli jaṣbaḥ mrâḥak ḫâli tṣîḥ w-lâ lak wâli.*"

425 "Whoever has seen such and such a thing or heard or received news of it, or knows anything of it, let him remember 626 God and not hide it; *jâ min 'ajjan al-ṛaraz̧ al-flâni aw ḫebber aw 'allem w-hw jeḏkor allâh 'an al-ṛaba'.*"

When a man happens to know something of the lost article and hears the shouting, he says: "Come hither and take thy thing!"

If anything belonging to a traveling merchant, Kubejsi, is lost, he too rides through the camp shouting at the top of his voice:

"O ye who hear this voice, praise the Prophet! He is for you the first, 'Ali is the second, and Fâṭma, the prophet's daughter, is the third. Who has seen this and that?"

The finder of the lost article, if willing to return it, shouts back to the crier: "O thou owner of that thing, come hither! *jâ râ'i-l-ṛaraz̧ elḥâḳ elḥâḳ.*"

But if a lost article which has been proclaimed publicly and which has evidently been concealed with the intention of keeping it, is found, the culprit is reviled by the whole camp and soundly thrashed by his kinsfolk, *jenakkelûneh tenkîl*, because he has disgraced them.

CHAPTER XVIII

HOSPITALITY

SALUTATIONS

A salutation, if returned, is a guarantee of safety in the 576
desert, *as-salâm salâme.* If a stranger travels unaccompanied 436
by a *ḫawi* through the territory of a tribe unknown to him and salutes someone—*be it only a little girl*—and is saluted in return, he may be reasonably certain that he will be neither attacked nor robbed, for even a little girl with all her kin will protect him. Should the fellow tribesmen of the girl attack and rob him, *maʾḫaḏ,* he has only to ask the help of her kinsfolk, who must take his part. The girl is the best witness: "A traveler saluted me at such and such a place, of about such and such an age, dressed thus and so, riding on a she-camel," of which she also gives a description. Frequently even an enemy saves himself in this manner when hotly pursued. Realizing that he cannot escape, he suddenly changes his course, returns by a roundabout way to the camp of his pursuers, salutes a child, and, taking its hand, allows himself to be led to the tent of the parents. The adult Bedouins, being 576
more cautious, do not answer at once when saluted by a man 609
they do not know. Especially if two or three are riding together 484
and approach a camp at night, the guard replies to their salute thus:

"Ye are outlawed; I shall not return your salutation; *tardâkom mwaṣṣedîn w-lâ ʿalejkom radd as-salâm.*" For an outlawed one, *mwaṣṣed,* is treated like an enemy to whom a salutation is of no use whatever.

The salutation of the traveling Bedouins consists of many sayings, questions, and answers.

The shortest one is: "Be strong [So-and-So]! *ḳawu* [*flân*]."

The saluted person replies to this: "Welcome to us! *jâ hala.*"

The traveler then asks: "How art thou? *čejf ent,*" and is answered: "May Allâh salute thee! *allâh jesallimk.*"

"I wish success to thee, *al-ʿawâfi.*"

576 "May Allâh grant success to thee! *allâh jeʿâfîk.*"
609 "How is thy health? *čejf ḥâlak.*"
484 "May Allâh preserve thy health! *allâh jesallem ḥâlak.*"
"How are thy little sons? *čejf ʿejâlak.*"

"They are well. May Allâh grant success to thee and preserve all that thou lovest! *bel-ʿâfi allâh jeʿâfîk w-jesallem ǵâlîk.*"

The ordinary part of a salutation being exhausted by the foregoing, more particular questions, which are of great importance in the desert, may be asked:

"Whither bound? *wén ent.*" "Where dost thou come from? *min én ǵît.*" "From where dost thou bless us? *min én ḥajjît.*" "Tell us some news of the territory thou hast crossed, *ʿallemna b-ʿulûmaha.*" "Give us the reports! *hât al-ʿulûm.*"

[203] It takes some time to tell of the raids undertaken and the booty obtained, of pastures, watering places, etc., as these accounts, *ʿulûm*, in the desert take the place of newspapers and the welfare of the traveler or even of the whole clan often depends on them. If both the saluting men are riding on camels, they halt and, letting their animals graze at will, press their crossed hands against the front saddle knob, sink their heads, converse, and listen. If on foot, they squat on their heels, support themselves by their staves, and talk. At last one of them puts the question:

"Thou didst not mention to us thy last hosts, *mâ ḏakart lena al-maʿâzib.*"

"They camp at such and such a place. Ye may be there before evening, *terawweḥînahom.*" "They camp not far from your face," or "on your right (or left) hand."

If the travelers ride close by a camp, there is always someone there who goes out to stop them and learn what they know, so that he can relate it in the chief's tent to the [574] others. A traveling Bedouin will hardly ever conceal the position of his late hosts' camp, but women gathering dry fuel or hay almost always keep the whereabouts of their own camp secret and try to direct the traveler to some other camp. They fear lest the unknown man be a spy of the enemy or a robber, and, even if he is not, they do not care for a guest, who naturally adds to their work. At the same time the inquisitiveness of their sex and the desire to bring news home with them, impels them to call the traveler back on the pretext of pointing out the road better. The rider sits in his

saddle, the woman stands sideways to him, covering her nose 576
with her left hand, and explains but soon begins to put ques- 609
tions, the answering of which keeps the rider busy.

If a traveler rides close by the herds, the herdsmen run 484
to him from all sides, salute, ask questions, and finally beg: 576
"Would you not give a drink to a thirsty one? *mâ teskûn* 271
al-'aṭšân."

As a rule, the travelers say they have no water at all. "We 484
have no water, *mâ 'endena ma',*" which means that they will not be delayed. As the water is laden on a camel, it would be necessary first to stop her, to open the bag, pour the water into a pannikin, tie the bag up again, start the camel going, and make sure that the water is not dripping from the bag. Many a thirsty man hardly waits for an answer, but springs to the camel carrying the water, partly opens the bag, drinks, and keeps leaping after the moving animal, with water running down his chin. Having drunk his fill, he holds the bag with his left hand and with his right tries to stop the animal, so that he can tie the bag as it was. The camel, murmuring, resists, the water flows out, and the traveler becomes angry at the loss of water which was to last him for several days. For this reason water is generally refused to the herdsmen unless they bring along fresh camel milk; in this case they are given water in exchange. More pity is shown by the mounted traveler to one on foot. To such he always gives a drink if the next watering place or camp is more than half a day distant.

TRAVELERS' DITTIES

Travelers amuse themselves with the singing of ditties, 484
tafaṭṭaḥ, a word which means literally to fill with passion, to 533
cry at the top of one's voice. They are sung in a high voice, *rafa' b'âli ḥesseh*. One of the riders begins to sing, and as soon as he finishes the first half of the verse it is repeated by the second rider or the whole troop, the first continuing in the meantime to sing the second half of the verse. When he has finished, he intones the first half of the second verse, his comrades keeping silent the while and joining in only when it is complete. In this manner a single double verse is often repeated for a half an hour or even longer.

5

[Travelers' Ditties]

434
539x

Jâ ráčeb al-ḥamra'	O thou who ridest a bay!
jâ ẓâreb an-nijje	Thou comest as if sent for;
eḳhar w-'allemni	Stop now and tell me thy news,
elja 'âd laḳ nijje.	If thou wishest, of course.

Bên al-bišri w-as-suḫne
jâ ṭejr hât 'elûmah
jiḏkar 'aširi waǧa'ân
w-min al-baṭa mâ-lûmah.

Betwixt al-Bišri and as-Suḫne,
O falcon! give me news of her.
My sweetheart is ill, I hear,
For the delay, therefore, I blame her not.

Bêni w-bên al-ṛâli
sinǧâr miṯl al-ṛejme
hâḏa mrâḥ al-ṛâli
w-hâḏa manâm ṭu'ejme.

Between me and my sweetheart
Sinǧâr is rising like a cloud.
This is the spot where at night my sweetheart's flock rested,
And this is the spot where Ṭu'ejme slept.

Jâ-hla-l-ešedde
jâ mwaffeḳin al-ḫejr
allâh jeruddeh
ma'kom šerîč ar-rûḥ.

O ye camel riders!
O ye, who always meet with success!
May Allâh turn evil from you,
For my soul's comrade is among you.

A lover salutes the camel riders who accompany the moving clan of his sweetheart.

Mâ-'ṭi ḏelûli
low 'erraẓow li-š-šowḳ
nabṛi neḥûli
low ḥâlat al-ṛulmân.

My she-camel I shall not yield 539x
Even if they offer my sweetheart for it. 484
We are resolved to die from exhaustion,
Should our heroes not do as was agreed.

The singer will not yield his she-camel to the enemy even if offered in exchange his sweetheart, who has been refused to him by her kinsfolk. Without booty he will not return. Should he and his fellow travelers not be met at the appointed place by their companions bringing food and water, they will not ask these of their enemies but will try to return home with the captured camels across the desert.

Ḥasabt al-ḳoṣrat [sic] *teṭawwel w-bejti ṭanib lebejtah*
lejteni čefijjet lešowḳi kill mâ-ltaṭam ḥabbejtah.

I thought the friendship would last longer and my tent
be pitched beside hers.
O that I were my beloved's kerchief, for whenever she
covered her chin with it I should kiss her.

RECEPTION OF THE TRAVELER

574

When the traveler wants to enter a tent as a guest, as a rule he approaches from the rear, stopping his camel by the side of the men's quarters. The inhabitants of the tents he is passing examine him at leisure, well knowing that he is not coming to them, as then he would not ride along the fronts of their tents. At the same time the people in the tents whose backs are turned to the rider take stock of him through every gap, women as well as men. They all are interested to learn who he is and where he will dismount. But when he is near the end of the camp, men come out running from many tents, seize his animal by the rein, and try to lead it to their tents, quarreling among themselves.

One shouts: "May I lose my right hand if thou wilt not dismount at my tent! *'alejje ṭalâḳ min jimnâi.*"

A second: "May I lose my head! *'alejje ṭalâḳ min râsi.*"

A third: "May I lose the faculty of begetting! *'alejje ṭalâḳ min waḥami.*"

Another: "May I lose my wife!" or "May I lose my gentility! *'alejje ṭalâḳ min al-mrawwe.*"

574 Should the traveler still hesitate, someone will say: "*Ǧîra* on thee! Thou art a *maǧǧûr*. Thou must come to me. Thou shalt not violate my *ǧîra*, thou shalt not make a perjurer of me, *lâ teḳṭa' ǧîrati*." To adjure anybody by the word *ǧîra* is a proof of the greatest earnestness and determination. A *maǧǧûr* is one so adjured. To persist in refusal after this word has been used would be a direct insult to the person giving the invitation.

A traveler well supplied with food and wishing a night's rest usually declares that he does not desire to be a guest, but merely a neighbor and encamps by the side of one of the last tents. The owner of that tent then becomes both neighbor and protector of the traveler, helping him to unload, bringing him fuel and curdled milk, supping and sleeping with him, and in the morning helping him to load again.

However, when the stranger desires hospitality, he will turn to the side of the tent he has chosen and stop at the men's compartment. Nobody will leave the tent, for everybody inside is watching the arrival through the gaps between the tent walls. Common decency requires that the stranger should have time to put his dress in order and to exchange a few words with his companions and guide. He also keeps his arms with him. At last a slave or servant comes out of the tent, seizes the newcomer's baggage, fetters his camel's left foreleg, and loosens her girth. It is not considered correct for the guest to enter the tent at once; he should stay a while with his animal, so that the slaves or servants can make room for him. The women pick out the best rugs, quilted bedcovers, and pillows and hand them to the slaves, who in the meantime have swept out the men's compartment and arranged a seat for the guest.

[554] A prominent guest will be met before the tent by the host accompanied by all his sons and by all present at that particular time. The host and the guest will then lay their hands on each other's shoulders and kiss each other on both cheeks, *jetaḥâbebûn*. Nobody remains seated, *jeḳûmûn bwaǧheh*. If it is said of a man that everybody will rise when he comes, *kill al-ǧelîse teḳûm bwaǧheh*, it means that he is a man universally esteemed. The guest greets all those present with the words: "*As-salâm 'alejkom*," to which they return: "*W-'alejkom as-salâm*."

The newcomer must salute first, *as-salâm ‘ala-l-ǧâj*. Then he removes his shoes and takes the seat reserved for him by the host. While he sits supporting himself with his left hand on the pillow or camel saddle and holding his guiding stick in the right, all present, with the host at their head, salute him. If he happens to know somebody there, he salutes him as follows:

"Be strong, O So-and-So! *ḳaww flân*," the answer of the man thus honored being:

"Welcome to us! *jâ hala*."

If he does not know anybody or wishes to shorten the ceremony, the guest himself exclaims:

"I wish strength to all present, whatsoever be their names; *ḳaww killen bismeh*."

A common Bedouin will fetter his camel and loosen the saddle himself, then take his saddlebag, enter the tent, salute, and sit down where he pleases or where there is room. If of modest disposition he pushes his way to the back. The host, on the other hand, either when the guest is known to him or when he wishes to talk with him, calls out:

"Come nearer! *fut ǧâj*," to which the guest replies:

"[My place] is pleasant, I like it, *zên ǧâjezen lije*."

If an acquaintance approaches the tent, its owner shouts to him from afar: "May Allâh preserve this man! *ḥajj allâh har-raǧǧâl*."

The guest, still in the saddle, answers: "May Allâh preserve thy family and thyself, too, for wishing me a long life! *allâh jeḥajji nabâk w-al-muḥajji*."

When in the tent the host inquires of his guest: "How fare those that are behind thee [thy family]? *čejf min warâk*."

The guest repays this civility with: "There is success with them, O thou with whom success is a possession! *beḫejr jâ mâl al-ḫejr*." Or else he says merely: "I wish thee success."

Then the host repeats his wish: "May Allâh give them health! *‘asâhom ṭajjibîn*," the guest replying: "They ask for nothing but thy health, *mâ jenšedûn illa ‘an ṭîbak*."

If the newcomer is known to no one present the host inquires: "O guest of Allâh the Most Gracious, whence dost thou hail? Of what Arabs? We do not know thee. *Jâ ẓejf ar-raḥmân min ên ent min ajj ‘arab mâ ḥenna ‘ârefinak*."

Should the host notice that the guest's answers are eva-

574 sive or that he contradicts himself, he declares: "By Allâh! we do not trust thee. Say who knows thee! *W-allâh mâ ḥenna meṣaddežînak hât alli 'ârefk.*"

[609] If nobody is found in the camp to vouch for the newcomer, he must leave at once, either on foot or on his animal. The host fears that he may be a robber who will steal from him or his guests at night and then disappear. This caution [672] is due to the fact that the host is responsible for any deed his guest may commit while on his grounds.

A common guest addresses the chief with the title: "O thou long living! O thou who art protected from evil! *jâ ṭwîl al-'omr jâ mḥafûẓ.*"

Sometimes a guest arrives just when there is no flour, wheat, or *tummen* (a kind of rice) in the tent. The owner with his whole family may have been living for weeks on milk alone, but the guest must receive something better. In such a case the wife goes from tent to tent, begging: "We have received a guest and we are out of food. O friends, we have nothing to set before him; lend us something so that we can do our duty. *Ḥenna mežâfîr w-enẓefna jâ rab' w-ḥenna-ḳfarna min aṭ-ṭa'âm eḳreẓowna šien* [sic] *nesteter beh.*" The neighbors help her to the best of their ability — one lending a little flour, another some *tummen* or some butter, and there are also tents where she is told: "Come to us today and thou wilt get the supper thou needest for thy guest."

574 If the guest arrives in the forenoon, he gets both dinner and 264 supper, *ġada w-'aša.* The meals are brought either by the host himself or his son or are served by a slave, with the host urging: "Hasten to thy luck, O guest of the Most Gracious! Eat! May Allâh preserve thee!" A prominent guest either eats alone or invites the host or some chief who is present to eat with him.

A common guest eats with the others, the host, however, deciding the order of those who are to sit together. When the dish is already surrounded by six or eight persons and the host notices one more he wishes to invite, he asks: "If you can find a gap between you, invite also So-and-So! *en čân 'endakom ṯenijje 'azzemow flân.*"

"The place is large! Come hither, O So-and-So! *al-maṭraḥ wasi' ḳum ǧâj jâ flân.*"

Coughing or sneezing during the meal is to be avoided. He who has finished eating licks his fingers clean, drops his

hand on his knees, and waits for the others to finish. The 574
host urges him to eat and also bids the others to remain at 264
the dish and keep on eating, but they answer:

"Thou hast not restricted us. May Allâh increase thy welfare! *Mâ ḳaṣṣart allâh ječatṯer ḫejrak,"* to which the host replies: "I wish you good digestion and much success! *hana' w-'awâfi."*

The guests: "May Allâh preserve thee for more success! *meḥajjîk allâh 'ala-l-mejsûr."*

The host: "[And may he preserve you] to success and booty! *mejsûren ṛânemen."* Or: "May Allâh preserve you from the moment you leave us to the moment you reach your homes! *allâh meḥajjîkom min jowm mašejtom elja mâ lafejtom."*

The guests: "And may Allâh expand thy heart with joy! *w-bak raḥḥab allâh."*

If any one rides past the tent where the guests happen to be eating, the host calls to him: "O youth, direct thy steps hither! The food lies before thee! *jâ walad enṭaḥ ǧâj az-zâd bwaǧhak."*

An invitation of this kind is considered by the rider as a favorable sign that he will succeed in what he has set out to accomplish. Therefore he does not stop but merely answers: "I am not inclined to eat!"

The host: "But think of thy welfare!"

He answers: "May Allâh increase thy welfare" and rides on joyfully.

A host who has killed an animal for his guest draws with its blood a long mark on both sides of the neck of the guest's camel.

When a guest of importance arrives at a Rwala camp, 574
he takes lodgings with his closest acquaintance, where he also sups the first night and accepts invitations from others for the days following. This custom is called *dawrijje*. It is not done to spare the host but to honor the guest — for the host could be compensated for his outlay in some other way, if necessary.

A guest should not change his host without good reason. Should he think that he is a burden to his host or that he is neglected, *ḳillet ḳefle*, and make a complaint to the host, he might be told: "Then be off and look for another host!" This, however, happens very seldom, even if the guest should stay in the tent five or six days at a stretch.

DURATION OF HOSPITALITY AND DEPARTURE OF GUESTS

574 576 The usual or proper hospitality extends to three days and a third of the fourth day. The first day should be devoted to salutations, *salâm*, the second to entertainment, *ṭa'âm*, and the third to discussion, *kalâm*. The third of the fourth day is counted as lasting from sunset to the appearance of the morning star. Between this time and sunrise is the correct time for the guest to depart. But he who prepares to leave only after the dew has evaporated on the fourth day, causes his host a good deal of annoyance, for the latter probably wants to begin the day's march to a new camp site or has to watch his camels while their herdsman is eating his breakfast; hence the proverb: "A spotted snake and a guest who either comes or leaves when the dew has gone are esteemed alike! *al-ḥajje ar-rakṭa' walla-ẓ-ẓejf al-meẓḥi.*"

If the guest, on the third day of his stay, inquires which way to take, the host describes it in detail as if he had to ride at night time: "If ye start at midnight when it is completely dark, go through that defile yonder, *elja ǧahamtom edrebow ma' hadâk ar-ri'.*" With the Ḥarb tribe alone can the guest leave the tent at any time he likes. Hence the saying: "Whether we leave early in the morning, or when the dew passes, or at noon, in the Ḥarb territory we shall find a road anywhere! *elja ṣbaḥna wa-ṣṭebaḥna w-elja' ẓaḥḥejna w-taṛaddejna dijâr ḥrûb killha drûb.*"

[672] For three and a third days the host will protect his guest and vouch for him while in his tent. Should he steal anything, the host must give compensation. After his departure the guest remains three and a third days more under the protection or before the countenance of his late host, who will protect him against his fellow tribesmen even to the distance of 150 kilometers. In case the guest is robbed in that time, he returns to his recent host, explains what has happened to him, and the latter, summoning his whole kin, says to them:

"So-and-So was our guest. Our salt and our food are still in his belly, and yet he was wronged by our fellow tribesmen. *Flân ẓâfana w-melḥana w-zâdana bebaṭnah w-naṭal min ǧemâ'atna.*" For it is the duty of the host's kin to assist him in recovering all that his guest has been robbed of.

When, before the expiration of the three and a third 574
days allotted to the guest's protection, he finds hospitality in 576
one or even two other tents, the first host's duty to protect
him, *'eddet al-wağh*, is by no means ended. Should any wrong [554]
be done to him, he first goes to the one of his hosts whom
he believes to have the least power. If the latter knows that
the accused man holds a stronger position than he with all
his kin he says:

"I could do nothing against them. Hasten to thine other
host; his saber will reach them all. *Hadowla-na mâ akwa'
'alejhom enhağ ila' mu'zebk ṛejri sejfeh ṭâjel 'ala-l-ğamî'.*"

But if the guest has only one host, who is not very powerful,
whilst his violator is a member of a powerful kin, the
host with all his kin will conduct the guest to a prominent
chief, put himself under his protection, and in this manner fulfill
his obligation. No chief would think of refusing to protect [577]
a man so situated, since it is the duty of the strong to protect
the weak, or, as is said in the desert: "The big horses protect
the small ones, *ṭwâl al-ḫejl tehmi kṣâraha*," or again: "The
weak seeks the protection of the strong, and no one that is
weak must be injured, as long as there is a strong man among
men; *aẓ-ẓa'îf jelûd bel-kwi w-lâ jeẓâm ẓa'îf w-ben-nâs kawi.*"

When a guest is found killed, the person finding him reports [682]
it to the host with whom he stayed in the last three
and a third days, who is then bound to make a search for
the murderer. If it is proved that the deed was committed [628]
by a fellow tribesman of the host, the latter will compel him
to pay the blood price. If the murderer was a stranger, the
host will simply send word to his relatives: "Your brother
was killed by So-and-So."

After sunrise of the fourth day the host's duty of protection
terminates, and he himself may then attack and rob
his departed guest.

POEMS RELATING TO GUESTS AND HOSPITALITY

A Rweili of generous disposition likes to receive guests. 574
They will tell him all kinds of news, praise his generosity in
other camps, and furnish him with the opportunity of showing
his power should anything befall them. There are poems
giving evidence of this.

[Poems Relating To Guests and Hospitality]

539x
574

1. *Tara-l-ẖawi w-aẓ-ẓejf w-aṯ-ṯâleṯ al-ğâr*
miṯl aṣ-ṣala' mâ bên farẓen w-sunna
2. *'ajben 'alejna ẓejfena talḥaḳeh an-nâr*
wa-jmânana lesjûfen janhaẓenna
3. *elja 'aṭejna-ẓ-ẓejf mâ ẓall beha kâr*
naḳ'od 'an zên al-mebâni b'enna.

1. Behold, a companion on the road, a guest, and thirdly a neighbor
Like a prayer are protected by Allâh's law and tradition.
2. Ours the shame if a shot should hit our guest
As long as our right arms can lift our swords.
3. If we yield our guest, no work is left in our land for us,
We shall then sit behind a heap of branches instead of in a fine tent.

The poet is unknown. Judging from the first verse, where theological rules and traditions are mentioned, he was either a settler or semi-*fellâḥ*. The reciters were Ḥmâr abu 'Awwâd and Mindîl al-Ḳaṭ'i.

[558] Verse 3. He who yields his guest to the enemy loses his honor and must as an outcast leave both his tent and his kin. No tribe will adopt him. If he will not leave the desert for the settled territory he must wander about as a hunter or robber. Lacking a tent he must shelter himself in bad weather behind tree branches heaped up in a semicircle. There he lights a fire by which he sleeps. A camp made in this manner is called *'enna.*

1. *Low ẓâḳ ṣadri ḳilt ḥoṭṭû ğedâmîr*
w-awžed nâri miṯl nâr al-ḥarâbe
2. *ṯumm aḥtaref w-ağîb 'owğ al-menâžîr*
w-aḥoṭṭhen 'ala ğamren 'aḳâb eltihâbeh
3. *edlâl tarka 'ala ḥâmi al-čîr*
tidlež čema silk al-ḥarîr en ṣabâ beh
4. *elja ğann ma' al-ẖall aš-šemâli da'âṯîr*
malzûm bel-jimna nḥanni ar-reḳâbe
5. *w-en ṣâna'at naḥoṭṭ čabšen ma' al-mîr*
w-en 'âẓabat jesidd ḳowlen halâ beh.

1. When in my breast I feel a burden I say: "Throw on logs [of wood
And light a fire big as a war beacon."
2. Then I go out to fetch pots
And place them on red-hot coals.

3. From pots standing in the fireplace 539x
A thin stream of coffee flows like a silk thread winding on a reel. 574
4. If travelers come to us by the northern path
We must daub the necks of their riding camels with blood.
5. And if [this world] allows, we shall offer a wether with boiled wheat;
If not, then the word 'welcome' will take its place.

The poet was Eben ʻAbejče, mayor of the settlement Ḳnaʼ, lying on the road leading through the Nefûd from Syria to Neǧd. The reciters were Mḥammad al-Ḳazîb, Ǧwâd al-ʻÂni, and Ḥmâr abu ʻAwwâd.

Verse 1. *Żâḳ ṣadri* signifies a gloomy mood, depression, worry. *Ǧeḏâmîr* are thick logs of wood cut from palm stems, *eṯel* or *ṛaza*. Ḥmâr pronounced this consistently *żeṯâmîr*. 2. *ʻOwǧ al-menâżir* are coffeepots with long, crooked spouts. 3. *Čîr* is a blacksmith's red-hot forge, a heap of red-hot coal. The [514] word *jiḏleż* is used when speaking of a boy whose urine flows in a long, thin stream. 4. *Ḫall* is a path or trail over sandy ground. 5. *Mîr* is the same as the Rwejli *ʻejš*, boiled crushed [262] wheat covered with meat. In the Neǧd settlements, as with the Bedouins in general, wheat is quite a rarity, as it has to be brought all the way from Syria or Irak. If there is no grain, there is neither *ʻejš* nor bread, and the guest must be content with dates, meat, milk, and kind words.

1. *Jâ klejb šubb an-nâr jâ klejb šubbah*
ʻalejk šabbah w-al-ḥaṭab jiǧâbi
2. *ʻalejj-ani taḳlîṭ hejlah w-ḥabbah*
w-ʻalejk taḳlîṭ ad-dlâl al-ʻeḏâbi
3. *w-ḳalleṭ leha min ǧazel rimṯen beḫabba*
w-eḥmes elja' nâmat ʻajûn al-ehdâbi
4. *bniǧren jenabbi tâli-l-lejl nabba'*
w-en endaḳḳ ṭâra teḳel ḏiben jenâbi
5. *ʻasa-lja šabbejtha wa-šlahab bah*
teǧḏeb lena jâ klejb sirâten ṛijâbi
6. *w-en żâzaʻ al-masbûʻ ḫaṭwa-l-ǧlebba*
w-ḥelw ṭaḳḳ ʻaṣijehom birżâbi
7. *al-wâlme jâ klejb lirabʻ ṣubbah*
w-ar-rizeḳ ʻend-alli jenašši-s-saḥâbi
8. *bnisrijjeten jâ klejb ṣalfen maḥabbah*
mučatfîn w-sowḳehom bel-ʻašâbi

539*
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9. *bsažwijjeten jâ klejb ṣalfen mahabba*
w-en habb nisnâsen teḳel samm dâbi
10. *ehreǧ lehom jâ klejb herǧ al-maḥabba*
w-low ǧannab aṭ-ṭîne mutîn al-ʿalâbi
11. *sawâlfen aḥla min šahâlîl ǧubba*
w-aṣfa min as-ṣemn al-ǧedîd al-ʿarâbi
12. *w-čam čabš muṣlâḥen lirâseh neḏubbah*
w-min maẓrab as-sičîn nuḫanni-r-ržâbi
13. *w-ḳalben nuṣûḥ mâ maša' bel-musabba*
w-low hâk al-aǧwâd aḫṭû-l-halâ bi
14. *w-aš-šejḫ w-ar-râʿi bdarb al-muḥabba*
w-al-ḫalḳ ʿend allâh killehom biḥsâbi
15. *aẓ-ẓejf ẓejf allâh w-lâ bhom musabba*
w-al-ḥâẓer nimeddeh ʿan al-ʿaḏâbi.

1. O Klejb, light the fire, O Klejb, light it!
To light it is thy duty; the fuel will be brought.
2. To prepare cardamom and coffee beans is my duty,
Thine to have the tarnished pots ready.
3. Lay upon the fire more fuel, *rimṯ* with bark,
And do the roasting as soon as my long-lashed eyes fall asleep.
4. The mortar's voice will be heard at the night's end,
And a rap on its brim will sound like the howl of a wolf.
5. Mayest thou, when thou lightest the fire and its flame flares up,
Mayest thou, O Klejb, bring us night pilgrims from far away,
6. While a coward presses under him a disobedient wife.
Oh, how pleasant is their sticks' tap, tap, on the she-camel's neck!
7. What is left from yesterday, O Klejb, serve to the common visitors,
For our gain is in them only who do chase the clouds
8. In a dry, icy wind, O Klejb, that blows piercingly.
With hands folded they sit and urge only with heels
9. In a pouring rain with a sharp gale,
Or again in a light, moist breeze like snake poison.
10. To them, O Klejb, speak the language of love,
Even if into my mud hut a proud, stiff-necked man has come.
11. Tell them what is sweeter than dates on twigs from Ǧubba
And purer than melted butter bought of Araba.

12. Oh, how many fat wethers' heads have we thrown away 539x
And besmeared the necks of she-camels from the wound 574
made by the knife.
13. A pure heart seeks no gossip,
And should those heroes refuse to salute me (I shall
salute them).
14. For both the chief and the herdsman should walk the
path of love,
As Allâh keeps the account of each being.
15. A guest is Allâh's guest and must not be insulted,
And this one we shall protect against wrong.

The composer of this poem, Dṛejjem aẓ-Ẓulmâwi, lived in the settlement of Kna' and was famous for his hospitality. Whoever traveled from Ḥâjel to Damascus or from Syria to the Šammar or Ḳuṣmân territory stopped with him. Once, in a cold and rainy night, a band returning from a raid reached his abode and knocked on the door of his mud hut. He instantly awakened his servant and ordered him to prepare supper for the guests, many of whom had not before even saluted him. The reciter was Fhejd, a camel herdsman, native of Ḳna'.

Verse 4. When pounding coffee, the pestle is first beaten [272]
against the center of the mortar on the coffee beans, then
on its brim, and is tapped two or three times to shake off
the coffee sticking to the pestle and the brim; this sound is
much like the deep howl of the wolf. 6. *Masbû'* is a man
afraid to go out on a raid, preferring to stay at home near
his wife. *Ǵlebba* is a woman who has not married for love [583
but has been bought by her husband. She cannot run away
from him because her kinsfolk would have to return what 593]
they got for her, and the husband will not divorce her, hating to lose what she has cost him. She shows dissatisfaction
by everlasting opposition and quarreling, especially when she
finds her husband to be a coward. *Ṭaḳḳ 'aṣijekom* is the [492]
tapping with sticks on the she-ćamels' necks to make them
kneel on the ground before a tent or house, where the riders
are to be guests. 7. It is for the guests that fresh coffee is [272]
made, whereas the other visitors who were attracted by the
beating of the pestle in the mortar must be content with
yesterday's warmed-up coffee. A *sahâba* is a dark low cloud, 132
through which the rider has to pass, inhaling its moist smell 516

132 516 the while. The *saḥâba* is always followed by rain. 8. *Nisrijje* is a dry, icy wind of high velocity, a gale. When caught in it, the rider places his right hand in his left and his left hand in his right sleeve, pressing them to his breast to keep his cloak from being opened by the wind and urging his animal on with heels only. 9. He sits in the same posture when a heavy rain, accompanied by a piercing wind, beats against his face. *Nisnâs* is a light, moist wind which cuts the face and penetrates the clothes to the bones. 10. *Mutin al-ʿalâbi* is one who, disliking to bend his neck or to salute, is full of conceit. *Aṭ-ṭîne* or *bejt aṭ-ṭîne* is a hut built of large unbaked bricks. 11. *Šahâlîl* are the single date-covered twigs of the date bunch, called *ǧenw*. The settlement of Ǧubba lies north-northwest of Ḳna' in the Nefûd. 12. The host paints on
231 554 both sides of the necks of the she-camels belonging to his guests a thick line with the blood of the animal which he has killed for them. Men seeing these marks ask the host's name, and thus his praise extends to all parts. The head of
262 an animal is never set before the guests but given to the poor.

CHAPTER XIX

PERSONAL QUALITIES

A chief who is commonly spoken of as a *ṣâḥeb al-marǧla* stands in high esteem among the Rwala. Such a one has a brave, strong heart, *ḳalbeh ḳawi*; knows how to wrestle with the greatest danger, *ma'eh fetel*; has a broad outlook, *ma'eh 'erf*; thinks of the future, *šôfteh ba'ide*; and never acts hastily, *leh ṣabr*. He who is merely a daring fighter, *ṣâḥeb al-farse*, is not fit to be either a chief or a leader in time of war. He, too, has a strong heart but lacks calm consideration, *mâ leh ṣabr*, therefore he throws himself into danger recklessly, unmindful of victory or death; *jirmi ḥâleh jâ jiḳtel žebîleh jâ jinḳatel*. 577 622

But the most popular among the chiefs is the *ṣâḥeb al-mruwwa*. He is kind, *kerîm*; truthful, *ḥabîb allâh*; disregards trifles, *saḫi*; and knows no distinction between great and small. Of such the proverb says: "A wolf does not suffer hunger with him, neither do his sheep perish; *lâ jiǧû' ad-ḏib w-lâ tifna-l-ġanam*." As examples of such a *ṣâḥeb al-mruwwa* Ḳufṭân eben Ḥâmed of the Beni Ṣaḫr and Haǧer eben Meǧwel of the Rwala were named to me.

A generous man is universally esteemed, as he is often visited by guests who then carry his fame far and wide. They say that it is easy for a wealthy man to be generous, because the word generosity is derived from what a man possesses, *al-ǧûd min al-mawǧûd*. According to others generosity must be inborn. He that does not inherit generosity from his parents will always be a miser, even if he has more wealth than he knows what to do with, *al-ǧûd min al-ǧdûd*. 577 [827]

Aš-šîme is among the most prominent qualities of a famous man. It is but rarely found, and the man possessing it excels all others in the same way as the head projects above the body. He who has *aš-šîme* will not always insist on his rights, gladly yielding to one weaker than himself and sometimes giving up his claim to a thing which clearly belongs to him. *Jetaḥajjam 'an aš-ši* means "he gave up a thing," or "he did not take a thing although evidently his." Without *aš-šîme* no *râ' al-mruwwa* is perfect.

577 Seemly behavior is esteemed by the Rwala. The proverb: "*Ar-raǧol ja'ref metabbeh*, a true man knows how to behave," is frequently heard. The meaning of the word *raǧol* is very similar to that of the word *âdemi*, which either signifies all men as the sons of Adam or well mannered men of pleasant behavior. The word *raǧǧâl* is used in connection with a man who excels by prudence and bravery, thus: "*Met'eb raǧǧâl*, Met'eb, that is a man!" A *raǧǧâl jeswa 'orbân* is a man as good as many Arab clans put together: "*W-allâh hu raǧǧâlen mlîḥ*, by Allâh, he is a hero!" It is also said: "*Ar-reǧâl mâ hi killeha raǧǧâl biha raǧol w-raǧǧâl wa-rǧêǧîl w-reǧǧareǧǧa*; not all men are heroes; there are among them true men, heroes, helpers of women, and chatterers." Here *rǧêǧîl*, or *reǧêǧîl*, implies that, although having a moustache, *šwâreb*, he occupies himself rather with things that belong to women. *Reǧǧareǧǧa* or *reǧreǧǧa* is a coward who babbles like a woman. *Reǧâl* often signifies brave men. A woman attacked by robbers shouts: "*Îdekom îdekom warâji reǧâl*; your hands, your hands [they must not take anything from me], there are brave men behind me!" The men of some families have the reputation: "*W-allâh hom reǧâlen zênin mazbûṭin*, by Allâh, they are true men!" *Raǧâǧîl* means men regardless of their qualities. Up to ten the plural *reǧâl* or *raǧâǧîl* is used; for a larger number *zelm*. "*Jammakom jâ zelm*, stand still, ye men!" *Zlema* is an unknown man. *Azlâm* is another expression for a number of men not exceeding ten, but usually the words *zelm* or *zilm* are used as the plural.

577
828 Noble qualities are inherited; therefore every Rwejli aims at winning a wife from an old and honorable family. It is often said of a noble but otherwise unknown man: "*Hu min âlen 'aṣîl mâ hu min hajallah nâs*; he comes of an old family, then surely not of riffraff."

'Arreb walejdak 'arrebeh
w-an-nâr min milbâsehâ
w-al-'ezz be'urûḳ an-nisa'
alli 'arîben asâseha.

By every means try to beget a thoroughbred son,
For as the fire depends on its foundation
So nobility is in the veins of women
Who are of pure blood descended.

'Arib signifies the same as *aṣîl*, pure-blooded, well-born, 577
noble. Whoever desires a thoroughbred son must beget him 828
by a woman descended of a good family. The man resembles
a fire, the woman a foundation. When a fire is lighted by [372]
a woman in a tent, the women from other tents send their daughters or servant girls to fetch fire from her. Each of these girl twists a wisp of dry *šîḥ*, *rǫṣa'*, or *rṯa*, grasps the red-hot coal in her hand, puts it into the wisp, and swings this in the air till it ignites. If the foundation, in this case the wisp, *miššda*, be not dry, no amount of swinging will make the red coal burst into flame. *'Ezz* means good qualities, bravery in particular. *'Ezz* proceeds from the veins of a woman. *Aṣle* or *naseb* expresses the woman's origin. The daughter of a worthless, pusillanimous father will not have *'ezz*, nobility, in her veins; therefore it cannot be expected in her son, even if begotten by the bravest of men.

Criminal intercourse with animals is almost unknown 838
among the Rwala, as is that of one man with another, the 684
penalty in this case being the death of the violator or of both. In the Kmuṣa division a negro, who came there from Eben Rašîd's army, violated a small boy far from the tents. On the boy's complaint, his kin ran to catch the slave who made his escape. They would certainly have killed him.

POEMS DEPICTING QUALITIES AND DEEDS OF MEN 539x 577

Vigilance and Energy

1. *Jâ-llâh ṭalabtak jâ serî' al-maṭâbe*
   teftaḥ lena bâb-al-faraǧ bel-mefâtîḥ
2. *ṭalbet 'obejden 'enda rabbeh w-ṭâbeh*
   jâ ḥâleḳen rizḳ al-'arab w-al-falâlîḥ
3. *an-nowm ale al-lowm bân ar-reda' beh*
   w-'ajnen tebi-ṭ-ṭowîlât nowmeh ḳelâfîḥ
4. *alli jirîd al-medeḥ jit'ab rekâbeh*
   w-ar-rizḳ beṭûl al-ḥaṭa' jâ-hla-l-fîḥ
5. *jidâk 'ajrât an-neṣa' be'aḳâbeh*
   w-ad-daww jiḳṭa'enneh 'aṣîren beterwîḥ
6. *mâ fowḳha illa' ẓirbeten ma' ṣaḥâbeh*
   w-ṣefâjefen tabrâh lown al-maidwîḥ

539ᴷ
577ᴷ

7. *tarârow al-merkâb mitl ad-dijâbe*
wa-tkâbalow mitl al-ḥarâr al-mefâliḥ
8. *w-kâmat ǵenâb al-bel tuallel ḥarâbeh*
w-kâlow ǵunabha ʿâšeḳîn aš-šamâmîḥ
9. *čam wâḥeden bel-kown jeʿṣer ṣuwâbeh*
min čaff kowḥân al-ʿajûn ad-duwâbiḥ.

1. O Allâh! I beg of thee, who art quick of hearing,
To open for us with thy keys the gate of freedom;
2. It is the prayer of a servant to his master who will hear him,
O thou creator of wealth for those who live in tents as well as in houses!
3. Sleep is the cause of reproof, for it reflects evil,
While the sleep of an eye that longs for power is but short.
4. He that would have praise must tire his riding camels,
For the booty depends on the long pace, O ye owners of fine camels!
5. With his heels he tears the skin of the riding animals,
Which must run over the wide plain, if they would arrive in the evening.
6. All he carries is a water bag, food for the journey,
And long fancy ribbons, streaming after him like the cloth with which the falcon is coaxed.
7. In full gallop with his comrades he rode up a high hill like a pack of wolves,
And they throw themselves upon the foe like well-born warriors meeting success.
8. But the camel guards resisted, brandishing their spears,
So that they said: "They are protected by the gallants of women displeased with their husband."
9. How many are pressing their hands to their wounds
Dealt by the hand of him who (when aiming) half closes his death-dealing eyes!

The author of this poem was an unknown Šarâri; it was recited to me by Ṭrâd eben Saṭṭâm.

[361
342] Verse 1. *Bâb al-faraǵ* is a gate leading to spacious regions where the Bedouin is not threatened with danger. 2. *Al-ʿarab* live in tents, *al-fallâḥ* in houses. Whenever the *fellâḥîn*, or townsmen of some of the border settlements, leave for their herds and settle in tents, they are at once spoken of as *ʿarab*. 3. *An-*

3. An

nowm *sbb al-lowm*, sleep is the cause of reproofs, because 539x
at night, when the guards are fast asleep, the activities of 577x
the Bedouin's enemies, whether men or beasts, are most suc- [513]
cessful. He that keeps awake can prevent evil. *Šelâfîḥ* implies the lack of a certain thing; thus, "*Warednâ hal-mokr sakweh šelâfîḥ*" means "We wanted to water in this rock cistern, but there is little water there." 4. *Ar-rizk betûl al-ḫaṭaʾ*; he whose pace is longer will win more, can go farther. *Fîḥ* (sing., *fejḥa*) are good-tempered, enduring she-camels. The rider of such will reach distant places where he can get booty more easily. 5. *Jiṣâk* signifies the continual motion of the rider's two heels, which tear the animal's hide by constantly rubbing against it. *ʿAjrât an-nepaʾ* are she-camels used for raids to distant places. A raiding troop cannot spend the night in a large plain surrounded by mountains, *ad-dasow*, for it is impossible to build a fire there; it would be seen far around. The she-camels must, therefore, exert their whole strength to cross such a plain as quickly as possible in order to reach a region with deep, hidden gullies before sunset. 6. Behind the camel saddle the Bedouins fasten one or two pairs of many-colored ribbons, *sefâjef*, which, fluttering with every step the she-camel makes, are seen now far behind the animal, now high above or below it. The waving of the ends of these ribbons reminds the onlooker of the motions the falconer makes with a piece of cloth when he wants to coax a falcon to return to him. These cloth pieces, *malâwiḥ*, also float out, to vanish the next moment, according to the motions made
by the falconer. 8. The guard watching the camels is called [831]
Ǵanab. For this duty the bravest youths, as a rule, are selected, objects of warm desire on the part of many a married woman dissatisfied with her easy-going, often cowardly husband. A woman of this sort is known as *ṭamûḥ*. She would not
bear sons resembling their father. 9. *Akwaḫ al-ʿajn*, means [826]
"[a good marksman] half closed his eye." Such eyes send out sure death, for they are *ḏuwâbiḥ*, killers.

Seize Opportunity When It Offers

Elfaʾ habbat rijâḥak hebb maʿha
w-lâ budd illa-r-rijâḥ min as-sukûn
w-en darrat nijâḥak w-eḥtelebha
w-lam jidra-l-ḫwâr limin jekûn.

539ˣ
577ˣ

When thy good luck arrives, follow it,
As, of necessity, it soon will end.
When thy camels drip, milk them,
For the young knows not whose the milk will be.

[234]

Make full use of your opportunity! A camel will give milk only when her young catches hold of her teats with its lips and knocks its head against her loins. The young camel thus compels its mother to let her milk flow but does not itself know whether it will drink, because the man may push it away and milk for himself. He often milks three camels without the young having had a drink. It frequently happens that a man creates an opportunity for himself but is unable to utilize it. Push him aside and see what you can do!

Modesty and Self Reliance

1. *Ḳâl rumejzân at-tamîmi maṯâjel*
al-ajjâm ṛums w-lâ biken ḥejâl
2. *al-lejâli mâ ḫallen ḥada mâ čwaneh*
w-lâ jeslam min low 'âtiken reǧǧâl
3. *fattelt lid-dinja ḥebâlen aǧerraha*
w-ǧerratni-d-dinja biṛejr ḥebâl
4. *jâ žâ'ed beẓ-ẓell čann zâḥ ẓellak*
w-jâ žâ'ed beš-šams ǧâk ẓelâl
5. *min ḳâl ana ḫejr al-mela' fâleh al-'ana'*
w-min ḳâl ana ẓejmen tuẓejmeh reǧâl
6. *lâ tṣir marhâš low nebet ṭowleh*
w-lâ tkun heǧ'en low bada lak al-ḥâl
7. *w-lâ jimteli ǧibben min aṭ-ṭell w-an-neda'*
w-lâ jistuwi herǧen biṛejr fa'âl
8. *w-lâ jenḳol al-janḳâš raǧolen ḫajjer*
w-lâ tâkol zibdet al-mḏâb reǧâl
9. *w-čam wâḥeden žâ'ed 'ala mâl abûh w-ǧeddeh*
w-en zawwaleh rabb al-'âlemin hw zâl.

1. Rumejzân at-Tamîmi told these parables:
Secret are the days and yet not screened with curtains.
2. The nights do not omit anybody while burning with an iron red-hot,
And nobody will save himself, however much he may try to surpass them.

3. I for myself twisted a rope to pull this world with, 539x
But, instead, the world pulled me without a rope. 577x
4. O thou who sittest in the shade! it is as if thy shade were gone,
And over thee who sittest in the sun has fallen a shade.
5. He that says "I am better than others" is destined for torments,
And he that says "I am violence" will be violated by men.
6. Become not a long spear, even if thou reachest its length,
But be not downcast, even if the present has treated thee mercilessly.
7. A well cannot be filled with dew or moist fog,
And a revolt will not be calmed without an effort.
8. The informer shall not whisper in a noble man's ear,
And true men shall not eat lies.
9. How many are there who rest on the goods of their father and grandfather,
But, if the Lord of this world shall destroy those goods, they will perish.

The poet was Rumejsân at-Tamîmi of the Beni Tamîm tribe, who live in various settlements of Neǧd; the reciters, Prince an-Nûri, Ḥmâr abu 'Awwâd, and Ǵwâd al-'Âni.

Verse 1. *Jowm* signifies a day from sunset to sunset, [805] hence the night too. The days are secret, because nobody knows how many people were begotten in them, *ad-dinja telkah w-teled.* 2. Grief caused by various troubles does not torment [513] so much in the daytime as at night, when the troubled men cannot sleep. *Čwonah* means that the nights lay on the red-hot iron used in curing various diseases. *'Âtihen* means putting oneself above or being offensive to others. 3. Sooner will the surroundings spoil a man than a man reform his surroundings. 4. A despised person ought to be conscious of [156] his condition and should not press into the foreground, while he who is famous ought not to forget that the time may come when his fame will end. 6. *Marhâš* is the term applied to an unusually long spear. No matter how many good qualities a man may have, he should not put himself above others and wound them with his sarcasms. *Hof'en* is one low in spirit, downcast, crushed. 7. *Ǵibb* is a deep well. *Neda'* means the dripping moisture which settles on clothing, tents, animals, 577x and plants on cool days. 8. *Janḳâš* is said of one who delights in 539x quarrels and in setting people against each other by carrying gossip and distorting their words. *Zibdet al-mḏâb,* melted [262 butter, signifies invented, false stories, or calumnies. Melted butter is liked by everybody but cannot be the exclusive food, 753] as it would cause death from dysentery; thus it is also with false stories. Pleasant to listen to, should the hearers make them a foundation for their acts, they would not meet with success. 9. He that cannot work, but lives and thrives on the sweat and toil of others, must perish as soon as they cease to support him.

Prudence

1. *Al-ḥâjet bâlak tebni*
illa-e-sâs heǧâreh kbâr
2. *w-al-bâjeh ḥaḏrak tetniḥ*
damhât al-bawwâh kṭâr
3. *w-al-mar'i ḥaḏrak ter'ih*
elja' ra'ejt er'a-n-nwâr.

1. Beware of building a wall,
Except when the foundation is of big stones.
2. Beware of taking an ingrate for thy companion,
For much trouble he will cause thee.
3. Of land that has been grazed upon beware;
If thou desirest to pasture, on blossoms pasture.

The poet was a settler from the oasis of al-Ǧowf; the reciter, Ḥmâr abu 'Awwâd.

[333] Verse 1. As the houses in al-Ǧowf (as in all the settlements of inner Arabia) are built comparatively high, their walls must have solid foundations. During the fights in which the settlers frequently engage among themselves a weak foundation could be easily broken through by the enemy, and the wall would collapse. For this reason only big boulders are used in foundations. [828] 2. *Al-bâjeh* is a man without a heart, *mâ beh ḳalb,* devoid of sympathy, gratitude, and even of morals. Whoever takes such a man for his companion, *ḥaṣi,* on a long trip will suffer more troubles than could be found even in hell. [587] 3. *Al-mar'i* is either a woman divorced by her husband or a widow. Do not marry such a one; rather take a blossom, a virgin.

Genuine Bliss Dwells with All True Believers

539ˣ
577ˣ

1. *Aṭ-ṭîb mâ hw bass maʻ aẓ-ẓaʻânina*
mukassem ʻala rûs al-ʻejâl al-mefâliḥ
2. *bejt aš-šaʻar w-allí ḳaʻad leh bṭîna*
al-ḥaẓar w-al-bedwân min habb leh rîḥ.

1. Not with those only is bliss found who load tents and
their fixtures on camels,
But it is distributed also on the heads of those poor sons
2. Who live in tents of goat's hair or in the mud-brick huts,
On settlers, on Bedouins, and on all on whom the wind
blows.

The poet was an unknown orthodox Moslem; the reciter, Ǧwâd al-ʻÂni. It is a firm belief of the Rwala that honesty and, hence, both physical and spiritual welfare are to be found with them only. All the settlers from the ruler down to the slave are, in their opinion, nothing but hypocrites and full of low cunning, who misuse for their own benefit the religion as well as the power with which they are entrusted and who are a torment alike to the stranger and to themselves. For the Bedouins cannot understand why the settlers should be so eager to acquire both property and honors. A Bedouin's heart never longs for such vanities, for he knows that he may lose his life, the most treasured possession he has. Why, then, should he depend on riches and worldly dignities? The passionate hunt for wealth is, in the opinion of a Bedouin, the root of all the troubles and want of integrity among the settlers. Moreover, because the settlers are true Moslems while among the Bedouins Islam does not carry conviction, the latter consider Islam weak, as it cannot free the settlers from their miseries. In the two verses cited above the correctness of such Bedouin views is denied by an orthodox Moslem, who maintains that genuine bliss dwells with all true believers, *mefâliḥ* — that is, with people who live and act in accordance with their inner religious convictions. 2. *Habb leh riḥ* would mean with a Bedouin: "success or luck is blowing towards him"; to the settled Moslem it means anyone on whom e wind blows or who breathes, hence all men without distinction.

[828
186]

[181]

[771]

539ˣ
577ˣ

Complaint Against a Knavish Neighbor

1. *Ḳâl al-mhâdi w-al-mhâdi muhammal*
jâ 'alleten biṣ-ṣadr mâ-ḥaden darâ bah
2. *en aẓhartaha bânat al-kummejde al-'eda*
w-en aḫfejtaha zâd al-ḥaša' beltehâbah
3. *ṯemen snîn w-ǧârna mǧarren bina*
narfah čema tarfa-l-'aḏâra' ṯejâbah
4. *jâ mâ-ṭ'amna ǧârna min berîra*
w-ḥenna-lja baṛejna-čelha mâ darâ bah
5. *w-jâ mâ 'aṭejna ǧârna min selâle*
w-aḥlafna 'ala ḳawwâdha mâ jinṯenâ bah
6. *al-aǧwêd low 'âšartahom mâ temellahom*
w-al-anḏâl low 'âšartahom 'efet mâ bah
7. *al-aǧwâd 'edd w-min wardeh esteḳa'*
w-al-anḏâl lâ jesḳa' w-lâ jenseḳâ bah
8. *al-aǧwâd ḳamra' blejlet ad-duǧǧa*
w-al-anḏâl ẓalma' w-tâh min sarâ bah
9. *al-aǧwâd ṣandûḳen misčen w-'ambar*
lija futtiḥen bîbânha fâh mâ bah
10. *al-aǧwâd miṯl ar-rabî' al-muḫtalef nabteh*
w-al-anḏâl zejza' te'âwa ḏijâbah

1. Thus spoke al-Mhâdi and al-Mhâdi was shedding tears:
Alas! the pain in my breast, of which no one knows.
2. If I should show it, my enemies would know of it from the grief on my face;
If I conceal it, inflamed the torment will grow.
3. It is eight years now that our neighbor has despoiled us,
And we patch up our wound as the women patch their dresses.
4. How often have we fed our neighbor with dainties!
But when we ourselves would enjoy a dainty he cared nothing.
5. How many a thoroughbred mare have we given our neighbor,
And yet we had to make him who led it away swear not to slander us.
6. If thou livest with noble men, thou never wouldst be surfeited with them,
But the knaves thou hast met will fill thee with disgust.

7. Noble men are a spring from which he who comes
may drink, 539x 577x
But knaves give no drink, nor can one drink with them.
8. Noble men are like moonlight in a dark night;
But knaves, they are a dark night in which he goes
astray who starts on a journey.
9. Noble men are two chests filled with amber and musk,
When their lids are opened a pleasant fragrance streams
out.
10. Noble men are like the time of abundance with its
various plants,
But the knaves — a scorched, stony desert where wolves
howl at one another.

The poet was al-Mhâdi, a Rwejli of the Freǵe clan; the reciters, Mindîl al-Ḳaṭ'i and Ǵwâd al-'Âni. The poet complains of his neighbor, a member of a strange clan who was camping with him and under his protection for eight years and proved a constant trouble to him.

Verse 3. *Mǵarren* means literally "he ground us like a millstone." Al-Mhâdi, desirous of maintaining good relations, repaired what his neighbor spoiled. 4. *Berira* is a dainty possessed by nobody else in the camp. *Barrejtak biha* means "I let thee taste dainties." 5. *Selâle* is a thoroughbred mare about one year old.

Moral Precepts

1. *Elfen w-wallef*° *w-ḥala mâ laḳḳi*
bujûten biha lil-fâhemin arbâḥi
2. *banejt bḳâfhen w-a'ǵebenni*
w-enbâḥ mâ biṣ-ṣadr ṭumm enbâḥi
3. *tara kufr čelâmak jimleḥak*
aṣ-ṣumt 'azz lâ tkun šenâḥi
4. *ṭabât al-'elem mizân al-fata'*
tara-l-fata low zill 'elmak râḥi
5. *ǵamm aš-šerr bênât al-mala'*
lâ tǵurrâ bênahom malwâḥi
6. *elǵa' ḥall al-ḳaṣ' min 'âzel*
efṣal w-atrak ḳâlaten biṣlâḥi
7. *ḥijâr an-nâs raǵolen fâhem*
ḳaṣr al-ma'âni monhaǵ al-menṣâḥi

539^x
577^x

8. *dell an-nafs 'an wahmâtaha*
tara-l-wahmât tekaṯṯer al-ašnâḥi
9. *taḏlîl al-'adw ma'azze*
lá tḫeff ma' al-'adw jinsâḥi
10. *rijâse hije ḫijâr al-merǧele*
w-al-lejṯ mâ jinṭaḥ birejr slâḥi
11. *zemânak low 'aṣa ṭâwa' ma'a'*
eṣber w-ṣabrak lil-farağ miftâḥi
12. *saddak lá tbiḥeh lan-nisa'*
teṣbeḥ čema maḳṣûmt al-ǧenâḥi
13. *šowrak lá jifâḫet râsak*
tara hw ašwa lak min an-naṣâḥi
14. *ṣâḥeb aṣḥâb abûk w-ǧeddak*
w-bâži-l-mela' jarẓik minhom ṣfâḥi
15. *ẓeddak low ẓaḥak eẓḥak ma'eh*
w-ḳalbak jišâdi laṣ-ṣafa' sammâḥi
16. *ṭalbet ḥâǧten maǧhûle*
ḫaṣṣo-lja ṣârat ma' al-ašḥâḥi
17. *ẓujâfak elja-lfaw raḥḥeb behom*
aṭlež ḥeǧâǧak ḫejr zâdak râḥi
18. *al-'ajn 'edd aṣ-ṣidž lá trâwi beh*
low hw 'ala-ṣdaḳ ṣiddiž enṣâḥi
19. *ẓannem limin lafa' lak 'âni*
tara' jiḥḳa' bak haḳwat al-felâḥi
20. *fâl al-ḫalḳ tâlihom fena'*
maktûb 'alejha bḥâfeẓ al-alwâḥi
21. *ḳâtel al-'ada' lá thâbahom*
ṣajûr mâ jâ lâḳ w-bjadeh slâḥi
22. *kuff aš-šerr 'an ba'aẓ al-mela'*
tara-l-mešâjer jireṭ al-aṣlâḥi
23. *lumm al-ḥaẓẓ lá t'ani-l-feta'*
tara-l-feta' low mâl ḥaẓẓeh ṭâḥi
24. *mâ wanneјt ḳabl mâ tṛaraḳ*
ḳis al-meḫâẓa w-e'ref al-misbâḥi
25. *mijjatk allaḏi bṣadrak*
tesri w-hi teḳẓob lak al-meṣbâḥi
26. *wa' waǧdi 'ala kill min sala'*
ṭâr al-'adw w-enṛaṭar w-hw ṣâḥi
28. *low haddejt bâlak tenṭeni*
w-as-sejf maḥni lil-'adw miftâḥi.

1. As a friend I compose—and how fairly they are by me embellished!— 539x
Verses from which those can profit who understand. 577x
2. Much labor I took with rhyming them before they pleased me,
But then all my inner self was clearly revealed.
3. Behold! The multitude of thy words makes thee unpopular!
Silence is a power, yet be not morose.
4. The strengthening of a reputation is the scale on which the youth is weighed.
Behold, if a youth falls, his good name is gone.
5. Much evil has spread among the people,
Thus use no bait for it among them.
6. If a decision of the court has been refused by a wise man,
Then better wouldst thou go away and cease uttering words of moderation.
7. The best of men is he of understanding,
For to penetrate the meaning of a thing leads to good counsel.
8. Free thy soul from needless worry;
Behold, trifling cares increase misunderstanding.
9. To humble thine enemy is a proof of strength;
To the enemy be not lenient, else his insolence grows.
10. To command well in war is the best bravery,
For even a lion stabs not if without weapons.
11. If thy time has failed to give thee all thou desiredst,
Be patient, for patience is the key of success.
12. Thy secret plan disclose not to women
Or thou soon wilt be like a bird with broken wings.
13. Let not thy good advice leave thy head needlessly—
This will be better for thee than to disclose thine honest view.
14. Keep up the friendship with the friends of thy father and grandfather,
And from other people content thyself with a salute.
15. If thine opponent laughs, laugh with him,
But in yielding let thy heart be like a bare rock.
16. The result of a request for what thou needest is uncertain,
Especially when thou hast to deal with misers.
17. When guests arrive, welcome them kindly
And let thy brows smile even if thy best supplies are gone.

2: Musil 5-4,5 (no date) 1928 MD4 Rwala MD-

539K 18. The eye is a spring, but to a friend it will not give drin
577x Though he be the best of friends to thee.
19. Share thy booty with the captive who comes to thee,
For, behold, what he will say of thee will benefit the
20. All creatures are doomed in the end to die,
For thus it is written with the keeper of the records of
21. The slayer of the enemies will not run from them [fat
And will never relent as long as his hand holds a weapo
22. Some men thou shouldst compel to abstain from evil!
Behold, an aggressor often inherits peace.
23. Guide the desire — hold not back the youth,
For, behold, a youth whose desires slacken will be de-
7 24. Thou didst not lament before drowning; [stroyed
Survey the ford and learn to swim.
25. The desire hidden in thy breast
Will come out on a night's march and hold a lamp to the
26. Ah, how I grieve for him who has forgotten
To avenge a wrong and, in affluence resting, remains calm
28. When thou hast pacified a man, beware of doing so
second time
For a saber pointed downwards is a key to violence.

538 This poem is anonymous. Ĝwâd al-'Âni's statement tha
it was written by aš-Šerif Barakât was opposed by 'Awde al
Kwêčbi and Ḥmâr. Prince an-Nûri, however, thought its autho
was a Bedouin of one of the tribes encamped on both bank
of the Euphrates, as the ford mentioned is called *maḫâẓa*,
common word for ford in southern Mesopotamia. An-Nûri'
opinion seems to be correct, because the consonant ḍ, whic
a sherif from either al-Medîna or Mecca would never hav
omitted, is lacking in the poem, and also because the who
moral tone is nearer the views of the free Bedouins than th
exaggerated sanctity of the sherifs. I took it down accordin
to the recitation of an-Nûri, Ḥmâr, 'Awde, and Ĝwâd, eac
of whom knew a few verses of the poem but none the whol
of it. None of them could remember the verse beginning wit
the consonant *jâ* (27). — The whole poem has 28 verses rhym
ing on *dâḥi*, and each verse begins with a consonant in the orde
of the Arabic alphabet, excepting the sixth, ninth, eighteent
and twenty-eighth verses, in which the second or third syllabl
begins with the appropriate consonant. The first two verses ex
cepted, each of the others conveys some moral precept for life

Verse 1. *Bejt* means the whole verse, *ḳâf* its second half 539x
and then, specifically, the rhyme of this second half. 3. *Šenâh* 577x
is a man of morose disposition, who will neither talk nor smile.
4. *'Elem* signifies a report circulating in regard to a man. If [203]
such a report is consistent it is considered unshakable. A good report must be that, otherwise a man would fall in the public esteem. 5. *Melwâḥ* is the decoy swung by a falconer when trying to lure a falcon towards him, *laẉwah 'ala-ṭ-ṭejr*. When a man breaks off a twig of the luxuriant *rûṭe* and shows it to a riding camel, he coaxes her to come near, *laẉwah 'ala-ḏ-ḏelûl*. There are people whose actions lure evil into the tribe, [828]
regardless of the fact that their fellow tribesmen are already suffering. 7. *Menhağ* is a path or trail. 12. The women [203]
will reveal your secret plan, and you will then be unable to [721]
realize it. *Sadd* means, in particular, the planning of a great raid against a certain enemy. The men taking part in it do not themselves know accurately either the time of their departure or the enemy they are to attack. Should the commander's wife learn of it she would undoubtedly tell it to some of her friends, and the enemy would receive warning even before the raiders started. 18. When you have a good friend, share your last drop of water with him. Do not confound words with deeds. *Al-'ajn* means both a spring and an eye. *'Edd* is the name of a well with spring water which
never dries up. 22. Violence, force, often leads to peace sooner [829]
than mildness. 23. *Ḥaẓẓ* signifies a passionate desire for some- [828]
thing. Out of a youth filled with such a strenuous desire an exemplary being can be formed by a man of good sense. 25. *Nijje* is a plan, intention, desire, which robs a man of sleep, drives him to undertake night marches, and lights him on his way. 26. *Enraṭar* is said of a man who likes to eat well and to amuse himself with women. 28. The appeased man has not laid aside his saber; he has only dropped its point and could, if angered again, strike at him who had just appeased him.

1. *'Endi fetâwi lil-fahîm al-fâhem*
jarmi bḳulb al-ṛâfeḍîn ahča'
2. *al-'afen low ta'ṭîh mall ḥebet killeh*
mâ jaškor faṣlak w-lâ jerodd ṭama'
3. *ḥelw elje' đâk ma'lûz ḥâđa*
w-'afen elje' lakḥa-l-'amîl ḳafa'

577*
539*

4. *aš-šejḫ sammât želîl harǧa*
mležži ḫâjerât al-'elûm ḳafa'
5. *elja 'âd mâ jezḥak w-jarḫi bâleh*
želîl alli min al-maḫlûḳ tela'
6. *aš-šejḫ mâ jaḥkom min dûn ǧemâ'a*
w-as-sejf mâ jinhaẓ be'aṣa'
7. *w-al-ǧibb mâ jemlah ṭall an-neda'*
w-al-'ešb mâ ḏčer nâbet beṣafa'
8. *jâ nâzel aṣ-ṣa'nûn teṣbaḥ râḥel*
w-lâ jinḳaṭen ǧaw brejr fela'
9. *al-ḥanẓala mâ tereṯ illa miṯlah*
miṯl aḫâḏ al-'aǧûz bzellat ẓana'
10. *mâ hw âḫedha 'ala ḥalâlah*
w-lâ hw ṭerbil riǧletek behaṣa'h.

1. I know rules of life which he will understand who comprehends quickly
And which will guide the hearts of the careless.
2. An egoist, even if thou givest him all thou hast stored up,
Will not thank thee for thy benevolence and repay thee in kind.
3. He is full of sweetness when he comes to thee in need,
But an egoist he will remain, for when he meets his benefactor he will turn his back.
4. A chief should think more and chatter less,
And be prepared for news which is the reverse of
5. If he does not smile and is not forbearing. [favorable.
Few creatures there will be who will follow him.
6. A chief without an assembly cannot rule,
And a saber cannot be parried with a stick.
7. A drop of dew will not fill a well;
And no one remembers grasses growing on a bare rock.
8. O thou who by a dry well art camping! thou must move,
And not long will camels tarry at a rich watering place if no pasture is near.
9. A colocynth inherits nothing except [illegible] [illegible] equal,
Nor does he who has married an old hag unable to [illegible];
10. As to him, he married her only for her property,
For he is not impotent and he has the power of begetting in his loins.

The poet was al-'Âṭen, a rich Šarâri, who in buying splendid weapons, beautiful saddles, and the best riding cam-

els squandered all his property in a short time, as he did 577x
not take care of the things he purchased. In his old age he 539x
sat in a corner of Prince Saṭṭâm's tent and had to be satisfied with eating what was left from the meals there. The reciter was ʻAwde al-Kwêčbi.

Verse 2. *ʻAfen* is an egoist devoid of all virtue. *Ḥebet,* for *ḥebedt* or *ḥebett,* thou hast gathered or saved. 5. *Elja ʻâd* has the same meaning as *en čân ennek,* should it happen that he. 6. *Min dûn* is equivalent to *min ṛejr,* without. Without [623] the consent of the assembly the chief can do nothing. 7. *Ǧibb* is a deep well. *Ṭall* is the dew or a drop of it. 8. *Ṣaʻnân* is a deep well without water; these are found when there has been no rain for three or four years. *Jinḳaṭen* or *jinḳeṭûn* means: "they stay long on the same camping ground." 10. *Ṭerbûl* is a man with a crushed sexual organ.

Advice to a Friend

1. *Jâ dmejm efham wâredi bâṛi-waṣṣîk*
čân ent min alli lil-waṣâja-jḥafẓûn
2. *elja' ǧâk wâḥeden ʻâjelen min dwânîk*
eččîh lalli min al-ǧemâʻa jʻarfûn
3. *en entaha' hw waddi ʻajnak wa-mrâḳîk*
w-en mâ-ntaha' maʻak ṭabb alli-jʻllûn
4. *aṣ-ṣejf lâ tlekšîh menčeb ʻalâbîk*
w-as-somt jowmen en al-meǧâles jeḥkṛûn.

1. O Dmejm! understand my speech, for I wish to give thee the last warning.
If, of course, thou art one of those who pay attention to the last warning.
2. Shouldst thou meet one of thy fellow tribesmen who wrongs thee,
Complain of him to those who judge the comrades.
3. If he ceases harming thee, let him be a favorite of thine eye and thy friend.
If he does not cease harming thee, thou carriest with thee a cure against those who commit wrong.
4. To the guest show not thy shoulder blades or nape of thy neck,
And take care not to be rash when the visitors slander each other.

577* The poet was Mâne' eben Duṛmi, one of the Rwala chief
539* the reciter, 'Awde al-Kwêčbi.

Verse 2. *Dwânik* means the same as *beni al-'amm*, fellov
tribesmen. 3. *Ṭabb* are weapons generally.

828 Men are divided according to their qualities and the
temperament into four categories, *takṣîm ar-reǧâl arba' ḳo
ṣaṣ*, as follows:

Ḥaṭṭ ar-riǧel 'ala-l-ḳalb	He who puts his foot on his heart
w-al-jad 'ala-l-lisân	His hand on his tongue;
w-al-'ajn 'ala-l-iḏen	His eye on his ear;
w-az-zebb 'ala-l-baṭen.	Or, his sexual organ on the belly

Many are those who hasten to obtain what their hear
desires; here the foot obeys the heart. Another will not broo
an insult; as soon as he hears someone slander him, he seize
his arms to punish him. Yet another is unusually cautious; a
the least rustle he looks sharply at everything around hin
and cannot be deceived or surprised. There are also those wh
care for nothing but to satisfy their carnal desires.

CHAPTER XX

VENGEANCE

The report of a death or murder causes a stir not only in the camp but throughout the clan and even the whole tribe. The nearest female relatives of the dead person tear away the buckles holding their shirts under the neck, scratch their faces with their fingernails, besmear them with ashes and sand, cut off their braids above the temples, wind a narrow white kerchief, *ḳṣâṣa bêḍa*, around their heads, and run out of the camp either south or north into the desert, where they cry three times: "Ah, woe is me! O thou father of mine! *wa' wejla jâ-bujjâ.*" Or: "Ah, woe is me! O thou little brother of mine! *wa' wejla jâ-ḫujjâ.*" The white kerchief they wear on their heads for at least a month. This is called *haffâl*. 763

The men of the whole camp run out to the dead body, examine the wounds, and discuss the manner of death. Those who are not his kin on the father's side, *ağnebânijje*, return to the camp, watch their tents, send out the news to the pasturing grounds and the nearest camps, and take care that neither they nor their herds come between the avengers and the culprits. 628 614 602

The guilt rests on the whole kin, *ahl*, of the murderer; vengeance also becomes the duty of the whole kin of the dead man.[33]

AVENGERS AND PROTECTORS

The whole kin is bound to mutual protection, both aggressive and defensive, *jefred w-jenfared*. The more distant relatives, i. e. those who are in the fourth and later generations from the ancestor common to themselves and the culprit, generally offer the avengers a two-year-old camel, *ḥeḳḳ*, and are left in peace.

The avengers are called violators, *ahl aṣ-ṣufara*, or those who carry on blood feud in defense of the culprits, *ǧallâdât ad-damm*, while the culprits are spoken of as the blood-stained, *damawijje, dâmijje*. The avenger proper is generally the nearest healthy adult relative of the murdered man; the first culprit

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[33] See above, pp. [illegible].

2:Musil S-4,5 (no date) 1928 MD4 Rwala MD4

628 is the murderer himself; should he die a natural death in th
614 meantime, his next of kin is considered the culprit. However
602 for the first three days after the murder nobody pays the leas
attention either to the avenger or to the perpetrator. Thes
three days are called the seething of the blood, *fowrt ad-damm*
or the anger, *za'al*, fury, *ṛejz*, or madness, *kar'a*. The avenger
ride out on horseback and camels to seek the guilty ones an
their herds. If they meet a little boy, an adult, or even a
old man of the culprit's kin, they kill him; if they meet thei
mares or herds, they cut their arteries below the knees of th
forelegs, *je'aẓẓerûnaha*, but must not drive them away captive

No one of the perpetrators must defend himself, for the
he would be deserted by his whole clan and even by the whol
tribe. The defense is to be left to others. Therefore the culprit
proceed with all haste possible to one of the more powerfu
chiefs to ask his protection. The first one to reach him crie

"Behold, we ask Allâh and thee to protect the hair of ou
heads from So-and-So, as well as the herds on our borders; *t*
râna blawbak [*bellâh w-bak*] *'an al-flân behaṣâfna w-aṭrâfna*

The chief answers: "Welcome to us! May Allâh save you
lives! Ye are saved. Your pursuer has already halted. *Ahle*
w-sahlan hajjâkom allâh w-selimtu w-ḫâb ṭâlebkom."

The protector then calls his slaves, servants, and his whol
kin, hastens to the tents and herds of the guilty kin, load
the tents with everything that is in them on camels, carrie
them away, and drives the herds between his own tents. T
the avenger he calls out:

"Behold, your blood shedder has put himself, according t
ancient custom, under our protection; so beware! *ṭâra' dâm*
kom daḫal 'alejna 'ala-s-swâni al-'atîẓa ḥassekom nafsekom

The avengers then inquire: "Wilt thou let them stay wit
thee a short while only or for several days?"

"Beware, I tell you, and guard your hands from commi
ting violence!"

"We know well, tribesman, that thy protection is powe
ful, yet thou art not a protector of little girls, *'anejzi*, therefo
wilt not protect culprits forever, *mâ tezebbenhom ha'*."

"How many days truce will you grant me?"

"We will grant thee four [twelve, at the most] days."

During the truce the chief loads the guilty men's ten
and accompanies them and their herds to another chief. Shou
the avengers refuse to allow the culprits to go with their pr

tector to another tribe, their fellow-tribesmen will intercede 628
in his behalf and compel them to abandon their vengeance 614
altogether. For they have blackened the face of the protector 602
and exposed themselves in turn to his vengeance.

In the desert there are chiefs, the descendants of famous [622]
kins, whose protection is universally known and respected, or, as the saying goes, whose face insures a safe journey, *waǵhahom mâḥi*. Such are especially Eben Ṛubejn of the Fed'ân tribe, Eben Ǵandal of the Ṛwala, and Eben Ṭajjâr of the Weld 'Ali. These send only a slave or servant with their protégé, whereas others accompany their protégés in person. The protector leads the culprits to some chief who is camping in the direction in which they are fleeing and hands them over to him with the words:

"Behold, these are shedders of blood. I protected them from So-and-So, and now, hear me, I put them under thy protection. My duty will now be thy duty."

The new protector answers: "May Allâh keep both thee and them alive! They are saved, and their pursuer will return without achieving his object!"

From here they are conducted by the chief himself to another protector and emerge at length from the desert either among the Lhejb, who dwell north of the al-Ḥaṣṣ and Šbêḥ mountains, or among the Šammar âl Ǵarba, who camp between the middle Euphrates and the Tigris, or, finally, among the Sirḥân and Beni Ṣaḫr on the southwestern borders of the Ḥawrân. The camps of the tribes here named are universally recognized as places of refuge, where the culprits are tolerably safe. Now known as *ǵelwijje* or *ǵallâje*, they pitch their tents there and pasture their herds like everybody else. In case the members of a camp harboring the *ǵelwijje* catch sight of a strange Bedouin prowling around, they bring him before the refugees to see whether they happen to know him. Should he be recognized as belonging to the avengers, the natives tie his hands behind his back or fetter his legs with horse chains, and at last kill him, if there is nobody to intercede for him.

ARRANGEMENTS FOR PAYMENT OF THE BLOOD PRICE

After some time the chief of the camp where the culprits 628
have found refuge sends to the chief of the avengers this message:

628 "Your fellow tribesmen, *beni 'ammekom*, dwell among us. Accept the blood price, *medde*."

If the blood price is refused by the avengers, the guilty parties can only remain abroad, *jeǵáwerún dájem al-awḳát*. But if the avengers say: "We will accept the blood price," the chief asks them to name their sureties of peace, or arbitrators, *čefîl ad-dafa'*, while the culprits name their sureties for the payment, *čefîl al-wafa'*. Then both parties agree on the chief before whom they will meet to settle the matter. When the culprits with their tents and herds, accompanied by their sureties for payment, arrive there, they send word to the avengers, *jedfa'ûn lehom*:

"Here we are with our surety. Make haste to come here too; we wish to pay you the blood price. *Ha' ḥenna ma' čefîlna elḥaḳow ǵâj nabri neddi 'alejkom*."

The avenger proper then sets forth with his surety of peace to the chief with whom the guilty party is camping, and in his tent the chief asks the avenger in the presence of all:

"What dost thou ask from thy fellow tribesman?"

"I want this or that mare!"

The surety rises, brings the mare, and, handing her over to the avenger, says: "Thy fellow tribesman gives thee this mare."

The next question is: "What else dost thou ask of thy fellow tribesman?"

"I ask fifty she-camels; a complete armament of a rider — that is, a rifle, a saber, a dagger, a camel saddlebag, a hunting falcon, and a greyhound bitch, *ṣlaḳe* [sic]." If the culprits object, pleading their inability to pay so much, the chief threatens to have them escorted to the camp where they sought refuge; *en ǵîn má entom šâbelîn neraǵǵe'kom 'ala meǵlâkom*. This makes the guilty party declare their willingness in these words:

"We came here to agree to pay the blood price and will fetch every animal demanded, *ḥenna má ǵîna ḳawd šâbelîn bel-wadde wa-li jabrîḥ eben 'ammena nesîḳeh*."

One third of the blood price is paid by them at once, the rest as soon as possible, the avengers not being permitted to trouble them on that account, *w-al-'aw má je'asserûnahom*. Should they find out later that they cannot pay all that was demanded, they visit one of the prominent, *ḳiddâmîn*, chiefs, with the entreaty:

"Go to So-and-So and get an abatement of the blood price for us!" 628

To this the chiefs generally agree readily. They call on the avenger proper, who according to custom prepares a meal for them and invites them to eat, with the words: "Say the name of Allâh over your meal, *sammow 'ala zâdkom*"; they answer:

"We shall not do so before thou givest us what we have come for, *ḥenna mâ nesammi kowd alli ḥawwalna leh tanfejnah.*"

"May Allâh preserve your life! Whatever ye may wish stands before you. *Ḥajjâkom allâh alli tabṛûn 'enda waǵhakom.*"

Here the first chief interjects: "How many she-camels wilt thou give to me?"

"I will give thee five!"

"O Allâh, dost thou esteem me so low?"

The host obligingly raises his offer. The other chiefs, too, ask for something and then declare that they will present all the animals they receive to the culprits.

No chief or surety must ask or accept compensation for aiding those who carry on the blood feud in defense of the culprit, for that would stain his honor. His sole reward is the public acknowledgment that he has been instrumental in doing good, *manjjer ḥasan*, and preventing fresh shedding of blood. The guilty party show their gratitude to their protectors in various ways. They like best of all to raise a white flag over the tent of the culprit proper, where they leave it for several days and ride around the camp shouting: [871]

"May Allâh whiten So-and-So's face! may he exalt his name both in this world and hereafter!"

The returning culprits are welcomed by their fellow tribesmen with equestrian mock battles, merry feasting, and cries of joy, *zaġârît*. For do not they return who might have been lost forever?

The blood price of a man, *medda rǵâl*, from a related tribe is one mare, fifty she-camels, and a complete rider's equipment. For the blood of a woman no more than twenty-five she-camels is paid, because a woman is never valued so highly as a man, *mâ hi miṯl az-zelema wâḳṭa 'an az-zelema*. The compensation for a man from an alien tribe is only seven camels. [485 562]

SPECIAL CONDITIONS OF VENGEANCE

628 672 562 The wife, daughter, or sister of the culprit is never persecuted by the avenger. If his sister or daughter is married to a man not a member of the culprit's kin, he also will be spared.

614 602 Should a woman commit murder, her husband is not subject to vengeance if he is not of her kin. He paid for her what her relatives asked, they have kept the payment and thus become liable for her misdeeds. The responsibility for the moral offenses of a woman is borne by her husband, but her material good or evil is the concern of her kin, *ḫaṭâjâha w-aṭâmiha berḳabt ar-raǧol ḫejrah w-šarrha lahalha*. The person whom the married woman can most inconvenience is her own brother; hence the proverb: "The brother of a married woman is far removed from any good done by her, but very close to any evil she may be guilty of; *aḫu ṣirre ba'îd 'an al-ḫejr ḳerîb 'an al-maṣarra*." If, therefore, the married woman commits murder, her brother is considered to be her chief accomplice. Her kin will flee, while she will remain calmly with her husband, unless he divorces her. The blood price is paid by her kin out of their own means. If she has received a few she-camels from her husband out of his surplus, *ḍamâ'anteh*, she cannot use them for paying the blood price without his consent, because he gave her the animals for her own benefit and for the good of the children she has borne him, not for the benefit of her kin.

Again, should anyone kill a married woman, it is the duty of her brother to avenge her, but the husband demands compensation. 683 843 628 He who strikes a pregnant woman so that she miscarries, *rumat*, before the seventh month of her pregnancy, while it is impossible to recognize whether the unripe fruit of her womb was of the male or female sex, must pay twenty-five she-camels. If she miscarries in her seventh or eighth month or, as they say, hurries on the birth, *ista'ǧelat*, and the prematurely born child dies, the compensation for a boy amounts to fifty, for a girl to twenty-five she-camels. Should the mother also die, twenty-five she-camels more must be paid. These are taken by the woman's kin, the husband receiving what was paid for the child.

682 628 562 The husband who has paid for his wife in full, may kill her without making himself liable to pay the blood price to

her kin, who may not demand it. Since he has bought her, she 682
becomes his property, and he may punish her even by death 628
sikthe wa-štarajtha bre. However, her kinsfolk investigate the 562
reason for her death and take vengeance on him if they think
the motives insufficient.

The father who kills his son or daughter is responsible 682
to nobody, as his children are his property, *malk*. 593

If a son kills his father or mother, no avenger will rise against him, but he must leave his clan or tribe forever. The same is true of a daughter who murders one of her parents.

There is no blood price if a chief, or any Bedouin, kills 682
a member of some other tribe who, happening to be in camp 672
at the time a raid was being planned against an alien tribe,
gave warning to the latter for payment. A hired traitor, *sagîr* 628
or *haddâm*, may be killed without fear of vengeance.

When a camp guard observes a man at night creeping close to the tents or herds and calls to him: "Who art thou, fellow, before I do something terrible? *wah ent jâ selema šabl el-wahama*," and the unknown man instead of answering starts to flee, the guard may shoot him without being liable to vengeance. He that sights a thief in his tent at night and shoots or kills him is, likewise, immune from vengeance.

He who rides through the desert on a dark night and wounds or shoots dead a robber who has assaulted him, will not fall under the ban of vengeance but has to prove that he acted in self-defense.

For violating a virgin the offender may be killed with 836
impunity by any one of her kin. Should any one attack the 684
virgin's avenger, he would be destroyed by his own kin. The
honor of the virgin demands it, *madja-l-'arḍ*.

A husband who sees a strange man with his wife pretends 684
to see nothing but steals after him and, if nobody is near, 628
kills him. The kin of the murdered man, although they pretend to seek out the slayer, are very careful not to attack the husband of the woman with whom the murdered man had illicit relations. Their kinsman was killed as a thief or robber, and they do not wish to blacken his face by forcing the husband to disclose what he has witnessed. Hence, pretending to seek out the slayer, they actually divert attention from him, while ostensibly showing their willingness to avenge their kinsman.

A culprit while asleep must not be killed by an avenger, 000

A culprit while asleep must not be killed by an avenger,

513 since this would bring vengeance on the latter's own head and
628 his vengeance would not be accomplished. For a sleeping Bed-
ouin has no soul and is as good as dead. A dead person cannot
[764] replace a living one, and he that injures a corpse involves the
whole clan in his guilt. Therefore the avenger first awakens
the culprit with the words: "O So-and-So! dost thou remember
that So-and-So dwells in thy belly?"

628 On finding the culprit, the avenger kills him, slits the
682 corners of his mouth up to the ears, cuts off his ears, and
sticks them into his mouth. Then everybody knows it for the
672 deed of an avenger, and no search is made for the perpetrator.
With the death of the real culprit the vengeance comes to an
end, *istaddow ṭârhom*, and his whole kin may return home in
peace.

He who unintentionally kills a man or a woman is not liable to vengeance but has to give compensation, often after prolonged negotiations.

If a person is killed by either a horse or a camel, its owner places the dead person's clothes on the animal, brings it to his nearest relative, and leaves it there with the words: "This is thy blood shedder; take him!"

685 For the intentional killing of a horse or camel four times the animal's value is to be paid; if the animal was killed accidentally, its actual market price only.

TYPICAL INSTANCES OF THE APPLICATION OF THE LAWS OF VENGEANCE

628 In the rainy season of 1905 the Ḳmuṣa were camping together with the 'Ebede between al-Ṛurâb and at-Tinf, their watering place there being the Ḥabra at-Tnejf. The stud camel owned by Mnezzel eben Nims of the Ḳmuṣa attached himself, *'ajjar 'ala*, to the she-camels belonging to one Ḥarrâs of the 'Ebede, who let him cover one of his she-camels, *ẓarab bek lenâkteh*. When this came to the ears of Mnezzel's son Ḥsejjân he reproached Ḥarrâs angrily: "Thou hast used our stud camel without telling my father of it." Ḥarrâs retorted, and an altercation followed, *tehâwadow*, in the course of which Ḥarrâs struck Ḥsejjân with his cudgel, *maḍrûb*; whereupon the youth stabbed him with his dagger, killing him instantly. As soon as he realised what he had done he drove his herd to the tent of Eben Msejjeb of the Msike, ran inside, and begged:

"People, behold, here I am, guiltless. I ask Allâh's and your protection for the hair of our heads and for our herds. *Jâ rab' ana balâš w-dâḫel 'ala-llâh w-'alejkom 'ala ḥafâfna w-aṭrâfna.*"

Eben Msejjeb replied: "He that has asked for protection is saved, *daḫal ad-daḫîl w-silem.*"

Then he assembled all his relatives both on his father's and mother's side and rode with sixty men to the tents of Mnezzel eben Nims' kin, loaded and carried them away, driving also his herds to the tents of his kinsfolk in order to be there before Ḥarrâs' kin could learn of the latter's death. The Arabs with whom Mnezzel and his relatives were camping ran about, *râǵow,* wondering why he had left them so suddenly, but received no positive information until all the relatives of the imperiled man were in safety with Eben Msejjeb, who immediately marched off with them to Eben Ḳardûš of the 'Ebede. Arriving there, he stopped his camels in front of the tent, stepped inside, saluted, and quietly sat down. When fresh coffee was made for him, he refused it. To Eben Ḳardûš's question why he would not drink coffee with him he replied:

"Because I desire, Eben Ḳardûš, something else of thee first!"

"Well, and what is it?"

"We demand the old custom of you, *eḥna nabi minkom as-swâni al-'atîża.*"

"Tell us! *sowlef.*"

Here Eben Msejjeb told what had happened, Eben Ḳardûš, who was related to Ḥarrâs, listening with the greatest attention. When Eben Msejjeb had finished, Eben Ḳardûš said:

"The matter about which thou hast come to me will receive our attention. Drink thy coffee. *Wušu ent ǵâjen leh ṛaraṣak teḳza ḫoḏ al-ḳahwe.*"

"Grant us a truce of some time!"

"I will grant you a truce of ten days."

Eben Msejjeb drank his coffee, left the tent, and at once rode on with Mnezzel's relatives to Raṭwân eben Meršed and from him to Eben Štêwi. The latter then took the culprits to the Mwasserîn kin of the Rwala, who had camped for the last few years with the Sirḥân, and handed them over to their chief with the words:

"These men are seeking a place of refuge, so I pass them from my countenance on to thine; *har-rab' haḏowla ǵallâje min waǧhi ana bwaǧhak.*"

628 The chief of the Mwasserin replied obligingly: "Whatever comes to us, comes to its goal; *má waṣalna wâṣel.*"

Mnezzel's kin stayed with the Mwasserin a whole year. After that time the Mwasserin herdsmen sighted a strange Bedouin. They pursued, caught, and brought him before Mnezzel, who recognized him at once as the avenger of Ḥarrâs. The Rwala therefore fettered his feet with a chain as they fetter a mare. On the fourth day they said to Mnezzel:

"Mnezzel, we do not wish to kill the avenger, but, if he refuses to accept the blood price, we will take thee to the Beni Ṣaḫr; there thou wilt be safer than with us; *já mnezzel ḏabḥ má eḥna ḏâbeḥîneh čân inneh má hw šâbel al-medda newaṣṣelak 'a'a ahl aš-šemál 'ala miǧlâk.*"

Their next step was to visit the avenger and ask him whether he would accept the blood price. The man said:

"I am willing, but there are besides me other brothers and relatives whom I must consult first. Allow me to return, and I will send you a report."

So they let him go and soon received news that the avengers were willing to accept the blood price and had named at the same time Eben Ḳardûš as their arbitrator. The Rwala therefore conducted Mnezzel with all his kin to Raṭwân eben Meršed, who sent the avengers the following message, *dafa' 'alejhom:*

"Mnezzel eben Nims is staying with me. If you want the blood price, come. I guarantee its payment."

Finally Eben Ḳardûš arrived. Raṭwân brought Mnezzel's mare and asked Eben Ḳardûš:

"Will ye accept Mnezzel eben Nims?"

The answer being in the affirmative, Raṭwân delivered to him one mare, four she-camels, and a rider's equipment. The rest of the she-camels were to be given to Ḥarrâs' kin in the next few years. And when the rainy season began Mnezzel once again migrated and camped with the 'Ebede — they were reconciled.

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682 A Bedouin of the Eben Mhejd kin of the Fed'ân struck his wife with a pestle, *mihwa'*, from a big mortar, breaking her head so that she died shortly afterward. He was sued by her kin, but all the judges, *'awâref,* declared that he had struck her in anger with no intention of killing and, as he

had paid for her what her kin asked, he was not obliged to give them anything now. 628 593 682

Me'ǧel eben 'Amša of the Drejb kin of the Ḳmuṣa on returning home found his young wife sobbing. 684

"What ails thee?" he asked. 628

"Thine only brother Sammîṭ has raped me!"

Taking his revolver, Me'ǧel sought out his brother and, with the words "Thus I punish a brother who has raped my wife," shot him dead.

The neighbors heard his words and saw Sammîṭ fall dead, but no one dared to act against Me'ǧel.

As soon as the head chief Ṛaṭwân eben Meršed heard of it, he rode to the slayer, entered his tent, and said:

"By Allâh, thou shalt die this moment; *w-allâh kowd ent temût 'enda has-sâ'a.*"

But Me'ǧel's and Sammîṭ's mother, who was a widow, embraced her only son, crying:

"O Ṛaṭwân, leave me at least this child, the only boy I have now! *ḫalli wlejdi ḫalli waḥidi.*"

Ṛaṭwân turned on his heel and rode away without hurting Me'ǧel.

A Ḳmâṣi, 'Awênân eben Sa'îd, watered his herd at al-Ǧubb, south-southwest of al-Mijâḏîn. The well was about two meters deep but wider at its coping stone than at the bottom, making the drawing of the water very difficult. His comrade therefore crept down, filled the leather bucket with water, and handed it to 'Awênân, who was standing above, to empty into the water trough. The thirsty camels pressing close, 'Awênân alone could not keep them away, and one slid down the well. 'Awênân caught the animal quickly by the head and jerked it to the ground, so that her front legs were outside, her belly on the coping stone, and her hind legs kicking wildly inside the well. One kick struck the man standing below, splitting his head. 'Awênân's shouts for help brought other herdsmen to the scene, who pulled out both the camel and the injured man; the animal was unhurt, but the man soon died. When his father then seized the whole of 'Awênân's herd, the latter tied the dead man's clothes to the camel by which he had been killed, swore that nobody but that animal had killed him, and offered compensation. The judges declared 628 672 682

628 672 that the guilty camel, but nothing else, belonged to the dead man's father.

682 In the camp of Meǧwel eben Meṣreb, who was married to a French woman, there lived with the Bedouin ʿÂfet a youth named Metḳâl, a native of Irak, working for hire. Suddenly he disappeared. ʿÂfet made a search for him but without success. At last he was found by a strange wayfarer with his head shot through, the corners of the mouth slit, and his ears stuck into his mouth. This showed it to be the deed of an avenger who was in the camp as a guest at the time and soon made himself known. Having proved that it was his duty to kill Metḳâl, he was allowed to go back to Irak in peace.

Ǧrejd eben Mowzân tracked, *tehajjer*, a guilty man with his relatives for a whole year. He knew that by doing so he exposed himself to great dangers and might even lose his life, should the Arabs sheltering the culprits catch him; but this did not deter him from his purpose. Learning finally that the guilty men were living with the Sirḥân, he entered the service as *fodâwi*, free servant, of a member of this tribe in order to discover the tent occupied by the culprit proper. At last he succeeded. One morning creeping to the tent he saw the culprit milking a camel. Foaming with rage he leaped at him, *ʿadlah ʿalejh*, and with a dagger stabbed him to the heart. Having thus done his duty, he sought protection in a tent, *zeben ʿala bejten*, and found it, because the murdered culprit's relatives were able to testify that he was the avenger proper, *meṭṭâri*, who had avenged his relative, *teṭâreh*.

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Song of a Culprit Longing to Return to His Fellow Tribesmen

1. *Ḳum jâ nedîmi w-eʿteli fowḳ maʿfaʾ*
taʿdâ rafîf aṭ-ṭejr bel-ʿaǧrumijje
2. *maftûlt aḏ-ḏerʿân killah mwazzaʿ*
elja-ʿtezṭah takṭaʿ baʿîd ad-dwijje
3. *telfi ʿala hâk ar-rbâʿ al-mebennaʿ*
bimdâḫel al-wudjân barzen ʿaḏijje
4. *telfi ʿala ǧezâʿ w-aš-šejḫ melfâh*
eljaʿ ḥaṣar bel-kown ǧîb as-sarijje

5. *jâ šejḫena jeṭreb al-ḳalb membâh*
we-ṣḥûnakom dubb al-lejâli melijje
6. *al-'aǧrafi min as-sejm al-jowm jenḫa'*
min šân ḥamlen ṯelîlen 'alijje
7. *'ala-r-refâḳa ṣilt ana-l-jowm waǧdah*
'id as-salâm w-ḫabbereh lil-ḳaṣijje
8. *maǧjen ma' al-aǧnâb ịẹl-'adw temanna*
w-alli ma' al-aǧnâb mâ beh ḥamijje
9. *abu fahad ḥabîb alli jet'annah*
jefuṣṣ al-meššâčel w-ad-da'âwi-l-ḳawijje
10. *aš-šejḫ eben turki w-lâ beh mrâwa'*
zejzûm ḥarb w-lâ jeḳaṭṭe' niwijje
11. *sallem 'ala ṣâri zebûn al-ma'anna*
ṛejr aṣ-ṣafer baṭ-ṭîb w-al-marḥabijje
12. *šejḫen 'adîm w-teṣ'an al-ḫejl jimna'h*
hom mâḳa'en laṭ-ṭîb w-ahl al-ḥamijje
13. *sallem 'ala maš'ân ajjâk tensa'*
haḏâk aḫw ǧaḳla zebûn ar-radijje
14. *jâ lâbeti lâ jâ zebûn al-mǧella'*
jeḫallûn ṣejḥât al-meḏâheb faṣijje
15. *aṣrâfahom jedleh bihen kill men ǧâ'*
swâlfen dubb al-lejâli 'aḏijje
16. *anḫa'-r-refâḳa kill abûhom 'ala-fla'*
alli wara-l-ǧeddejn bed-dahmašijje.

1. Rise, comrade, and mount a rested she-camel
Resembling a heron in the 'Aǧrumijje swamps,
2. With forelegs muscular, symmetrically built,
Who, when thou needest her, will cross vast plains.
3. She will reach yon tent for men only, pitched
On the borders of al-Wudijân, that wholesome land;
4. Will reach also Chief Ǧezzâ', for whom this poem was written
And who, when in battle engaging, is like a wolf among the riders.
5. O chief of ours, at whose message the heart rejoices!
Your platters remain full all the night through.
6. From bondage al-'Aǧrafi today utters his battle cry
For bitter distress has come upon him.
7. Against my traveling companions today I cried: "O woe!"
Repeat [O messenger] the salute and tell what has happened.

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8. Thou mayst wish that thine enemy should walk with strangers,
For he that dwells with strangers lacks protection.
9. Fahad's father is dear to each suppliant;
He solves problems and disputes, be they ever so difficult.
10. The chief, Eben Turki, has no defect,
In war he is a shield never changing his views.
11. Greet for me Ẓâri, the protector of the violated,
Who is jealous of the victor in contest and hospitality,
12. He is a chief all-destroying, for his right hand pierces both rider and horse.
These are supporters and sure protectors in battle.
13. Greet Maš‘ân! Woe to thee shouldst thou forget!
He is a brother of Ǵaḥla, a shield even of a common mare.
14. O relatives of mine, let not the protectors of him who seeks refuge desert me,
And let the anger in their breasts dissolve.
15. For he who once reaches their lines can untroubled
Amuse himself by telling stories the whole healthful nights through.
16. I ask help of my traveling comrades, who have with me a common ancestor
Removed by two generations; I call on them with the war cry of the Dahâmŝe tribe.

Al-‘Aǵrafi, a member of the tribe of ad-Dahâmŝe, subject, mên ḳowm, to Chief Ḥâjes eben Meǵlâd, killed his relative during a quarrel while journeying with him and some comrades to as-Samâwa and then sought protection from the blood vengeance, ǵala’, with Prince an-Nûri. The avenger refused the blood price, and al-‘Aǵrafi was pining away. Having killed his own kinsman and being without brothers — the father had fallen in war —, he fled alone and, friendless as he was, felt utterly abandoned and powerless. After two years he composed this poem and sent it to the most respected men of his kin. The reciter was my traveling comrade Ṭâreš eben Melfi, another Dahmaši, although he was not intelligent enough to explain every detail in the poem.

Verse 1. *Nedîmi*, a poetical expression for *aḫi*, *rafîḳi*, or *ḫawi*, meaning comrade. *E‘teli*, instead of the colloquial *erčab*, ascend or mount. *Ma‘fa’* is a she-camel whom the owner re-

serves for special journeys. 3. *Rbêʻ* is a tent for men only. 539?
Nothing but coffee is made there. Other dishes are prepared 628
by the women in another tent, where they also live. Among
the ʻAmârât and Dahâmše tribes every chief has two tents put
up, one for men, the other for women. *Bmdâḫel* is pronounced
bimdâḫel. The Dahâmše often replace the *ḫ* with *h*. 4. Ǧezzâʻ
eben Meǵlâd, a relative of Hâjes, was the war leader, *šejḫ aš-šdâd*, of the Dahâmše. 5. *Membâh* is something which we learn
through others. 6. *Naḫwa* is the war cry of a kin; a warrior [721]
jentaḫi, when he shouts his war cry before the chief or his comrades to prove that he will not desert them; an oppressed man
jenḫa', when he shouts the war cries of some prominent men,
calling them to his aid. Whoever hears his own war cry uttered [577
by an oppressed man feels ashamed and has to give help or 558]
else lose his reputation. 7. The traveling companions were his
relatives, with whom he was riding to buy corn in as-Samâwa
on the right bank of the lower Euphrates. 8. The poet asso- [609]
ciates with strangers, the Rwala. Even if they were fellow
tribesmen, *beni al-ʻamm*, yet they would not protect him as
would his *ahl*, his kin. 9. Fahad's father was Hâjes eben
Meǵlâd, universally recognized as the best judge, *ʻârefa*. 10.
Mḥammad eben Turki, the chief of a powerful kin. 11. Ẓâri
eben Ẓbejʻân, an influential chief of the Dahâmše. *Zebûn*,
instead of *zeben*, shelter or protector. *Aṭ-ṭib* means a struggle,
a contest or duel, with the stoutest hero of the enemy. 13.
Maʻrân eben Bakr calls the camel herds belonging to his kin
Ǵaḥla, hence his war cry: "*Ana-ḫu ǵaḥla eben bakr*, I am
the brother of Ǵaḥla, I am Eben Bakr!" *Radijje* is a common
mare, *kdîš*. 14. *Flân medhabeh* (pl., *medâheb*) *ẓajjeḳ*, or *ṣid-* [828]
reh ẓajjeḳ, is a narrow-breasted person, or one easily offended,
who remains so for a long time; one who cannot exhale the
anger from his breast. 16. Second cousins separated by two [605
generations from their common ancestor, their great-grand- 614]
father, are included in the *ahl* proper or the kin bound to
afford one another mutual protection.

CHAPTER XXI

WAR AND PEACE

721 The Rwala are ever at war with one tribe or another.
619 Without war a Rwejli could not live. War gives him an oppor-
181 tunity of displaying his cunning, endurance, and courage. He neither loves the shedding of blood, nor craves booty, but is allured by danger and delights in the predatory art. The booty itself he will give away without thinking much about it — even to the wife of the very man he has just robbed. Some tribes, not always entire strangers, hate each other cordially. Between them peace is never of long duration. Despite the greatest efforts of the chiefs to prevent war, their people continue to attack and destroy one another. With the tribes settled along the desert borders and fully subject to the Government, peace is never concluded. If the Government, which is supposed to protect them, is weak, the Rwala despoil them whenever they are so inclined. The more distant the pastures of two tribes are, the longer will the war between them last.

DECLARATIONS OF WAR

721 The causes of war are, as a rule, petty thefts and the capturing of stray animals. The individual tribesmen begin to accuse each other of harboring stolen she-camels, *naḥâjeṣ*. Then they call on their chiefs for help. Couriers ride from tribe to tribe with verbal and written messages. Evidently both tribes desire war. Finally the chief of one tribe sends to the chief of the other a letter worded somewhat as follows:

"To the well-born, highly honored brother, Chief So-and-So! May Allâh preserve his good name! Amen. Extending our greetings and entreating Allâh's mercy and blessing for you, we announce to you that your Arabs are harassing our people and robbing them of their property continually without any effort on your part to put a stop to it. From this we judge that it happens with your assent. We now demand that you return without delay the stolen camels. If you refuse, you are, behold! hereby deprived of your fair name, *mafrûd an-neḳa'* *'alejkom*, and our face shall remain blank to you. You must not accuse us and blacken our face. This much for you to know, and greetings. Your brother, X Y." 721

Should the other chief be averse to war, he will write back: "Both thine and my people rob each other mutually, *rab'i w-rab'ak jitamad'arûn bênhom*. If thou desirest war with us, *elja' tabġi ḳwâmetna*, return our fair name to us, *radd 'alejna an-naḳa'*. We do not intend to fight with you and shall not return your integrity to you. Let us know whether ye are our friend, *ṣillîli* or *ṣâḥeb*, or enemy, *ḳowmâni*."

When in the early part of 1909 the Rwala began to harass the oasis of al-Ĝowf, which lies in their territory and for more than fifty years had belonged to the kin of Eben Rašîd, the minister of the Emir Sa'ûd eben Rašîd, still a minor, sent messengers to Prince an-Nûri eben Ša'lân asking why his people were acting thus. An-Nûri's answer is worth noting:

"If Eben Rašîd is still as strong, *'aziz*, as before and can protect al-Ĝowf, I desire to live in friendship with him. But if his power is shattered and he is threatened with foreign sovereignty, then I shall not allow al-Ĝowf to fall into other hands. This is my land, and my land I will give to nobody. It has been reported to us that Eben Sa'ûd has defeated Eben Rašîd and is pursuing him in the direction of his seat, Ḥâjel. Go there and see for yourself what power your emir still has. If he prevails upon Eben Sa'ûd, we will come to a friendly agreement; but until that happens his representative had better depart, together with the garrison. If he does so at once, no Šammari shall suffer the least harm. Before tomorrow's sunset let me know when the garrison will leave. Should the answer not be in my hands by that time, behold! my face will remain white to you, you will be our enemies!"

Sometimes a chief will send word: "By God, let there be enmity between us, so that blood flows; *w-allâh w-al-ḳowm al-ḥamra*." Or: "Let there be between you and ourselves regularly declared enmity; *bênna w-bênkom ḳowm 'ala iṣġha-n-naḳa'*.

Neḳa' means honesty, a fair name. After peace is made the *naḳa'* remains with both tribes. Should one of these tribes attack the other, it would cover itself with infamy and stain, or blacken its face—meaning its honor or integrity. This status of integrity or of a good name must be first removed; this is done by the declaration of one tribe that it returns the

721 honesty, *raddejna an-neḳa' 'alejkom*, or wipes, or scrapes, it off, *maǵrûd 'alejkom an-neḳa'*. As soon as this is done, they may attack without injuring their honor in the least; *elja' raddejna an-neḳa' ṣaġîr 'ala waǵha-n-neḳa'*. Their face will remain white. But when they attack without having first wiped off the *neḳa'*, they commit treason and blacken their honor; *elja' mâ raddejna an-neḳa' hâḏa bowḳen buḳtûna jâ ṣûdân al-ḫejl*. The *neḳa'* is the beginning of the war, *râs al-ḳudme*, also the pillar of fighting, *'amûd al-ḥarâjeb*, and thus signifies the declaration of hostilities.

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The chief of any tribe may declare war. If several tribes ally themselves under one prince, they do not thereby renounce their right of declaring war independently. Prince an-Nûri eben Ša'lân is the recognized head of the Rwala, the Weld 'Ali, the Eššâǵe'a, the Kwâčbe, and others, and yet he never declares war in the name of them all but merely of his own Rwala. During my stay there the Rwala lived at peace, *ṣâḥeb*, with the Fed'ân, but this did not prevent the Weld 'Ali from making war, *kowm*, on the latter. When Prince an-Nûri declared war on Eben Rašîd the envoys of the Tûmân, a division of the Šammar subject to Eben Rašîd, immediately appeared before him, suing for peace. Only when the chiefs of all the allied tribes give him the full power, *mawwanûḥ*, can he declare war in their name, and war is also waged against all of them, *kowm 'ala-l-ǵamî'*.

RAIDS

Small Raids

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As soon as war has been declared raids, both large and small, begin and often a regular battle, *manâḥ*, is also fought. If the hostile tribes camp somewhere near, a few men start out for robbery on foot, *jiḥanšelûn*. If the camps are at some distance, they ride on camels, *ma'âjîr bizhûr ar-rčâb*. When more than twenty men on camels, *ǵejš*, or on horses and camels, *ḫejl w-ǵejš*, gather, then it is a raid, *ġazw*, called *ṣaġîr* when the number of participipitants is small, and *čebîr* when it is large. Every expedition of this kind has a leader, *'aḳîd* (pl., *'uḳda'*), who need not always be a chief of a tribe, as every tribe can have its own military leader or war commander, *šejḫ aš-šdâd*, if the chief is not possessed of suffi-

cient military ability, or is ailing, or too old. Sometimes the 721
chief's son or one of his relatives is entrusted with the com- 701
mand. But any Bedouin conspicuous for his prudence and 555
bravery in time of war may be promoted from leader of the 661
men on foot to leader of mounted men and may even be rec-
ognized as the commander-in-chief. The chief generally tries 621
to gain his favor, marries his daughter to him, and adopts him into his kin, but likewise may bring about his death on finding that the commander does not wish him well. For a leader who rises in such a manner usually deposes the reigning kin and becomes chief himself. Therefore the members of the reigning kin are very careful when choosing a chief and recognize only the most distinguished of their kin. This is also the reason why the dignity of a chief does not pass from father to son as a matter of course.

The commander of the smaller expeditions gives notice 721
to his friends: "We intend to start on foot — or on horseback — on a raid, *nabri nehanâd or neʿajjer*." When some men have declared their willingness to participate, he says to them:

"We shall go when the sign is favorable, *nimedd bel-* [777]
waǵbet az-zêne, either on Monday or Thursday."

For the small expeditions dark nights are the most suit- [821]
able, *lejâl az-zulma' zêne lil-maʿâjîr w-al-henâd*. But by far the best is the *lejlet as-sarra*, the last night of the lunar month, when the moon does not appear at all, "as he is then staying with the sun." On clear nights, *lejâl al-ḳamra*, small expeditions are never undertaken. Among the seasons of the year the cold period is the most favorable, as there is not so much danger from thirst, which is greatly feared. On the whole, both small and large expeditions are made preferably in the time of abundance, *rabiʿ*, when edible plants, good pasture, and plenty of water may be found anywhere. This is the time when the inner desert swarms with raiders of every description.

Preparations for a Large Raid

Whenever the commander intends to undertake a large 721
raid, *jimedd ǵazzâj*, he announces it to the chiefs in substantially these words: "Behoold! we wish to go on a large raid under the leadership of the All-Highest. Shoe your horses and prepare supplies for yourselves, *chdû ḥejlkom w-wazzenû zehâbkom*. Behold! ye willl assemble at the appointed place on

721 Monday [or Thursday] which is always favorable to us, *bwaǵbet aṭ-ṭaʿn.*"

They answer: "O Allâh, may success be our lot! May he grant us luck! *Jâ-llâh makṣûm ḫejr allâh jaʿṭi as-saʿd.*"

705 Then they begin to hunt for good camel bags, flour, water
492 bags, and barley for the horses. He who means to go on his mare only seeks someone to carry his food supplies, *zummâl.* If he finds a camel rider who will do him that service, *jezmeleh,* he loads his supplies on the camel and himself rides in the saddle, while the owner sits behind. The mare runs beside the camel to which she is tied. But every owner of a mare generally has a camel of his own and is accompanied either by his slave or a younger relative. Those who ride on camels are always in the majority, and for long raids in the hot season none but she-camels are used. Horses are ridden mainly on short raids, undertaken in the time of *rabiʿ*. Nor can all the horses in camp be taken out—at least half must be left at home in order to repel a possible hostile attack. All the horses are shod before making a raid, and a few extra horseshoes taken to meet emergencies, *jetanaṣṣel ḥḏâha.* They also sew up, generally with horsehair, the vaginas, *jeḫabberûn al-faras,* of mares big with young, especially the older ones, in order to prevent miscarriage.

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701 Old men and small boys must not go on a raid. They are left at home to guard the camp. However, a boy of twelve is old enough to join the raiders and may properly do so, especially in the *rabiʿ* season when neither thirst nor hunger threatens. In the hot months mainly men between 16 and 40
{585 take part. They do not like to be accompanied by a young hus-
711] band, *ʿarrîs* (sic), in the first year of his married life. This time, called *ḳrân al-ʿars,* is not very favorable to important ventures, therefore it is better that the young husband should stay at
[834] home. No custom forbids men to have intercourse with their
[714] wives immediately before starting out, nor is it necessary that they should put on freshly washed clothes. Everybody usually leaves in the clothes he wears at the moment.

721 The preparations for a raid take a considerable time. However, nobody ever knows definitely against which tribe he is going, for the simple reason that the Rwala always have several enemies at once. Only the most intimate friends of the commander-in-chief know his objective, while the rest of the camp is kept guessing. This secret it is necessary to

721 preserve, as some wayfarer or foreign herdsman might easily give warning to the hostile tribe and enable it to lay a trap for the raiders. It is generally the slaves of the prince or commander who overhear the conversation and then relate it to show that they know more than the Rwala themselves.

701 721 On the day agreed on they depart in smaller or larger groups either for the commander's tent or the appointed place of rendezvous. A guide familiar with the watering places, *delîl*, is always taken and, whenever possible, a member of the tribe to be attacked as well. This is usually an elderly herdsman who has hired himself out with them; he is sent for by the commander at the last moment before setting out.

791 787 The commander is also accompanied on the raid by a seer or sorcerer, *ṣâḥeb as-sirr*, to whom Allâh sends dreams in his sleep of a certain significance, *'arẓa ma'âwdijje*. He is asked by the commander: "O So-and-So, didst thou have a dream of such-and-such a significance? *'arẓatk ǵat[illegible]*." It is a favorable omen, for instance, if he has dreamed of a mare or a she-camel; if he has kissed a girl, put on a new dress, or eaten dates—all these presage a rich capture of camels. If he has eaten meat in his dream, it means that tents will be captured, together with the kettles in which the meat is [illegible]d. If he has puton a greenish jacket in his dream, *ǵowḫa ḫaḍra*, the commander will distinguish himself in a duel. If he dreamt that he was standing on a high hill, it is a sure sign that the commander will defeat the enemy decisively. If he has seen regular soldiers attacking the Bedouins, it is a sure sign that a heavy rain will compel the raiders to rest for some time. Of unfavorable significance, *'arẓa šêna*, is a dream in which the sleeping seer sees a wounded, a naked, or a snake-bitten man; or one in which he has his front teeth knocked out; or in which he falls down a well, *wâḳe'en bel-ḳelib*, or is fettered, or holds gold in his hand, or goes blind. But if he puts on a red jacket in his dream, then the commander's blood is sure to flow.

721 784 The commander takes care not to meet before his tent any member of the 'Orṭân (Misfortunates) kin of the Kwâčbe, of the Flete (Surprised) of the Rwala, of the Bdûr (Oppressed) of the Eṣâğe'a, or of the Kšûš (Chased Away) of the 'Abdelle, for the names of these kins prove that they possess qualities very unfavorable to any large undertaking, *'arẓathom mâ hi zêne*.

701 721 When the commander reaches the place of meeting, the

701 partakers in the raid greet him with the words: "May this
721 project bring luck, *rášda han-nijje*," his answer being: "The same to thee, *lenowlak*."

In every raid there is a commander or leader. In the smaller ones there is only one, in the larger there may be more. In the smaller raids the leader, *'aḳîd*, takes the best of the captured riding camels, *wâḳt al-ḳidd*, as well as a she-camel which strikes his fancy, *al-mḫawwa'*, and finally a she-
[782] camel for sacrifice, *al-'aṭîre*, because according to the custom one she-camel is sacrificed after each successful raid.

If the raiding party is made up of various tribes or clans, each of them has its own wholly independent leader. Only when the commander-in-chief also participates will he command in person and thus become *al-munîḫ al-muṭîr*, that is to say, the one who gives orders when to rest and when to march. To *al-munîḫ al-muṭîr* one she-camel, *ṣadrijje*, is given by each of the leaders, and besides he gets all the pack camels captured in the raid, such animals being recognized by their bald or gray backs, *adhab aṣ-ṣahr*. Moreover he can pick out any she-camel he desires, *ḫazîzateh* (sic), and the best riding camel, and the camel for sacrifice. As a leader of his own troop he shares equally with the other leaders except when nothing but pack animals, he-camels, *zeml*, and she-camels, *roḥl*, have been captured in the raid. In that case the leader takes as many as he wants, the rest going to the men under his command.

701 The commander also decides whether the booty is to be
727 divided, *ḫiber*, or whether every one has to seize it on his
425 own account, *ġejr ḫiber*. In picking out a riding camel after a raid in which every man has taken booty for himself, the *'aḳîd* permits its owner to take any other he pleases in exchange, but has the right to except three participants from whom nothing may be taken. Such a permission is given with these words: "I empower thee to select from all raiders excepting from these three, A, B, and C. To them do not go, but otherwise take what thou desirest. *Ana mḥeddak behal-ġazw 'oḳob ṯalâṯe flân wa-flân wa-flân lâ tiǧihom ḫoḏ illi tarṣîk.*" The she-camel he thus takes is called *raṣwa*. If stray horses, *mâreǧ*, or abandoned camels are caught or dropped rifles found, both these being called *hâreǧ*, they are handed over to the commander, who is entitled to them. For the rest, captured horses always belong to the captor, are never shared,

701 727 425 and cannot be claimed by the commander. If a horse owner who has formed a partnership with a camel owner captures only one she-camel, he keeps her, giving his partner six *meǵîdijjât* ($5.40) in compensation. If he captures a horse, he gives his comrade a she-camel from his own herd; otherwise the first captured she-camel is always his, while the second, *'âjde*, belongs to the partner. But when everybody takes booty on his own account he must mark the captured she-camel in such a way that she may not be taken by someone else. Usually he makes her kneel and fetters both her forelegs to prevent her from running away. A she-camel about which two raiders are in dispute is called *rabîde*.

If the commanders of a raid agree to share the booty obtained by all, *jetaḥâṣarûn*, they begin by counting the participants. If one of the leaders has many and another only a few men with him, the latter is given more, so as to equalize the strength of all the troops. The booty is divided equally into as many parts as there are leaders; these take their share and apportion the rest among their men. Demanding a head rope from each man, the leader lays these ropes over his left arm and, walking among the captured animals, hangs one rope after another around their necks. Every one then takes the she-camel with his head rope. The remaining animals are divided in the same manner. Should there be more participants than captured camels, the *'aḳîd* divides them arbitrarily. As a rule he takes into consideration how much booty has been taken by the men individually or the fact that some of the men may have lost camels of their own. The manner of getting booty and of its division should always be agreed on before the raid, to prevent trouble afterwards.

721 When all the men taking part in a raid assemble, the leader informs them whither they are bound. After midnight two or three men on horseback are ordered to ride ahead in order to examine the country through which the expedition has to pass as far as their next night's rest. They are called *'ajn* (pl., *'ujûn*). As far as possible they should have white horses, because white means success. Their duty is to find the tracks of Bedouins, to look from hilltops for camps, grasing camels, and troops of riders, and to examine the neighborhood of the next night's stopping place with regard to water and pasture, etc. If they sight a troop of riders or if they find neither water nor sufficient pasture near the spot

[525]

721 designed for their night's rest, they send one of their number to the commander with the report of what they have found, while the others keep an eye on the strange riders or continue their search for a better place to sleep in the direction given to them by the leader.

In the morning the leader announces to his troop: "Our supper will be in such and such a place." Each man saddles his animal. Then he looks fixedly at the leader. As soon as the latter jumps into his saddle, all follow his example and ride after him.

Raiders' Marching Songs

539x On the road, especially in the morning, the Rwala exercise their horses or let them prance at will, and amuse themselves with songs known as *ḥdeʾ*.

Jâ-llâh ṭalabnâk jâ-l-ṛafûr
jâ-ba-d-daraǧ al-ʿâlije
teǧʿal lena ḥaẓẓen jeṭûr
bel-awwala w-at-tâlije.

O Allâh! we beg of thee, thou forgiver,
O Lord of the stairs which lead up to the heights!
To let our luck uplift itself
With the first she-camel and the last one too.

Jeṭûr means a kneeling camel in the act of rising from the ground.

Fâlakom jâ ṛazw ṭîb
fâlakom ṭaršen ʿazib
fâlakom jâ ṛazw ṭajjeb
fâlakom ṭaršen ḳrajjeb.

May your omen, O *ṛazw* (raid)! be good;
May it signify herds spending the night far from tents.
May your omen, O *ṛazw*! be good;
May it signify herds close by.

[787] *Fâl* is a sign, omen, from which either the success or the failure of the undertaking is judged. *Ṭaršen ʿazib* is a herd grazing and sleeping far from the tents, which are usually pitched near a watering place.

539x

Jâ mâ ḥala ṭâri-l-ḥarâjeb
w-aš-šejḫ jowḳed nâraha
min fowḳ mušammart aš-šelil
w-ma‘askuran mismâraha.

Oh, how dear are the tidings of wars,
When their fire is stirred by the chief
Riding on a mare with her tail held upright
And with the nails of her shoes inward bent.

Ṭâri-l-ḥarâjeb, the report or tidings of wars, has the same meaning as *ḫabar al-ḥarâjeb*. *Šelil* signifies a tail and the hairs of the tail. A good mare holds her tail upright, *mušammart aš-šelil*, while galloping, so that her hips are covered by the hair of the tail.

Ḥaribina miṯl al-‘alîl
w-elja‘ beri ‘âdeh belâh
‘âdâtena ḏabḥ al-ḥalîl
w-aṭ-ṭâmeḥ nelḳečha hawâh.

He who wars with us is like a sick man
Whom, scarce recovered, his disease overtakes once more.
We are wont to kill a husband,
Enabling a woman who sighs for a braver man to choose
whom she desires.

He who is at war with the Rwala is never safe from an attack. Even if a whole month or two go by without their making their appearance, he must not imagine that they will come no more and that he is wholly safe and well. They might be twenty days away, for example when camping in northern Palmyrena and their enemies in the valley of ar-Rma' or in the neighborhood of Ḫajbar, yet they will come suddenly, and thus his disease — meaning defeat and the loss of herds — will return. In fighting them, many a husband will die whose wife was longing for a better, braver man. If her husband refuses to divorce her and her kin will not allow her to leave him, she can only wait till the enemy's arms rid her of him. Thus the Rwala offer her, as a medicine, *nelḳečha*, the free choice of a better husband. [721]

Al-bâreḥa ḫulli šerib
w-el-jowm base dijârahom
da‘ bâlak ar-riǧm aṭ-ṭowil
radîk taṭâle‘ nârahom.

539x Yesterday my beloved was near
And today [I only see] the territory of her tribe.
Behold the stone pile on the high hill,
Perhaps [from there] thou wilt see her fire.

Yesterday he left the camp, passing by the tent of his beloved, while today he is far away from her but still in the same territory. There, on a high hill, he sees a cairn, *riǧm*. He wishes to ascend, hide behind the stones, and look in all directions. Perhaps he will see the smoke or flame of the fire in the tent where his sweetheart is living. The desert air is clear, the Rwala have sharp eyesight and can see a fire even if sixty kilometers distant. [151]

Abri atamanna menweti
šakra ḏehâb muhaǧǧala
abri elja' laḥḳ aṭ-ṭalab
w-rajjezha mâ-'aǧǧelha.

I wish to explain for what I long:
For a gold sorrel with white forelegs!
I wish, if the pursuing enemy overtakes us,
To let her walk but slowly, not urge her to speed.

Ṭalab is the term for camel riders pursuing raiders. While being overtaken, the greedy cowards urge the captured animals to the highest speed in order to make their escape. Our rider, who desires to capture a sorrel mare of a golden tint, has no intention of galloping away but means to check his animal in order to repel the enemy, although he knows that the owner of the mare and his relatives will do their utmost to throw him from the saddle in order to recover the sorrel.

Jâ 'amm, wa-štar li ǧemûḥ
jâ budd mâ hi sâjere
jâ budd min jowmen jesîr
beh al-ḳalâje' ḥâjere.

O uncle, buy for me a mare that clears all obstacles;
Oh, truly, how such a one will attack!
Oh, truly, on the day when she attacks,
Mares whose riders have been thrown will run to and fro.

Ǧemûḥ is a mare able to jump over any obstacle. She does not slip on soft salt-covered ground, nor fall from a sunken bank, [illegible]*urf*, nor stick her foot into the holes made by the various field mice; hence she never throws her rider. When such a mare attacks, *sâjere*, the enemy, her rider throws his opponent easily from the saddle, and the enemy's mare then runs to and fro, *ḥâjere*.

'Ammi šara' li mohrati
lâ jâ ba'ad kill al-'amâm
al-jowm urawwi ḥarbati
w-azreb 'ala wasṭ al-čitâm.

My uncle bought a mare for me,
Oh, may he live longer than all the uncles!
Today I shall give my spear blade [blood] to drink
And strike in the midst of the rising dust.

Lâ was explained by the word *rejt* (for *lejt*), "Would that, If only"; *ba'ad* signifies both death and the remoteness of it. *Ḥarba* stands for the spear blade. *Čitâm* is used here instead of *'aǧâǧ al-ḫejl* or *maḥâs al-ḫejl* and means the opaque cloud of whirled-up dust and sand which envelops fighting riders. Our warrior intends to throw himself into the midst of this *čitâm*, although he knows the danger threatening him there. *Čitâm* in its original sense signifies a slight fog or haze obstructing a free view.

Jâ mâ ḥala rkûb al-aṣîl
jâ mâ ḥala heḏbâtaha
ma' surbeten mâ hi želîl
'ala-l-'edw 'ejlâtaha.

Oh, how sweet it is to ride on a thoroughbred mare!
How sweet her prancing!
And with the troop not of the smallest
The enemy shall feel her rearing.

A thoroughbred mare greatly enjoys a fight. When the riders clash she prances merrily, and as her rider attacks she rears, trying to strike down the enemy's horse with her forelegs.

Jâ mohrati ḥobbi ḥabîb
w-al-harf lâ jeṭri 'alejč
mâ ṭûl aḫu kuṭne ḥarîb
w-al-rowǧ lâ jenzi 'alejč.

539K

O thou little mare of mine! prance but slowly
And let not galloping enter thy mind;
For as long as Ḳuṭne's brother is warring
No stud horse shall cover thee.

Ḫobbi ḫabib is an easy gait combined with playful prancing, as is the wont of young, spirited mares. If a mare walks in that manner, the rider can look all around and see danger much sooner than when she is at full gallop. *Ḫobbî ḫabîb* denotes the same as *emši 'ala kejfeč*, or *'ala dûbeč*. (In this latter phrase *dûb* means "slowly," "carefully," "with difficulty." "*Farask radijje dârha dûbak ma'aha*" means: "Thy mare was brought up poorly, be careful with her." "*Al-'arab ba'îdîn dûbak tâṣalhom hal-lejle*, the Arabs camp far from here, thou wilt hardly reach them tonight." "Didst thou understand what they were saying to each other?" "By God! no; only the sound of men talking was heard; *lâ w-allâh dûb ar-reǧâl jatharraǧûn*.") *Harf* means a gallop. Ḳuṭne's brother is Turki, [552] chief of the Fed'ân, who use the war cry: "I am the brother of Ḳuṭne! *ana-ḫu ḳuṭne*," because they call by the name Ḳuṭne all their camels, especially white ones, just as the Rwala call their camels 'Alja. Turki was constantly making raids on the Rwala, who for their part were always ready to retaliate. Therefore the rider will not let his mare be covered by a stallion, because a mare big with young is good neither for a vigorous defense nor for a furious attack.

Al-asmar alli ḳâḍdha
w-al-bî' mâ jaṭri 'alejh
jâ mâ ḥala ǧowz ar-redâni
wa-mǧarrez jazhi 'alejh.

Dark skinned is he who led her,
And to sell her will not occur to him.
Oh, how sweet to carry two pistols
And a spear, too, rising above the rider.

From a raid undertaken in summer the participants are now returning after a long absence. One of them, burned dark by the sun, leads a captured mare, which he refuses to sell. A youth observing him comforts himself with the idea that he too will succeed in capturing something in the next raid. The words *ǧowz ar-redâni*, a pair of pistols, prove this song

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539x

to be of considerable age, because for the last fifty years no pistols have been carried; revolvers have now taken their place. *Al-mǧarrez*, the killer, means the long spear—but this also has had to yield to a good repeating rifle.

Jâ hejh jâ râ'i-l-ḳa'ûd
rajjeẓ ḳa'ûdak jammana
min 'oḳob mâ ḥenna ba'îd
w-naḥmed alli lammana
w-elja' telâḳen bes-semâḥ
narẓîk w-naz'al 'ammana.

Oh, hail to thee, O thou camel rider!
Let him walk by our side leisurely.
Now that we are far away
We, it is true, praise him who assembled us.
Still, if [our mares] should meet [the foe] on a hard plain,
It is thee we desire, for we are angry with our uncle.

[703]

The negroes serving with Prince an-Nûri wished to be commanded on the raid by his son Nawwâf, even if the prince himself took part in the expedition. Young Nawwâf was more fiery than his prudent father, who was too considerate of the lives and health of his warriors. They expressed their wish in the above ditty.

The camel rider is Nawwâf. The raiders were assembled by an-Nûri. *Semâḥ* is the term for a hard plain where there are no impediments to the swift movements of the horses. *Elja' telâḳen* is said of the mares of the Rwala and also of their opposing enemies. *Narẓîk* stands in the Šammar dialect for the *nabrîk*, we wish or desire thee, of the Rwala. After the power of the Šammar emir, Eben Rašîd, had collapsed in 1906, many of his negroes went to an-Nûri. *'Ammana*, "our uncle," is Prince an-Nûri himself, ~~for~~ the negro addresses his master with the word *'ammi*, "my uncle."

Jâ 'aẓejb jâ marḫi-l-ǧerîr
jâ šowḳ mardû' al-wašûm
muḫli-l-'aǧûz min al-ǧenîn
jâ-lli ṣwîbak mâ janâm.

O 'Aẓejb! O thou who slackenest the rein,
O darling of her who is tattooed with dye,

539x

Thou deprivest an old woman of her only son,
O thou by whose hand the wounded finds no restful sleep!

ʿAẓejb eben Mowʿed is a Rwejli hero. He slackens the rein to let his mare take him into the midst of the enemy. A *ǧenîn* is an only son of an aged mother.

Jâ ḥṭejl waʾ ḳalbi radaʾ
mâ bên dlejjel w-ar-raṭûʿ
jâ ḥṭejl low tašûfaha
mâ telbes al-melṭam dalûʿ.

O Ḥṭejl! ah! my heart is wandering
Between Dlejjel and the mare Raṭûʿ.
O Ḥṭejl! shouldst thou ever see her,
She wears no veil but keeps her mouth free.

The youth is to take part with his mare, Raṭûʿ, in a raid of at least a month's duration; but, hating to part for that length of time from his sweetheart, Dlejjel, he complains to his comrade, Ḥṭejl. *Raṭûʿ* is a species of the *kbejše* breed. *Melṭam* is a large kerchief, folded under the chin and sometimes pulled by women and girls up to their noses, thus forming a sort of veil. A *dalûʿ* is a woman who never covers her mouth. [291]

Waǧdi ʿala-r-rabʿi sanad
ṭannab ar-râʿi jaṣîḥ
zaban al-ḥṣân eljaʾ balad
ar-rabʿi čassâb al-medîḥ.

My desire takes me after Sanad ar-Rabʿi,
As soon as the herdsman's high voice gives the alarm.
He defended the stallion when he stopped from exhaustion.
Ar-Rabʿi was a raider of great fame.

Sanad ar-Rabʿi, the famous Šammari war chief of the Rbâʿ clan, rode a mare whose endurance surpassed that of any stallion. When, in a long fight, the strength of even the most powerful stallion was so far gone that he exposed both himself and his rider to the danger of capture or death, it was Sanad who, appearing in the nick of time on his mare, rescued the rider and the stallion too and never failed to return with booty. When giving the alarm cry the herdsman or watchman holds the palm of his left hand before his mouth and shakes it, at the same time prolonging the vowels. In his

201

right hand he holds his staff or a rifle, to which he ties his 539ˣ kerchief for a flag, and points it in the direction of the [201] threatening danger. *Ḥṣân* always means a stallion, *faras* a mare, *ḫejl* horses in general. The *ḥṣân* is, as a rule, more enduring than the mare. *Al-ḥṣân balad* means "the stallion became tired," implying that he stopped moving owing to oversweating or because he was so weakened by heat and thirst that he could not escape from the enemy hard in pursuit of him. *Zaban*, he protected, took his part. He that is threatened with death or is in fear of an avenger asks the protection of one more powerful, who will then shield and bring him to a place where he can live in peace, *zabaneh*.

Jâ ʿejâl duḳḳû-l-barûd	My sons, pound the powder;
lel-moṛrebi muḫḫ al-ḥadîd	For al-Moṛrebi we need steel,
lâ budd min jowmen jaʿûd	And the day is sure to come
jafroḳ wadîden ʿan wadîd.	Which will take the lover from his sweetheart.

A Turkish officer, known to the Rwala only by the name 648 721 of al-Moṛrebi, was in command of the regular troops who drove back the Bedouins whenever they tried to encamp in the settled territory. This happened in the seventies of the last century, when it was the policy of the Turkish Government to protect the *fellâḥîn* from the Bedouins. The Rwala, [389] who had lost many men, thirsted for revenge and as they could go neither to Syria nor to Irak they manufactured their powder themselves. *Muḫḫ al-ḥadîd* is steel. They wished to [822] shoot al-Moṛrebi with a steel bullet, thinking that an ordinary one of lead would not kill him.

539ˣ

Narmi-l-ʿaša benḥûrhen laṭ-ṭejr
w-en kankabb al-adnae wara'
bemšenšelâten ṣanʿahen bed-dejr
berḳab ʿadlât al-ǧena'.

Before the throats [of the she-camels] we shall throw
their supper to the birds of prey,
Though the base one still lingers behind;
With spears adorned with chains made at ad-Dejr
[Driven] into the necks of mares fed from the new crop.

Benḥûrhen means the confusion of galloping camels and also their throats. Our riders are loath to retreat; they want

539x to knock down the enemy blocking the way in front of their she-camels. The word *kankabb* (or *kankab*) is used of a rider [703] who pretends to repair something in order that he can stay in the rear. If his comrades are getting the best of the fight, he, too, joins in, but otherwise he makes his escape. The honor of such a man is stained, he is an *adnas*, a base or filthy one. [713] *Mšenšelât* are spears adorned at the ring between the shaft and the spear blade with tiny chains which tinkle at every movement of the rider. Ad-Dejr is a town on the right bank of the middle Euphrates.

Jâ ḏîb jâ ḏîb an-nefûd
ṣawwet 'ala ḏîb al-ğalad
er' at-tijâha bes-senûd
mâ bên aš-šâjeb w-al-walad.

O wolf! O thou wolf from the Nefûd!
Say to the wolf of the rocky desert:
"Behold those wandering in the upper part of the valleys,
What a throng is there of old men and youths, too!"

The repulsed and defeated enemy hide in the gullies intersecting the rocky desert. *Nefûd* (pl., *nifd*) means sand, a sand-covered country, a sandy desert; *ğalad*, stone, rock, or a rocky desert. *Senûd* signifies that the enemy is fleeing upstream.

Jâ ḥzûm w-eḥleb lel-faras
jeḏkar abu mâjele lafa'
ḥarâjeb mâ bah manâği
w-lâ bah 'ala-l-ğâhel ḫafa'
abṛi 'alejha naṭḥat âl ṭajjâr
w-al-'elem elja' ḳilteh wafa'.

O Ḥzûm! draw milk for my mare,
For it is said Abu Mâjele has arrived,
And the wars to come are no secret,
Not even from a fool concealed;
That is why I will attack Âl Ṭajjâr on her,
And what I foretell will doubtless occur.

Abu Mâjele negotiated with Eben Smejr and Eben Ṭajjâr about the settling of various mutual complaints but without success. After his return it became evident that war with Eben Smejr and his followers was inevitable. Âl Ṭajjâr, famous for his personal bravery, was in command of the hostile troops. — It is seldom that camel's milk is given to a mare except in the time of the greatest abundance and then only when preparations are being made for a difficult raid. *Ǧâhel* does not mean precisely silly but, rather, imprudent or indifferent to everything, a Jack-of-all-trades and master of none.

Waš 'âd low radd an-neḳa' farḥân
w-ješûf nafseh zâjede
narwi-l-ṛalab wa-mḏalleḳât az-zân
w-nu'awwedeh 'awâjedeh.

And what if Farḥân returns our good name
And boasts of his greatness?
We shall give drink to the ostrich feathers and spear blades
And shall make him accustomed to what is already his wont.

Waš 'âd (correctly, *w-ajj šaj 'âd*), what happens?, occasionally *wšu*, what?, -is said. Farḥân eben Hdejb was the father of Barǧas, the chief of the 'Ebede. *Ješûf nafseh zâjede*, grows conceited, arrogant. *Mḏalleḳât* are the blades and *zân* the shafts of spears. The spears are often adorned in their upper part below the blade with ash-gray ostrich feathers. The blood flowing down from the blades will give drink to them. Farḥân eben Hdejb allied himself with other tribes, thinking to overcome the Rwala in this manner. Till then he had always been defeated. Ǧed'ân eben Ǧandal, an-Nûri's father-in-law, in composing this ditty urged the Rwala to cure Farḥân of his conceit and make him accustomed to another defeat.

Jâ dṛajjem wa'-šûfak bẹdîn
šab'ân w-lâ-nt beḥâlana
ǧanneb 'an as-sejhed jemîn
nabṛi načîl 'ejâlana.

O Dṛajjem! I see thou art well fed indeed,
Satiated, too; thou farest not as we do —
Thus go to the right of as-Sejhed
For we want to load supplies for our children.

Once when the Rwala had to travel to Kerbela (pronounced by them "Karbala") to buy supplies for their children — for the Turkish regulars prevented them from entering Syria — Dṛajjem eben Haḏḏâl, the leader of the 'Amârât, with a strong

539x army, attempted to block their way. Refusing to let them pass, he was defeated and killed. This affair took place south of Kerbela, at the end of the escarpment Ṭâr as-Sejhed.

Jâ ṭârešen leben haḏḏâl
jižbel ʿala-l-maʾ w-ar-rabîʿ
bên al-obejjeẓ w-al-ṛadaf
beshejleten nalʿaḅ ǧamîʿ.

Thou who goest to Eben Haḏḏâl, [ask him]
To approach the abundance and water.
Between al-Obejjeẓ and al-Ṛadaf
On the plain there we shall play together.

The Rwala invited Eben Haḏḏâl, the head chief of the ʿAmârât, to come to the inner desert, *ješarrež*, and there to meet them between the valleys of al-Obejjeẓ and al-Ṛadaf, both of which belong to the ʿAmârât and where the herds of the Rwala were grazing at that time. This region was full of water, annuals, and perennials; and hence abundance, *rabîʿ*, reigned there.

Approaching the Enemy

721 If no report comes in from the *ʿujûn*, the commander rides without stopping to the night quarters where the *ʿujûn* always wait for him. But should the commander see a troop of riders who on coming closer are found to be enemies, there ensues a fight the result of which decides whether the raiders shall return or go on with their venture. If the *ʿujûn* find a better place for the night's rest, the leader accepts it. There they water and feed the horses, let the camels graze, and prepare supper for themselves. As a rule five or six men club together for that purpose. The different groups invite each other with the words: "We invite you, O brothers of ours! let him who comes reach out for the luck, and may he fare well who remains seated! *al-ḫwa jâ ḫwijâna eflaḥ min ǧâʾ w-eršed min ḳaʿad.*"

The invited answer: "May booty be our food and another such supper, and also may we be not too long absent from our kin! *ḫwa min ṛanaʾ w-ṯanaʾ w-ǧâʾ haleh mâ twanna.*" All are eager for booty and an early, happy return to their families in order soon to make a new raid and again to invite their brothers to a supper like the last.

After midnight the leader sends out the scouts, *'ujûn*, once more and repeats this till he comes near the camps and herds of the tribe he wishes to attack.

When the *'ujûn* report that the enemy is close by, at a command from the leader six or eight men mount three or four camels and go to examine the situation. These are called *sabr* (pl., *sbûr*). Concealing their camels in a gully, they find out in the daytime how many camps there are in the neighborhood and where the camels are grazing; at night they try to count the tents and horses in the camp. If they succeed in capturing one of the enemy, they bring him to the leader, who makes him tell, by kindness or, if necessary, by threats, all he wants to know. Otherwise he must depend merely on the report, *'elem*, brought by the *sabr*.

Having learned the strength of the enemy and the location of their pastures, the leader examines the camels of his own party. The exhausted or slow animals are separated from the hardy and fast ones. The former (called *radd*) are then laden with all the baggage of the raiders and sent back to the previous night's quarters where they are to wait. The rest of the camels are then mounted each by two men armed with rifles. They are called *ṣâbûr*. Each horse is mounted by a man carrying a revolver or pistol and, when possible, a spear. The leader rides on horseback in front. Near the camp they conceal themselves. The cavalry prepare for the attack, *ṛâra*, while those on camels wait quietly for whatever may happen.

The Attack and Counter Attack

The attack is timed either for sunrise, *ṣabbaḥnâhom ṣabbâḥ*, when the left forelegs of the resting camels are being unfettered, or for the *ẓaḥa*, i. e. when the herds start for the pasture. *Eḫṭâfa* is an attack made in the middle of the afternoon; *swĕlme*, an evening attack, when the herds are still scattered over the pastures; an attack on the herds returning from the pasture is called *ṛâra ṭa'labijje*; when they have already returned to the camp but are still unfettered, an attack known as *ṛâra dakka* is made. All these attacks are considered honorable, because the attacked party has time for defense. In daytime they can see and hear; after sunset, not being yet asleep, they can hear; after midnight, however, and especially when the morning star appears, they are sound

721 asleep. Both men and dogs sleep under cover in order to protec themselves against the dew and chill. An attack launched a this time is called *bejât* and is dishonorable, as the surprise enemy cannot defend himself.

726 The order to attack is given by the leader with the words "Gain success, O ye looters! *efleḥû jâ ṛânimîn,*" and by gesture of his hand to the cavalry to advance. For their par they shout: "O Allâh, by Allâh himself!" or: "O Allâh, th will be done! *jâ-llâh ʻala bâbak,*" and throw themselves o the herds without paying attention to the herdsmen. Every one tries to reach an animal with his spear, calling at th same time on his comrades to witness that it was he wh captured it; he then drives it before him to a second an third, which he also makes his own. A long spear is very usefu in this kind of work. Sometimes they succeed in surrounding and capturing all the herds, but usually some of the camels shy and gallop away madly. These animals can never be overtaken by the attackers unless they run towards their last quarters, for frightened camels will not stop until quite exhausted.

704 The captured herds are driven by the cavalry to the
725 leader, who waits for them with the camel riders. There the cavalry divides. One half, armed with spears, drives the booty to the last quarters, the other, armed with revolvers, pistols, and rifles conceals itself in some suitable spot between the leader and the camp of the enemy. These hidden warriors are called *čemîn*, the reserve.

Both the reserve and the leader with the camel riders, *ṣâbûr*, wait for the counter attack, *fazʻa*, which the enemy usually makes in order to rescue the captured animals and to drive the raiders back. The task of the camel riders, *ṣâbûr*, consists in opposing the sortie, and in this they are supported by the reserve in their rear. If the sortie is beaten back and the enemy dispersed, the *ṣâbûr* fall on the camp, taking all the tents there with everything in them.

721 However, it is only on rare occasions that the enemy
704 can be taken wholly by surprise, because the chief of every
726 camp follows the rule of sending out riders on camels, called *ṭullâʻ*, to observe the country on all sides. They usually start before sunrise, ascend the highest hillocks, survey the neighborhood in all directions, and do not return till after sunset.

Should the pastures be more than twenty kilometers from the 721 camp, the herds are accompanied by a troop of cavalry, *ğanab*, 704 who stay with them all day and also return only after sunset. 726 Besides this, on all the highest elevations at different points around the pastures and between them and the camp, sentinels lie hidden behind piles of stones. These keep a sharp outlook for anything suspicious that may appear on the horizon. If something unusual is noticed by one of the mounted pickets, *ṭullûʻ*, he ties his kerchief to the muzzle of his rifle, waves it in the direction of whatever has aroused his suspicion, and shouts at the top of his voice:

"At their backs, O riders, an attack threatens you! *ẓhawrahen* [sic] *jâ-hla-l-ḫejl ʻalejkom ṛâra.*"

This shout is repeated and the direction indicated by the next sentinel, so that the whole camp is put on its guard in a few minutes. The girls and women hasten to open the iron fetters on the mares' forelegs, while the men put on cartridge belts and seize their rifles. One rider after another speeds in the direction from which the danger is expected, singing *ḥdaʼ* ditties on the way. Those who own no mare wait, weapons in hand, for the next report. If the alarm cry, *ṣijâḥ*, proves false and thus that the man who gave it, *ṣâjeḥ*, called for help, *fazzaʻ al-ʻarab*, unnecessarily, the sentinel shouts: "Forgiveness, *al-ʻâfje*," and the cavalry who came out return home in groups, singing. But if the enemy really appears and is near at hand, the warriors who have no horses run from the camp afoot to help the cavalry. In case the enemy flees and the cavalry cannot overtake them, they return to the camp, pick their riding camels from among the herds, saddle them, load them with water bags and food, and start as the *ṭalab* in pursuit of the hostile troop.

Should the rescuing cavalry who make the counter attack, *fazʻa*, find out that the attackers are too numerous, they dispatch messengers to the neighboring camps, who shout from afar: "Come out to our help quickly! Your comrades have been robbed! *efzaʻû rabʻakom wuḫeḏû.*" As this cry is repeated by the sentinels of the other camps or by the herdsmen, it is often unnecessary for the messenger to reach the camp itself. He stops and waits for the first riders to respond to his call, and with them he then gallops to assist his people.

If, for instance, Eben Šaʻlân is informed that a strong

721 704 726 enemy is approaching, he orders all his tribal divisions to get ready. Soon troop after troop headed by their chiefs arrive at his camp, defile before his tent, *jeʿarẓûn*, and shout their battle cry:

"Before thine eyes, *ʿajnâk*, O chief! The rider protecting the ʿAlja camel herds rides before thine eyes, and that rider is a Rwejli, *ʿajnâk ḫajjâl al-ʿalja rwejli.*"

703 726 The battle cry, *naḫâwa*, uttered before the chief is intended to rouse both his courage and that of his warriors, *ješiddûn maḥzam aš-šejḫ w-juḳawwûn* (sic) *ʿazmahom*. As a proof that they will not desert their fellow tribesman they defile before him on horseback; this is called *ʿarẓa*. The *ʿarẓa* is always connected with the *naḫâwa*. Without a *naḫâwa* there is no *ʿarẓa*.

Whenever Eben Šaʿlân sets out to rescue his captured herds, he shouts to the enemy from afar:

"Oh, how many times have we freed herds like these from enemies like you. The rider protecting the ʿAlja herds is a Rwejli! By Allâh himself! This day is the most ruinous of all days for you. Oh, how far are your kinsfolk from you! *Jâ mâ fakkejna miṯlehen min miṯlekom ḫajjâl al-ʿalja rwejli w-allâh hal-jowm aḳrad al-ajjâm ʿalejkom w-baʿad ahalkom al-jowm ʿalejkom.* All of you must perish, your kins will not come to help you!"

If the victorious attackers expect a second counter attack, *fazʿa*, stronger in numbers, before hiding themselves their cavalry defile before the commander and the camel riders and shout their battle cry:

"Before thine eyesight, O chief! Before your eyes, O comrades! The rider protecting the ʿAlja is a Rwejli!"

The commander answers: "We shall not desert each other! *lâ ḫalaʾ w-lâ ʿadam*," and is the first to throw himself on the enemy, with the words:

"If Allâh grants luck to us we shall capture your mares as we have already taken your camels!" for nothing inspires the troop so much as the bravery of its leader. On the other hand, if he betrays hesitation, all is lost. If the leader on his part notices that his men are wavering, he admonishes them with the battle cry:

"Before your eyes, O comrades! The rider protecting ʿAlja is I, So-and-So. I fill even heroes with fear, I, So-and-So, *ḏaʿʿâr as-sebâja w-ana flân eben flân.*" If they answer: "Enough

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now and grace! *kafw w-na'am,*" he is positive that they will not desert him.

If he sees a man fleeing, the leader cries: "Shame on thee for running away! Thou art not worthy to mount a she-camel! Thy daughter shall not marry lest she bear a scoundrel like thee, who desertest thy comrades!" If more try to run away, the leader shouts: "Shame on you, ye runaways! Face about, come back, ye are going in the wrong direction!" and beats them with the flat of his saber. This is effective. First one and then another rejoin him, howling: "At them! At them! O So-and-So! say not afterwards that thou hast not seen me throwing myself at them! at them! at them! *fowkahom 'alejhom.*" If it seems as if the enemy would win, the girls, if present, with words and gestures encourage the warriors to persevere. With their breasts bared and hair loosened they ride on camels where the greatest danger appears, call to their friends and to those dear to them, remind them of amorous moments spent together, and threaten to join the enemy if their own people disappoint them.

Many, especially the younger warriors, then with the left hands raise the hem of their cloaks before their eyes and, with the saber or dagger in the right hand, throw themselves on the enemy. During the fight they shout: "Away! Tremble! At you! at you! O faithless people! Ye shall not escape. We came from [illegible] to get you!" And then the fight changes into a series of duels. Personal bravery, though greatly limited by the use of firearms, may even now be exhibited.

If the attackers learn that there is in the camp to be assailed a fighter feared for his bravery, they prepare to destroy him. The evening before the attack the leader takes a cup of black coffee in his hand and says:

"This cup is filled with the blood of So-and-So. Who will drink it?"

If one of the men present takes the cup and drinks the coffee with the words "I am drinking the blood of So-and-So," he is obliged to meet the aforesaid hero in a duel. During the fight he asks again and again:

"O riders, who of you has seen So-and-So?"

If the hero is not among the fighters on that day, a comrade of his will answer: "O thou son of an honorable family, he is not here. If he were, thou mayst be sure he would not hide from thee. But here is one who will take his

703 726 place. Only come nearer with her [the mare]! *Jâ walad al-ḥalâl mâ hw ḥâẓer lâ čân ḥâẓer mâ čân ittuḳaʾ ʿank ḥâẓer min jeseḏḏ ʿanneh mâr žarrebha ǧâj.*"

But if the hero happens to be present, he says: "Oh, who is inquiring for So-and-So? This is he. Thou hast reached him. *Jâ nâšeden ʿan flân hâḏa hw waṣelt ḥâẓer.*"

The comrades of both warriors then stop fighting, the better to observe the result of the duel, *mulâḳaʾ*. Both duellists first utter the battle cry of their tribe, adding: "Never say: 'He has surprised or tricked me.' *Lâ tḳul ṛaṭarni w-bâḳni.* Brace up now and defend thyself! *ḫoḏ ḥaẓarak w-enfaʿ ḥâlak.* Oh, how do I frighten heroes! Thou sneeredst at me and thy lips are twitching!" A duel always ends with the death of one of the warriors. Of the victor the tale quickly spreads: "He fought, *tanâṭaḥ*, with So-and-So."

726 782 Whoever catches sight of the chief during the battle and longs to defeat him, cries out: "O Allâh, help me to defeat the chief and I will sacrifice a fat she-camel to thee! *jâ allâh baš-šejḫ w-fâṭer.*"

266 727 It is a fact that there are still many who drink the blood of the stricken enemy. ʿAwde abu Tâjeh shouted: "O Allâh, give Daʿsân to me that I may drink his blood!" Daʿsân al-Hemš was a brave Šarâri warrior. Meeting him in a battle, ʿAwde abu Tâjeh with a well-aimed bullet swept him from the saddle, jumped down on him, and, putting his mouth to the wound, drank his blood. Then he cut open his breast, tore out the still beating heart, and ate it.

726 782 A raider who wishes either for his brother or for himself to capture a fine mare on which the enemy is still sitting, calls out: "Oh, for the luck of So-and-So! [here he names his brother or himself], help me to throw this rider off his mare and I will sacrifice a she-camel! *jâ baḫat flân beha-l-ḳlâʿa w-fâṭer.*" Then he shoots at the enemy, cuts him with his sabre or stabs him with his spear, and throws him from the saddle, *ḳallaʿeh ʿanha.*

726 628 A warrior coming face to face with an enemy by whose hand his father, brother, or another relative has fallen, shouts at him: "O So-and-So, I wish to avenge my father! *jâ flân jâ beṭarârât abûj.*" If the other is not afraid he will answer: "Away with thee who rememberest a debt and askest for a settlement! *tḫasa jâ ḥâfẓ ad-dên w-ṭâlbeh.*" But if he is afraid he begs: "I ask thy protection! Shouldst thou refuse it and

avenge thy father, the fire of hell will be thy punishment; 726
daḫilak bên abûk w-an-nâr," or: "Higher than thy hand is 628
the hand of Allâh, who is sure to prevent blood flowing from this neck of mine." If the one who is challenged does not feel guilty, he corrects the other: "O thou, suspect me not! Seek him not with me at any hour of the day or of the night; for it was not I who cut his skin and made his son an orphan! *Jâ flân lâ-tâhem mâ leh ‘endi medâr w-lâ sâ‘at al-lejl w-lâ sâ‘at an-nahâr w-anni mâ šaḳḳejt leh ǧild w-lâ ajtamt leh wild.*" Then, when the avenger looks at him more closely, he may answer: "And I do, by Allâh, believe it; *w-ana ballâh żana‘at.*"

He who sees certain death before him asks for pardon in these words: "Give pardon, O rider! *emna‘ emna‘ jâ ḫajjâl.*"

The man addressed will answer: "Come hither and thou wilt save thy neck. Come hither, Allâh lies on thee," or: "Dismount before the face of So-and-So" — naming himself. The suppliant, coming nearer, says: "‘*Aṭni allâh*, give me Allâh," or "*Ḥoṭṭ ‘alejji allâh*, lay on me Allâh!" When this is done, the pardoned man says: "‘*Aṭâni allâh w-‘aṭajteh allâh ‘an al-bowḳ*, he assured me by Allâh and I assured him by Allâh against treachery."

He then surrenders his arms and most of his clothing 727
and receives from his captor either a kerchief or head rope, accompanied by the words: "Here, take my kerchief (or my rope) and tell any one who approaches thee that thou hast been pardoned by So-and-So, *hâk ḳẓâẓti* (*‘aṣâbti*) *w-alli jeǧik ḫabbereh ana mani‘ flân.*"

His mare or she-camel is taken by the victor, *mâne‘eh*, or the latter lets some comrade keep her for him a while and returns to the fight. The pardoned one waves the kerchief or the rope, crying: "I am the *mani‘* of So-and-So." If both himself and his animal are wounded, his pardoner, *mâne‘*, conducts him to his own party where assistance will be given him, or else the *mâne‘* will allow him to return home at once. Should he live too far away, he is furnished with a she-camel, water bag, food, and a reliable guide, but must give his word of honor to return everything or to give compensation.

When a comrade of the victor is about to return home, *jenḳeṣ*, the victor says to him: "The man who stands before thee was pardoned by me. Conduct him to my relatives!"

He who asks no pardon while in danger is generally killed, *elja‘ mâ mâna‘ endabaḥ.* There are many who hide, concealing

727 their arms and clothing among the rocks or in the sand, and at night manage to creep to some tent. If they see a little boy or girl, they salute the child; if the salutation is repeated or if they succeed in entering a tent, they are saved. But if the fugitive is seen by an adult man, he may be killed despite his crying: "Give pardon! *emna'*." For he should have asked for it during the fight, not now, they say.

Sometimes, however, the commander-in-chief declares that no pardon will be given. "O comrades, behold! the granting of pardon to them is abolished; *jâ ǧemâ'a tarâhom maktû' al-man' 'anhom.*"

726 Frequently the fight lasts many hours. If the attacked party succeeds in scattering the horse riders, it then usually surrounds all the camel riders, *ḥâlow 'ala-l-ǧejš killeh*, captures them, and starts in pursuit of the raiding party which is driving off the captured herds. During the pursuit they encourage each other with the words: "At them! at them! *fowḳahom fowḳahom.*" Or: "It has come upon them [i. e. defeat] ê... ê... ê... Hail, I smell the fragrance of So-and-So from their tails. *Râḥat 'alejhom râḥat ê ... ê ... ê ... hejh jâ rîḥat al-flâne bedijûlehen.*" Just as he would allow nothing to keep him away from the maiden of his heart, so he has now to overtake the fleeing enemy.

After the Attack

727 If the rescuing counter attack of the despoiled camp is repulsed by the *ṣâbûr*, camel riders assisted by the *čemîn*, reserve cavalry, the reserve starts in pursuit of the scattered enemy, while the camel riders surround the camp, take from the tents what suits them, roll up the tents, and load all on their camels. The women and children suffer no harm; on the contrary each woman is given at least one she-camel so that with her children she can reach her nearest relatives. The girls beg the raiders: "*E'ḳlû 'alejna*, give us something to fetter," and the she-camel returned to a girl by a raider becomes her property. As the saying is: "A girl's booty is the animals returned to her by the raiders, *časb al-banât 'ekl al-ḥalâl.*" Should a raider accidentally rob a tent belonging to some fellow tribesman then camping with the enemy, he returns either to him or to his wife everything he has taken, *al-wahama tarî'*. This is also done when the raiders rob on

the march travelers unknown to them and later discover they were their friends. 727

To spend the night in the camp of a friendly clan which maintains amicable relations with the plundered clan is not allowed.

The Rwala bury their dead friends; their wounded they carry off on their camels, having first bandaged their wounds as best they can. To the dead enemy no attention is paid. At the same time whoever has swept an enemy from the saddle and sees him writhing on the ground is obliged, as a man of honor, to help him. Should he kill an enemy in that condition, *ṭariḥ*, he would commit a dishonorable deed, *‘ajb*, in the same manner as he who kills a man he has pardoned, or one sleeping, or a woman, or child. Likewise it is considered shameful to attack a related tribe, even if hostile, after the appearance of the morning star, *bejât*, or to cripple or kill captured animals when to escape with them proves impossible, *jeda‘ bel-ḥalâl*. 727 577

The successful bringing of captured herds from a distant territory to the home camp is the highest proof of a leader's sagacity, especially if he undertakes raids against tribes encamped as far as 600-800 kilometers away. A prudent leader will at once separate the camel calves from the grown animals and have them driven back; he will occupy the more important mountain passes and try to retreat through a country where the camels will find sufficient pasture. If he returns with the booty without any considerable losses, everybody talks of booty and success, *ċasab w-salâme*, but if the booty is taken away from him by some ambushing party on the way, the raiders come back, one after another, very much depressed, for besides having gained nothing they have lost many comrades, *ḫasâra*. If the defiles have been occupied they can march and rest at their leisure, for, as they say, "our little brothers follow in our tracks, *ḫwijjâna kẓabaw aṯârna*." The troop following the returning raiders and protecting them against the pursuers, *ṭalab*, is called *ḳaẓb*. 727

Returning Raiders' Songs

As soon as the returning warriors feel safe, they intone ditties, *ḥda‘*, appropriate to such occasions; *elja kfejna naḥeda‘* (sic). 727 533

[Returning Raiders' Songs]

539x

Jâ ḏîb jâ ḏîb eḏra'ât
ṣawwet 'ala ḏîb al-baṭîn
en čân 'ejâlak mežwijjât
dûnak abu leḥje samin
bôalfa min čaff eben Ša'lân
faraḳ ḥabîben 'an ǵenin.

O wolf! O thou wolf of Eḏra'ât!
Call for the wolf of al-Baṭîn;
If thy sons go to bed without supper
Here, take this fat longbeard
Struck by the spear blade of Eben Ša'lân,
Who has parted the sweetheart from an only son of his mother.

Near the settlement of Eḏra'ât, Eben Smejr, head chief of the Weld 'Ali, suffered a great defeat at the hands of the Rwala. Al-Baṭîn is the basin east of Eḏra'ât. *Mežwi* is a supperless man. *Ǵenin* is an only son. The girl lost her sweetheart, the mother her only son.

Jâ ṭârešen lel-ǵandali
salam w-sallem 'alejh
er' an-na'wâši bel baṭîn
wa-mhârena dâǵen 'alejh
ḥenna ḫadejna ṭârahom
le'ujûn min naṭri 'alejh.

O thou who journeyest to Eben Ǵandal!
Hail to thee and greet him!
Behold an-Na'wâši in al-Baṭîn,
How our young mares have enveloped him
And how on them we avenged him
For the eyes of her of whom we now think.

An-Na'wâši, a chief of the Sardijje, who camp in the plains west of the Ḥawrân, allied himself with Eben Smejr and in the war that followed killed Hâjel, a brother of the chief Eben Ǵandal. But in the decisive battle near Eḏra'ât an-Na'wâši was surrounded by Eben Ša'lân's cavalry, defeated, and killed. *Dâǵen 'alejh*: the mares enveloped him in a cloud of dust and fine sand whirled up by their furious attack. The wife of the fallen Hâjel eben Ǵandal, a famous beauty, called on the Rwala to avenge her husband.

Jâ dṛajjem laḥa!fat 'alejk
ḥoṭemt w-'aḳabk al-felâḥ
min 'oḳob mâ rišak čeṯîr
w-al-jowm maḳ;ûm al-ǧenâḥ.

O Dṛajjem! faith, it was measured to thee with the same measure.
A rap on the nose thou hast got, and thy success is gone.
Though many feathers thou hast inherited,
Yet today thy wings are broken for ever.

Fakk al-ǧelam 'ajja jeṣûl
wa' direti ṛadaw baha
ešraw lmarat 'ali zebûn
ḥalawh jalbes ṯawbaha.

He opened his shears, refused to attack.
Ah, they occupied my territory!
They purchased a caftan for 'Ali's wife
And made him wear her dress.

Owing to the lack of good rain, there was no pasture in the Rwala territory at one time and consequently no affluence, *dirt ar-rwala maḥal mâ baha rabi'*, but in the regions inhabited by their enemies, the tribe of Sba'a, the vegetation was luxuriant, *rîf*. So they agreed among themselves, *tawâzaw*, to move into the Sba'a territory, *dîra*, and said: 721 619

"We shall go there and encamp near our relatives, the 'Aneze; *eḥna ntawaǧǧeh ila had-dîra wa-nzel ḥawâli ḳerîbna 'anezu* (sic). If they accept our friendship we shall become their friends and conclude peace with them, *elja ḳbalaw ṣuḥebna ṣâḥebnâhom we-tṣâlehna ma'hom*; if they refuse we will fight them, *w-elja' mâ ḳbalaw aṣ-ṣulḥ willa nḥârebhom*. Either they will take us or we shall take them, drive them out and use the pastures in their territory, and thus save our herds and our own lives; *amma jâḫeḏîna w-amma nâḫeḏhom wa-nhaǧǧeǧhom w-nar'a al-mar'a alli bdîrthom wa-nankkem ḥaldîna wa-a'l.*"

Remaining steadfast in this resolve, *ṛaṣabaw 'ala har-ra'j*, they marched into the Sba'a territory and soon reached the settlement of al-Midân, which belongs politically to the administrative district of Ḥomṣ, *tab' ḥomṣ*. There the Sba'a and Fed'ân tribes were already encamped and ready to fight. The Rwala, halting not far from them, at once formed a war 721 726

721 726 camp, *tenâwaḫaw menâḫ*. All camel herds were driven into one line, and each animal was made to kneel and was fettered. The women and children sat down by their herds, while the men, posting themselves between them and the enemy, waited for the attack. This situation lasted for four days. On the fifth day, when a few young camels had already died of hunger, the Rwala assailed the Sba'a and Fed'ân with such fury that they drove them out from their tents in flight, *'addawhom ila wara-l-bujût*. Some succeeded in loosening the fetters of their camels and in fleeing with them, *minhom min ḳadar jeṭallek ba'arineh w-inhazam bah 'ala-l-ḫala*, but others were surprised in this act and captured, *w-minhom min a'ğelûh ar-raǧâl 'an taṭlîż halâlek w-ḥâlaw 'alejh ar-rwala*. The Rwala took all the tents with the sheep which they found near them, also many horses and camels, and continued to pasture their animals in that territory undisturbed until the Sba'a finally made peace with them. The Sba'a asked 'Ali al-Fḳiḳi, chief of the 'Ebede division, [illegible] join them in assailing the Rwala in order to eject the latter from their territory, but 'Ali refused. Then they sang the preceding ditty about him.

539* [291] *Fakk*, he opened, is an insulting allusion to Fḳiḳi. 'Ali often called himself *al-ğelam*, shears, meaning that he would cut up any hostile raid. *Zebûn* is a garment with narrow sleeves, open in front along its whole length and reaching down to the ankles. It is worn by men over the shirt. *Ṯowb* is a woman's shirt of blue fabric.

Jâ mḥammad jâ bedîn aẓ-ẓejf
rû'i-l-wa'ide ğâ' laha
slîmân 'ammar leh sebîl
min ḥufratak wa-dlâlaha.

O Mḥammad! O thou who hast sated thyself with the guest
Who came to the meeting agreed on!
Slimân has surely well filled his short pipe
At thy fire and did drink from thy coffeepots.

539* 721 726 Muḥammad eben Smejr sent word to his enemy Slimân eben Meried, the head chief of the Ḳmuṣa division of the Sba'a tribe, to come for a smoke to his tent. Slimân answered that Muḥammad should not expect such a guest with much pleasure. Shortly afterwards Slimân attacked Muḥammad's camp, scattered his warriors, took all his tents with their supplies, smoked Muḥammad's pipe, and drank coffee from his

pots. *Ḥufra* is the pit in which fire is made in the men's compartment of the tent. 539 x
721
726

Slimân law taḳ'od wa-tšûf
al-'arfa waš ğara laha
bên as-swejda w-al-'ala
ḫalğen tadûr 'ejâḷaha.

Slimân, if thou wouldst only sit down and look [thou wouldst see]
By the 'Arfa herds what has happened to them,
How between as-Swejda and al-'Ala
The she-camels now seek their young.

Slimân eben Meršed, the chief of the Ḳmuṣa, who call all camel herds "al-'Arfa," made a raid against the Rwala but was defeated and pursued as far as the inner desert. Then, before he could return home, Eben Ša'lân attacked his camp between as-Swejda and al-'Ala and captured many of his herds. The riding camels of Eben Meršed's troop after returning to camp sought for their weaned calves in vain, for the Rwala had driven them away.

Al-mešrefe tarṭan raṭin
tağâwabat hi w-al-'ala
eben ša'lân aċâl surûğ
zowden 'ala ḥomṣ w-ḥama'

Al-Mešrefe all the time is jabbering,
Talking with al-'Ala
How Eben Ša'lân loaded corn at Surûğ
More than he would find in Ḥomṣ and Ḥama'.

[563]

Surûğ is a settlement between as-Swejda and al-'Ala, inhabited by *fellâḥîn* who cultivate the fields of Eben Meršed's house. Al-Mešrefe is peopled by Circassians, who also own some settlements in al-'Ala. Their language is not understood by the Rwala, hence the phrase: "She [al-Mešrefe] is jabbering, *tarṭan raṭin.*" After defeating the Ḳmuṣa and plundering Eben Meršed's camp, the victorious Rwala took all the corn stored at Surûğ. 539x

Jâ lâbeti tawen širebt al-kejf
w-al-ḥâled ğulejjem ṣâlḥ
min 'aǧǧeten ṣârat 'alejhom
bên as-swejda w-al-'ala'.

539x

O comrades mine! now I have drunk of satisfaction,
Because we have cleansed the stomach of its dirt,
And that in the cloud of dust that enveloped the foe
Between as-Swejda and al-ʿAlaʾ.

Jâ surbaten ǧat taḥtadi
mâ sannadaw ǧihhâlaha
waʾ mâ ʿaḏḏalnâhom w-ʿajjû
jâ mâ baṭa! ʿaḏḏâlaha.

When the troop came, singing its ditties,
The gay youths did not hold in their mares,
Oh, how we warned them and still they paid no heed!
Oh, what hero was even the least of that troop!

Surba is a troop of ten to twenty riders. *Taḥtadi*: it (lit., she) sings the *ḥdaʾ* ditties. *Mâ sannadaw*: they did not hold back their mares on meeting a much stronger enemy. *Ǧâhel* (pl., *ǧihhâl*), a gay youth, is a youth between his fourteenth and eighteenth years, who is imprudent and will be neither advised nor remonstrated with. *Waʾ mâ* has the same meaning as *jâ kuṯr mâ*, Oh, how much! *ʿAḏḏalnâhom*: we warned them, we advised them to hold in their mares and to wait for help, for a counter attack, *fazʿa*, from other camps; but they *ʿajjû*, rejecting our warning, threw themselves on the enemy. [157]

Jâ ṭejr jâ-lli tdîr al-ḥowm
sallem eljaʾ ǧît ṭarḥûme
ʿašîraha ḏaʿḏaʿ bel-ḳowm
telḳaʾ taʿâǧib beʿlûmeh
wallaw ǧemâʿeh rašâkom lowm
alli maʿ al-ḥejd mazmûmeh.

O thou bird of prey, who ever circlest above us!
A greeting, if thou wilt fly to Ṭarḥûme.
Her darling has shaken the enemy;
Thou shalt hear news of him to make thee wonder.
But his comrades fled — Oh, may so many reproaches
That they make the plain level with the hillside. [cover them

Ḥejd is a slope or hillside shutting in a plain.

Heǧǧi haǧîǧ ar-ṛejd maʿ waǧh al-ṛulmaʾ
maʿ waǧh dasmîn al-lḥa w-aš-šawâreb.

Run as the hunted beast runs from the face of the heroic youth, 539x
From the faces of those whose beards and moustaches are covered with fat.

Haǧǧ means a panic, helter-skelter flight. *Rulma'* or 701
bwa' are youths from eighteen to twenty years of age, who 883
e ever making raids, from which they always return with ch booty and then feast on the fat camels they have cap- red until their budding chin beards, *lḥa*, and mustaches, *wâreb*, shine with fat, *dasmîn*. They are well fed, of great ndurance, and never abandon the pursuit of the enemy's eeing mares or camels until they have captured them.

Songs of Booty

539x

The returning victors are not met by the women or girls 727
the camp. When near they break into songs of booty. 533

1. *Jowmen wald al-hejs jabḥa mažẓa'ch* 539x
wa' mâ kaṭa'na lejleten ḫarmesijje
wa' hâj jâ lallâh wa' hâj jâ lallâh.
2. *Jâ nâšeden 'anna min ajje žebîle*
'ejâl ar-rwejli min aḫjâr al-ḥamâjel
wa' hâj . . .
3. *Ḥowfân aẓ-ẓulma' maṛâwir aẓ-ẓaḥa'*
nowda' 'ala čabd al-ma'âdi debâjel
wa' hâj . . .
4. *Elja-ddejt maǧhûdi w-maǧhûd fâṭeri*
mâ-ni 'ala-d-dinja čeṭîr al-ḥasâjef
wa' hâj . . .

1. While the idler shook up his bed,
Hey! through how many dark nights have we ridden!
Hey! glory be and by Allâh himself!
2. O thou who askest about us of what tribe we were,
(Know that) we are descendants of the Rwala, counted among the best of tribes.
Hey! glory!
3. Like thieves in a dark night, like attackers after the passing of the dew
We are wont to plant ulcers in the enemy's stomach.
Hey! glory!

539x 4. If I risk my vigor and that of my old she-camel,
Then, faith, I have not much in the world that I should
Hey! glory! mourn.

[833] Verse 1. *Mažẓa'* means, properly, the spot where sexual intercourse takes place. 2. The *ḥamûle* is larger than the *ahl*, and is almost like the *žebîle* (see above, p. 47). 3. *Debâjel*: ulcers
827 or abscesses. Such growths in the stomach make eating un-
264 pleasant and interfere with digestion. The fear of thieves and assailants robs a man of his appetite and the pleasant sensation of digestion.

Já mâ ḳaṭaʿna dûnehen min zerâže
tarmi beha ferž al-ǧwâẓi ʿejâlaha
wa' hâj . . .

Oh, how many plains vast and scorched we had to cross
before we captured them,
Where even a stray gazelle which suffers not from
Hey! glory! thirst will miscarry.

Zerâže are vast, waterless plains. *Ǧwâzi* are gazelles which never taste water. *Ferž* means an animal which has become separated from the herd, has gone astray. Such a one will loose the fruit of its womb from exhaustion.

The Raiders' Home-coming

727 Once in the camp every man makes straight for his tent, driving or leading his booty. From behind the tents the women and girls watch them greeting their friends as they pass:

"Strength to thee! *ḳaw flân.*" Answer:
"O greeting to thee! *jâ hala.*"
"O Allâh, grant him life!" Answer:
"May Allâh grant life to thy dear ones!"
"This booty be thy consolation, *ṭalaḳ hal-fowd.*" Answer:
"For thy consolation, and mayst thou capture still more! *ṭalaḳ wa-tfid.*"

[431] Sometimes the raider is asked for a gift with these words: "Prove that thou esteemest me! *al-ḥaẓijje.*" If he answers: "Rejoice over this gift, *bešš behal-ʿaṭijje,*" the suppliant may be sure of receiving something.

727
574 Their relatives invite the raiders to stop for a meal with them. "Have it good for once, have it good, ye booty getters!

Loosen your spittle! Look at the abundance! The *ǧîre* oath rests 727
on you!" Should they be reluctant to accept the invitation, they 574
usually declare their readiness to have the oath rest on them and continue on their way. (On the *ǧîre* oath see above, p. 460.) But if some one implores them with the words: "The *ǧîre* oath of the slave Râšed rests on you, *'alejkom ǧîrat al-'abd râšed,*" they must stop and eat something. Who the slave Râšed may have been, nobody knows. It is said of him that he was most hospitable and even forced travelers to eat with him.

Within three days after ~~his return~~ either the leader or 727
the man appointed by him offers the customary sacrifice, 782
'ažîre. He kills a she-camel and exclaims:

"O Allâh, this is our custom! This belongs to the face of Allâh and to the face of our ancestor! *Jâ-llâh hâd̲i 'âdatna hâd̲i liwaǧh allâh w-liwaǧh ǧeddina.*" Every kin reveres its ancestor but never knows at what period he lived or where he was buried. The blood of the sacrificed animal is caught into the bulging iron sheet used for baking bread, *sâǧ,* and with it the humps of the captured animals and the necks of the riding camels are besmeared. This is done in order to make sure of fresh booty.

A boy who has taken part in his first raid and brought [883]
back booty with him tries to buy a goat or a sheep in order to sacrifice it. Its blood he then sprinkles over his booty, *d̲bîḥa rušûš al-čâseb*; if a she-camel, he besmears her whole hump, if a mare, her whole forehead. From the tail of the captured mare he cuts a lock of hair, which he hangs up in his tent. This he does with every horse he captures to let all the guests know how many he has already taken; this custom is called *šed̲eb.*

After the return from a raid the story of who has fallen, 727
where, and in what manner, quickly spreads. The female rel- 765
atives of the slain men then walk out of the camp to a distance whence even a loud cry cannot be heard, there to bewail their dead.

A mother cries: "Alas, woe is me! alas, my child! alas, woe is me! alas thou whom I bore in my womb! alas, woe is me! alas, thou little son of mine! *Wa' wâjli wa' waledi wa' wâjli wa' ǧenîni wa' wâjli wa' bunajja.*"

A wife cries three times: "Alas, woe is me! ah, ruined is my tent! *wa' wâjli wa' hadem bejti.*"

727 765 A sister cries three times: "Alas, woe is me! alas, thou brother of mine!"

A daughter: "Alas, woe is me, alas, thou father of mine!"

Then they sit down, cry till their eyes are dry, and return quietly to their tents. There is no other mourning.

LARGE BATTLES, OR *MANÂḪ*

721 726 The fight called *manâḫ*, as distinguished from the *ṛazw* or raid for booty, is very different. When a stronger tribe wants to possess itself of the territory of a weaker or to increase its fame, *zowd al-i'tibâr*, it moves with all its herds and tents into the territory occupied by the latter, *ṣâl 'alejh ṣowla*, and finally encamps near the main camp of the enemy. The tents form as a rule two long rows, which behind the herds graze; in front of them, within rifle shot, stands the tent of the leader and a few others belonging to his retinue. In these few tents there is nothing except the utensils for making black coffee, meals being prepared in the tents behind. All the mares stand saddled by these war tents, *bujût al-ḥarb*, while the riding camels lie fettered between the other tents. The men on foot are posted right and left of the war tents. Before the attack, the men on foot sometimes hide by the war tents. 721 726 703 The cavalry attempts to drive the enemy to them and within rifle shot. Before the attack the tribal emblem Abu-d-Dhûr is fastened to a camel which walks in the midst of the bravest youths on horseback. These warriors are accompanied by the prettiest women and girls of the camp, who, with their bosoms bared and hair loosened, keep shouting:

"He who runs away today shall never receive anything from us; *illi ješred al-jowm mâ leh 'endana ḥaḳḳ*." Their inspiring high-pitched cries, *zaṛârît*, are heard for a great distance. In order to raise the courage and steadiness of his warriors the chief orders the 'Aṭfa, a fancy litter, to be placed on a she-camel and the handsomest of the girls to take her place in it. Throwing off her kerchief the maiden loosens her hair, unfastens the string holding together the dress under the throat, and seats herself in the litter. Her female companions, likewise, mount she-camels and shouting *zaṛârît* hasten to join the melée in order to encourage their relatives and friends. If it is impossible to withstand the superior strength of the enemy, they call out to the girl on the 'Aṭfa to conceal herself, as the capture of the 'Aṭfa by the enemy would mean the greatest disgrace for both the reigning kin and the whole tribe. Thereupon the girl on the 'Aṭfa drives her animal to her father's tent, makes it kneel here, and either jumps off, unbuckles the litter, and pulls it inside the tent, or flees with it from the camp. 721 726 703

When the tribe is attacked while migrating and the women driving the camels laden with all their household goods fear that the enemy may rob them — the men, meanwhile, being engaged in repelling the attackers — they beg every passing rider to defend them, and the girls, especially, at the top of their voices, call out the names of their sweethearts:

"Bring me So-and-So, ye men! Call So-and-So hither, ye who like to amuse yourselves with girls! I want So-and-So, him of whom all talk!"

If a man passes by whom the woman expects to help her, she cries: "Thou wert praised to me so highly, and yet I have not seen thee do anything today."

When a lover reaches the woman of his heart, she breaks into an inspiring shout, uttering in a high-pitched tremulous voice the syllables of the word *zarârît.* The lover greets her:

"Oh, how I rejoice before thine eyes! *jâ mâ 'ajnêč wa-fraḥi,*" or: "To thy joy, O So-and-So! *farḥateč jâ flâne.*"

Ditties Sung by Defenders of Their Camps

While speeding through the camp or the moving throng in order to repel a hostile attack the men sing short ditties. 726 533 539x

Jâ rabb naṭlobak al-huda'
w-as-sitr w-al-'elm al-malîḥ
rab'i medâbis al-'uda'
w-en ḥarrafaw 'enda-ṭ-tarîḥ.

O Lord! we beg thee for a lucky guidance,
For protection and good news!
My comrades, cudgels for the enemy,
Will not turn their mares save when a rider is thrown from his saddle.

They pray to Allâh for lucky leadership and favorable news about the position of the main force of the enemy, that they may attack at once and thus avoid being taken on the 726 539x

726 539x flank. *Dabbûs* is a heavy wooden staff, about 120 centimeters long. *Medâbis* (sing., *medbes*) are youths armed with such staves. They beat the enemy with the staves, pursue those who flee, and if they turn their mares in another direction it is only to save a comrade swept from his saddle. *Ḥarrafaw:* turned their mares about for a new attack, *taḥrîf*. *Ṭarîḥ* is a rider thrown from the saddle. He is usually seriously wounded and calls to his comrades to help him. It is considered dishonorable, a shame, *ʻajb*, to give a *ṭarîḥ* the finishing stroke.

539x

Jâ rabb jâ rabb ar-raḥûm
tarmi-l-ḥaja bidijârana
narmi-l-ʻaša lalli jaḥûm
laʻujûn ǧillen bikârana.

O Lord! our gracious Lord!
Thou wilt pour forth a copious rain on our lands,
Whilst we shall pour forth a supper for the circling birds,
Before the eyes of our big she-camels.

Ḥaja are abundant rains which assure a luxuriant growth of annuals. If the latter cannot thrive, it is because there has been no *ḥaja*, and no affluence, *rabîʻ*, will follow. *Dîre* means territory belonging to one tribe or subject to one emir. Thus Eben Saʻûd is obeyed by many different tribes, and their territories all form the *dîret eben saʻûd*. The Rwala eat to satiety only once a day — in the evening — and therefore use the word *ʻaša*, meaning supper, to express a meal in general. *Jaḥûm*, it circles, is used of a white vulture with reddish wings and yellow beak. It accompanies the warriors on almost all their trips and flies above the battle ground untiringly. *Ǧill* are strong, big she-camels. The enemy tries to capture them, but their defenders come in time to repel the attack. [619] [264]

Habbî lana hbûb ar-rîḥ habbî lana
eljaʻ mâ tekâmel ḫejlana.

Blow luck to us, O wave of the wind! blow,
Until our riders are assembled.

The first riders on reaching the attacked herds must, together with the herdsmen, repel the first attack of the enemy; therefore they appeal to the breeze to be favorable to them, for, if they have to fight against the wind which blows dust and sand in their faces, they are at a great disadvantage compared with the enemy. But as soon as they are overtaken by all the cavalry, they can attack the enemy from the rear too and the direction of the wind will not matter. The blowing of the wind also means the blowing of success, or the fortune of war.

Ešrefû miz'aže
w-en'abû ṭejraha
dîrat ḥajji w-lâ
arîd ana ṛejraha.

Climb the hill from which we are wont to give the alarm
And by your cries summon the wild beasts of this territory.
It is the territory of my tribe
And no other I desire.

The enemy intend to drive away the tribe from an important watering place. A girl calls on the men to climb instantly a high cone and by alarm cries and various signals to attract the attention of outlying camps which could send help.

Miz'aže are the tallest cones rising near the camp, from the top of which warning signals can be sent to the herdsmen and sentinels of other camps, posted on similar hills. *En'abû* means the harsh cry with which the person giving the alarm ends his call. The word *ṭejr* in this ditty is used not only for the falcon but for any bird of prey.

Šahrên mâ ǧanni 'alâm
w-ašûf as-sulṭa misterîḥ
jâ waǧh ad-ḏîb en ṭâla' ar-ra'jân
adnâhom w-aḳṣâhom jeṣîḥ.

For two months, now, I have received no news [of a hostile raid]
And I see that the war chief entrusted with the highest power is resting.
Oh, the face of a wolf! when the herdsmen behold it,
Both near and far cry out in alarm.

In the wars with Muḥammad eben Smejr Prince Saṭṭâm was entrusted not only with the chief command but also with all political power. In a few raids he expelled the enemy from the disputed territory; whereupon the Rwala camped there

539x undisturbed for two whole months, as the enemy did not dare to make a new attack. It was during this time that this ditty was composed.

[701 622] *Sulṭa* signifies a war leader who in times of the greatest danger also takes over the functions of the head chief. Saṭṭâm, who succeeded in terrifying the herdsmen allied with Muḥammad eben Smejr, is meant here by the word *sulṭa* and also by *ḏîb*, wolf.

Jâ-hl-as-seb̄âja ẓhûrehen
nâda-l-munâdi bel-felâḥ
lâğ aṭ-ṭarîḥ benḥûrehen
šerbi naḳaʿ ʿoḳb al-melâḥ.

O ye plunderers! mount on their backs,
The call has gone forth for success.
He who is thrown from the saddle will slide down their throats,
And this will be to me a sweet drink after salt water.

The enemy had long been harassing the herds but was never seen in time, so that help always came too late. At last the guard sighted him before he found the herds. As soon as it was reported in the camp, the rescuing troop hastened against him, fondly hoping to surround him and take all his horses and she-camels, in this manner tasting a sweet drink.

Jâ-lli tlowbed beš-šeʿîb
mâ ʿendana illa sabʿakom
narmi-l-ʿaša laḏ-ḏîḫ al-aṭwaḳ
w-naṭraḥ žaʿîdet rabʿakom.

O ye who creep through the valley!
We have nothing for you but terror.
We shall throw you for supper to a wolf with a neck streaked with gray
And shall cast down him who guards your clothes and camels.

The thieves leave their clothes and camels — if they have any — under the guard of one of their comrades called *žaʿîde* and crawl on their bellies to the tents. *Ḏîḫ aṭwaḳ* is an old dog or wolf whose neck is growing gray.

Jâ ḫâjefîn min al-manâja
min ǧâh melek al-mowt mât
al-mowt mâ fakk as-sabâja
jâḫoḏ ṛanâdîr al-banât.

O ye who fear death! [know]
That he whom the death angel visits dies.
Death, however, cannot free captured she-camels
Yet can take those who always linger with the girls.

Ṛanâdîr are elegant youths who from love of the girls remain at home instead of going out on raids.

Jâ ḫâjefîn min al-manâja
al-mowt mâ ǧâ' leḥ naḏîr
al-ḫowf mâ fakk al-ḥabâri
w-lâ ṭawwal al-ʿomr al-ḳaṣîr.

O ye who fear death! [know]
That death is not preceded by a herald.
Fear cannot rescue the *ḥabâri* birds [from the falcon's talons]
Nor prolong life, short as it is.

Jâ-hal as-sebâja rûsehen
elja' mâ ʿamâmi jelḥaḳûn
naḳḳâlaten šuṛul al-ʿaǧam
ḏabbâḥaten mâ jarḥamûn.

O riders! ye plunderers, pull up the heads of your mares
Till my uncles come,
Who are carrying arms of Persian make,
Who only slay and know not mercy.

Ahl as-sebâja has the same meaning as *ahl al-ḫejl*, horse riders who throw themselves on the herds and then drive them away as their booty. With *rûsehen ešbeṭû* is understood: "lift up the heads of your mares." In order to stop the galloping mares the reins are pulled up short, which makes them raise their heads and slacken their pace. They are to wait till overtaken by their paternal uncles—that is, by their kinsmen, as maternal relatives are not considered kin if not related to the father in some other way. The Persian-made weapons are mainly swords, broad spears, and daggers,

[492]
[602]
[411]

Jâ lâbeti jâ mḥajjelîn al-ẖajl
taraʾ-l-ʿaẓab ʿâḋeh balaʾ
amma nefukk dijârana
w-allâh neğûz min al-ḥajaʾ.

O comrades of mine who let not your mares be covered!
Behold, yon cripple has been wont to torment us,
Therefore we either must free our lands,
Or, by Allâh! we shall vanish from life.

Mḥajjelîn al-ẖajl: they leave their mares sterile, so that they may fight without anxiety. *Al-ʿaẓab*, a cripple, was the name given to Muḥammad eben Smejr, the chief of the Weld ʿAli and commander of the allied tribes bent on expelling the Rwala from their territory. He was called so because his right hand had been shot through and was crippled.

Râkân juṣawwet bel-manâm
jâ min jubaššerni beʿažîl
rabʿi muḥaddedet lal-ğemal
kassâraten lal-ğamʿ at̠-t̠ažîl.

Râkân in his sleep calls out:
"Oh, who will bring me joyful news of ʿAžîl?"
My comrades chained themselves to a camel
To defeat a mighty troop.

Râkân eben Meğlâd led out his Dahâmše to resist an attack of the ʿAmârât. Recognizing, at last, their inability to oppose the superior strength of the enemy, Râkân's comrades chained themselves to the camel carrying the ʿAṭfa litter. They fell to a man, the camel was also killed, and the ʿAṭfa taken by Eben Hadd̠âl, the commander of the ʿAmârât. The dead Râkân was supposed to be urging his son ʿAžîl in his dreams to take vengeance for this, and expecting all the time the joyous news that he was avenged.

Jâ-llâh ṭalabnâk jâ-l-kerîm
mâ hw ʿala čeṯr al-ḥalâl
mâ hw ʿala mâlen ʿaẓîm
tarmi fahad wallaʾ ṭalâl.

O Allâh! We beg of thee, O thou most generous one!
Not numerous herds,
Not great wealth,
But only to strike Fahad or Ṭalâl.

The wife of the fallen Râkân entreats Allâh to destroy 539 x Fahad or Ṭalâl of the Eben Haḏḏâl kin who had killed her husband.

Tadallahî w-erʻî hawâč	Leisurely move and graze at will,
jâ ḥâjilen maʻ fuṭṭari	O sterile one with she-camels old!
w-alli jeruddeč ʻan hawâč	And should anyone check thee
haḏâk ʻelmeh mâ jenṭeri.	Pay no heed to reports concerning him.

Tadalluh means a quiet, unrestricted movement; she can go where she pleases, fast or slow. Such a leisurely gait is enjoyed especially by the young sterile she-camels, *ḥâjel,* who like to prance and run from one place to another in search of the best pasture. They are often joined by she-camels more than twenty years old, which, if they bear no longer, are not restricted in their freedom. In regions entirely safe such animals can scatter far and wide, but in the proximity of the enemy they are kept together. The brave warrior tells the she-camels to disregard the danger, as he will protect them—and if any one should still try to herd them, not to obey him. *ʻElmeh mâ jenṭeri* is said of a man who talks too much. [828] The news, *ʻelm,* he brings is interesting, but nobody believes it, *mâ jenṭeri.* With such a babbler an honest Rwejli should have nothing to do, *mâ jaṭri leh.*

Aṭʻan laʻajni fâṭeri
w-aṭʻan eljaʻ hâb aḏ-ḏalîl
en mâ ḥamejteh bel-žena
jâ lejt mâ ʻomri ṭawîl.

To rescue my old she-camel I will stab,
Yea, stab all the more when he becomes afraid who does not esteem honor.
And should I be unable to save her with my spear
Then, Oh, may I not live long!

Fâṭer is a twenty-year-old she-camel. *Ḏalîl* is a man who [703] values his health and life above his honor. Seeing that during a hostile attack he would have to face superior numbers, he fears for his life, *hâb,* and takes to flight, while a man of honor stays and tries to replace such a coward by greater bravery. Rather than allow his old she-camel to be captured, he will die.

539x *Aṭʻan laʻajni bakraten mišʻâf*
wazha' teẓedd ḥwâraha
min fowḳ šaḳra čannaha-l-ḫaṭṭâf
w-muʻaskaran mismâraha.

I will stab to protect my she-camel with long thick
hair on the hump,
Pure white, guiding her young by low murmurs;
I will stab from the back of a sorrel resembling a wild
Whose shoe nails are bent inward. [beast,

[231] *Bakra* is a she-camel not yet eight years old. The humps of she-camels which have never carried loads or riding saddles are covered with long thick hair. They also grow very fat. *Wazha'*, a pure white she-camel, is the most prized among the Rwala. *Ḥwâr* is the name given to a sucking camel calf. The careful mother looks back at her young incessantly and warns it by low and short murmurs not to go far away and get lost, *teẓeddeh*. *Ḫaṭṭâf* is either a wild beast or a good hunting hound which attacks its prey without being urged. The warrior is mounted on a sorrel which also starts in pursuit of the enemy of her own accord. Nothing [492] will hold her back, except perhaps the sharp pieces of basalt and lava, which may injure her feet. But no such danger threatens the mare of our rider, as her shoes are well nailed on. The nail passes through the horn of the hoof and is then bent inward, *muʻaskaran mismâraha*, to prevent its loosening and falling out.

Šiḳḥan taʻâwed lar-ruḥûl
jowm aṣ-ṣabi dawda laha
tišrah 'ala-lli jiṭʻanûn
jowm al-ǧanab jibra' laha.

White she-camels of reddish hue accustomed to carry
As soon as the lad cries *'daw'* [loads,
Begin to yearn for those who can stab,
Knowing that the protecting troop will soon join them.

233 *Ruḥûl* means the she-camels carrying smaller loads, especially the tent and its furniture, on the march. They are usually good tempered and will obey the youth whenever he urges them in a quiet voice to turn or to stop. The lad, *ṣabi*, either sits on one of them or walks behind and cries: "*Daw*, O So-

and-So," calling the animals by their different names. This 233
call is termed *daw* or *dawda*; the youth *jedôdi*. He urges them in this manner especially when there is danger of a hostile attack, in order to keep his herd quiet, for otherwise they would shy, throw off their loads, and run away. The older and, therefore, calmer animals understand at once that danger 539x
threatens them, and stop and wait till joined, *jibra' laha*, by their protecting troop, *ǧanab*.

Jâ nâjiman 'an fâṭereh
maǧhûl 'ajneh bes-sahr
ḥalûbeteh rukûbeteh
ǧelûbeteh jowm ad-dahr.

Oh, he who sleeps unmindful of his old she-camel!
In his heedlessness he keeps not his eye awake
Over his camel which he milks, which he can ride,
And sell, too, when want threatens him.

Nâjem 'an has the same meaning as *sâhi 'an*. The watchman sleeps carelessly beside his camels. The word *maǧhûl* or *ǧâhel* is used of a lad from fourteen to eighteen years old, who, from thoughtlessness, makes all kinds of mistakes. *Jowm ad-dahr*, or *jowm al-maḥal*, or *jowm al-ṛolla*, mean the period of want and misery caused by light and irregular rains. At such times the younger camels cannot even sufficiently nurse their sucking young and give no milk for use of the owner's family, thus compelling him to sell the old camels in order to buy barley or wheat for himself and his children.

Jâ nâjeme nowm al-fahad
lâ teḳ'edûn an-nâjeme
a'ṭû-l-'ašâjer ḥaḳḳehen
w-ar-rûḥ mâ hi dâjeme.

Oh, do not awaken this sleeping one
Who sleeps the light sleep of the panther;
Let pregnant camels have their right
And [remember that] the soul will not remain [in the
body] forever. 539x

'*Ašra'*, a camel big with young, sleeps lightly, is easily 231
frightened, and just as easily shies. Frightened camels run as long as possible and will not stop until completely exhausted.

539K Often they run all day and all night, many of them miscarrying
231 in consequence. In our song the defenders of the camels are called upon to repel the hostile attack quickly and effectively, so that not even one single she-camel may awaken. The pregnant camel is entitled to protection, as she is willing to give her protector both her calf and her milk. Her protector should not be afraid of losing his life. The human soul will not remain forever in the human body. A man must die, even though he always stay at home in his bed and never take part in a fight.

Jâ haǧmeten 'endah ḥarrâs
w-al-mowt 'end-arkânaha
w-mâ ḳaṭa'na 'endah min râs
mâ derhamen ḥîrânaha.

Oh, the herd sleeping far from the camp under their guard's care!
Death is circling around them from all sides.
How many heads we cut off there
[So quickly that] not even the suckling calves started to trot.

539K *Haǧme* signifies a herd spending the night far from the camp; it is also called *'azîb. Haǧǧamna* is equivalent to *mraḥna,* we spent the night. *Arkân* are the four corners of the world. *Min râs* is pronounced *mir râs. Derham* is the camel trot. The men guarding the camels repelled a bloody attack so quickly that even the timorous calves were not alarmed and did not run away.

Al-'alja tar'a' bel-ḫaṭar
w-ar-riǧl fowḳ al-ma'lebe
ḥenna čema' sejlen nḥadar
naff al-'aḏa' bel-meǧnibeh.

Our camels are grazing amidst danger;
[Alien] feet already touch [their] necks,
But we, we are like a torrent which swiftly rolls
And carries away all that it gathers up between its banks.

Al-'Alja is the name given by the Rwala to their herds, especially the white ones. He who succeeds in mounting it is surest of capturing a camel when he crosses his legs on its neck and guides it by a slight kick of his foot. But if the enemy succeeded even in that, the Rwala would throw themselves on them like a flooded creek or torrent, and would overcome and capture them. *Naff* is a torrent which carries away everything in its way. '*Aḏa*' means both dry or live bushes, grass, excrements, dirt, coarse sand, etc., all of which, lying generally between the banks or in reach of the torrent, are carried away by it. *Meǧneb* is the slope shutting in the valley through which a creek runs. 539*

La'ujûn šiḳḥen rawwaḥat
tasma' baha dann al-ǧaras
en mâ rumejt (sic) *'abd al-kerîm*
jaḥram 'alej rkûb al-faras.

For the eyes of the white [camels] of reddish hue who
have just reached the place of their night's rest
And from whom thou hearest a slight tinkling of bells,
If I do not throw down 'Abdalkerîm,
May I not be allowed to ride a mare.

'Abdalkerîm âl Ǧarba', the war leader of the Šammar camping in Mesopotamia, frequently attacked the herds of the Rwala when they were encamped with the 'Amârât on the middle Euphrates. A bell is hung on the neck of only a valuable she-camel which is inclined to wander afar.

Jâ lâbeti ḥoṭṭû ṛalab
w-ar-riš mardûmen 'alejh
jâ ḥejf jâ ḫaṭw al-walad
jinîr w-mašrûhen 'alejh.

O comrades mine, [on your spears] tie ash-gray ostrich
But cover them with the black feathers. [feathers,
Oh, shame! Many a youth
Flees and yet all relied on him.

Riš means the black, *ṛalab* the ash-gray feathers of a female ostrich. When a youth has distinguished himself in repelling an attack, the chief orders his comrades to fasten to the spear where the blade is set into the shaft ash-gray feathers of a female ostrich and to post it before his tent. When people ask in whose honor the spear is placed there, 703 554

703 they are informed of the youth's heroism. If during an att
554 an otherwise worthy youth does not stand his ground,
gray feathers are covered by black ones as a sign that
the first time he has not behaved in a manner befitting
honor. *Ḫaṭw* means "many a one." *‘Alejh ḳ̈rha*: he was
pended on; *kunt mašrûhen ‘alejh*: I depended on him.
539x

Aṭ‘an la‘ajni ṣâḥebi
w-aṭni la‘ajni ‘andeli
ḳalbi ṛada beh ṣâḥebi
minni ‘aṭijjat ğandali.

To aid my sweetheart I wish to stab,
And I will stab also to help my thoroughbred mare
Of my heart my beloved took possession.
She received it from me like a Ğandal's gift which i
never retur

‘Andelijje is a thoroughbred white mare; in poet
language this expression is used instead of *aṣîle*. *Ṛada*
[431] and *aḫadeh*, he took him, have the same meaning. Anyth
a father has given may be demanded back by the son. Howe
if any member of the Eben Ğandal kin makes a gift, nob
as will be explained below, may ask for its return. Theref
he who wishes to make his gift secure, gives it first to a mem
of the Eben Ğandal kin, who then hands it to the person
whom it was intended.

Aṭ‘an la‘ajni bint eben ḳublân
oḫt allaḏi zabn aṭ-ṭariḥ
al-‘ajn ‘ajn mušaddar al-ṛuzlân
‘ašîžaha mâ jesteriḥ.

I will stab to help Eben Ḳublân's daughter,
The sister of the defender of one from his saddle throw
Her eye keeps a sharp lookout like a frightened gaz
Her lover will, faith! not have much rest.

Eben Ḳublân is the name of a kin of the al-Ḥsene divi
[577] Weld ‘Ali tribe. One who assists a comrade thrown from
saddle acts honorably, as by doing so he abandons any b
he might capture and also exposes himself to the da
of being attacked while lifting the fallen man from
ground and placing him on his own horse. The gazelles

in constant fear and therefore keep a sharp lookout all the time. In the same manner the daughter of Eben Ḳublân watches for danger from the enemy and wishes that her lover may always be ready to go to her assistance. 539x

La'ujûn min labes al-ḥarîr
šuḳran ḏwâjeb râseha
w-elja' talâḳow bel-wa'ad
w-aš-šejḫ bimaḥâseha.

For the eyes of her who wears a silk garment
And has braids of fair hair!
When men shall meet in the fight appointed by Allâh,
The chief himself will be the first on the battle ground.

The daughters and wives of the chiefs wear silk kerchiefs. Fair hair is rare among the Rwala women; they generally dye it. Our beauty with braids of fair hair has a suitor in the person of the chief himself, who therefore hastens to her aid when the migrating clan is attacked and fights on the battle ground before her eyes. *Wa'ad* is a fight ordained by Allâh himself. *Maḥâs* means the place of an encounter, a battle ground. [292] [142 302]

Arḫaṣt 'omri w-al-faras
dûn al-ǧemal w-alli 'alejh
jâ-bu ḳrûn čaha-l-maras
ḳalbi muštâḳen 'alejh.

I risked my life and my mare
Before the camel and her who sat on him.
For her with braids like this rope,
My heart is longing for her.

Kill jowm 'ajden lal-banât
w-al-jowm hâḏa 'ajdana
narm-al-'aša lal-ḥâjemât
lal-'ujûn min teridana.

Every day is a holiday for the girls,
But this day is a holiday for us,
As we shall throw a supper to the birds of prey
For the eyes of her who longs for us.

The girls sing, amuse themselves, and turn the heads of the young men every day, but the youths show them their real qualities on the day when they repulse a hostile raid.

539x

Ḥenna zejzûm al-ḥarb al-awwal
naṣbor w-law enneh ṭežîl
čamen ṭamûḥen min ʿedâna
râḥat tedawwer leh ḥalîl.

We are the rampart against the first onslaught;
Be it ever so fierce, we shall hold our ground,
For there are many wives of our enemies, displeased [with their husbands,
Who seek another man.

Al-ḥarb al-awwal is the first or surprise attack on a camp. It is repulsed as a rule by the bravest and steadiest warriors. *Zejzûm* is the man who guarantees the safety of the herds, caravans, and people. *Ṭamûḥ* is a married woman desiring another man. If her husband is killed, she may marry the one she desires.

Jâ mâ ḥalaʿ ṭard as-sebâja
min fowḳ mušammart aš-šelîl
w-jâ mâ ḥalaʿ ḥebb aṯ-ṯenâja
eljaʿ ṣâr ʿašîžak ṣaġîr.

Oh, how sweet is a fight with the plunderers,
When thou sittest on a mare whose hair spreads over [her back!
And how sweet the kissing of teeth,
If thy sweetheart still be young!

Mušammart aš-šelîl is a mare holding her tail high so that the hair spreads over her back.

Jâ mâ ḥalaʿ ṭard as-sebâja
eljaʿ ṣirt min fowḳ al-ǧamûḥ
w-jâ mâ ḥalaʿ ḥebb aṯ-ṯenâja
eljaʿ ṣâr ʿašîžak ṭamûḥ.

Oh, how sweet to fight with the plunderers,
When thou bestridest a rebellious mare!
And how sweet kisses of the teeth,
When thy beloved longs for [thee] a braver man!

Ṭard is the actual encounter or clash, a hand-to-hand fight in which one man attacks another trying to outflank him. *Sebâja* are the fighters whose task it is to capture the herds of the enemy. To repel or at least to stop these warriors or plunderers is not easy, as they are always superior in number to the guardians of the herds. [704]

539x

in number to the guardians of the herds. No woman if married to a coward will ever fall in love with a man like him.

Jâ râčeben ḥorran mu'anna
wa-mḫaḏḏaran zejn al-fedîd
mâ nuḫalli waṭanna
la'ujûn min lebseh ǧedîd.

O thou who ridest a thoroughbred camel making a straight course,
A camel looking round in fear, with a back falling away to its tail!
[Know that] our homeland we shall not desert
For the sake of the eyes of her who has put on a new dress.

Mu'anna is one who follows a straight, well-defined course. "*Ent la wên mu'anna*; where art thou headed?" or "Where art thou going?" "*Ana m'anna* (or *nâḥer*) *eben Ša'lân*, I go to Eben Ša'lân." *Fedîd* is the sloping of the back to the tail, beginning at the hump. The more simple and symmetrical this line, the handsomer the camel. *Waṭan* has the same meaning as *dîre*, a region, country, territory belonging to one of the tribes.

Lâbes zebûn ḳmâš w-ǧibba
w-al-mowt w-allâh mâ ṭara'
la'ujûn min 'aṭâmi ḥubba
w-ummaha w-abûha mâ dara'.

I put on a silk *zebûn* and a *ǧibba*,
And, by Allâh! it never occurred to me to die.
[I wish to fight] for the eyes of her who gave me a kiss
Unknown to her mother and her father too.

Zebûn ḳmâš is a silk coat open at the front and reaching to the ankles. *Ǧibba* is a waistcoat with narrow, tucked-up sleeves. It is worn only by the wealthier youths who wish to be admired. [292]

La'ujûn min faǧǧ aḏ-ḏra w-jeliš
'aṭḥân w-jabṛi šowfana
'âdâtna fakk al-wešl
ǧejb al-ḳalâje' ḥowfana.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539
For the eyes of her who draws apart the tent wall and peeps out
Thirsting and longing for one of our glances,
Our custom is to rescue the captured herds,
And our task is to bring in mares whose riders we have hurled down.

[727] When, after repelling the attack, the warriors return with their booty to their tents, they are inspected by the women and girls from the tents. Being themselves invisible, the latter look through the small space between the tent wall and roof. This wall or tent side is called *aḏ-ḏera.* "*Ḏerrûna ‘an ha-l-bard*, hang up the wall to protect us from the cold." *Awâḳ* means to examine something thoroughly. The chief orders the *sbûr*, scouts on camels: "*Ewîżû ‘ala ha-l-ḳowm*, examine this detachment of the enemy well." On their return they will report: "*Awaḳna ‘alejhom*, we have looked them over," and give a detailed report. With the same thoroughness will a maiden examine her lover when he returns from a raid, anxious to know if and what booty he brings. *Wsîż* is the same as *aḫiḏ*, i. e. a herd, *ṭarš*, captured from the enemy. *Ḳalâje‘* are the mares of the foes thrown from the saddle.

Mamdûḥ w-allâh mâ narûḥ
nahûš ‘enda dijârana
la‘ujûn min ḳarnha jelûḥ
ḏabḥ as-swâri ḳârana.

O Mamdûḥ, by Allâh! we shall not depart,
But harass you from our lands instead,
For the eyes of her whose plait is appearing —
For the killing of troopers is our sport.

Mamdûḥ Pasha was the commander of the Turkish troops fighting the Druses in the Ḥawrân. When defeated he asked the Rwala for help, but this they refused and, instead, composed this poem. *Nahûš* means guerilla warfare, in which small regular detachments and frontier guards are attacked. The regular cavalry sent by Mamdûḥ against the Rwala were beaten by them because their horses could stand the heat and thirst much better than the army horses. They awaited the soldiers in ambush, surrounded, and killed them. *Ḳâr* means hunting by lying in wait or catching the game in snares.

[721]

[725]

Lâ budd al-ašḳar dâre'an bel-ḫejl
amma jeğı walla' jarûḥ
la'ujûn min rîḥeh zebâd w-hejl
alli 'an al-'âḳa ṭamûḥ.

Al-Ašḳar certainly is arming cavalry;
Either he advances or he runs away.
[We will fight] for the eyes of her who sends forth sweet fragrance —
Who instead of a coward longs for another man.

Al-Ašḳar is the surname of Sa'dûn, head chief of the Muntifež tribe. Al-Ašḳar's impending raid became known, and the warriors from all camps hastened to help the camp most endangered. They knew that al-Ašḳar would certainly attack their camps, too, if he were not repelled in time. Therefore they meant to fight bravely for their sweethearts, among whom there was many a one who, although married, longed for another man, knowing her husband to be a coward. *'Âḳa* is a man who takes a long time to dress, to arm himself, and to mount his horse in order to evade repelling the hostile attack.

Jâ mḥammad šift eben rummân
'ajjentûh ḥammâj aẓ-ẓa'an
walad al-frejğı zaḳlabeh
la'ujûn biẓen fara'an.

O Mḥammad, hast thou seen Eben Rummân?
Have ye seen the defender of the moving clan?
A son of the Freğe gave him a good blow
For the eyes of the fair ones with loosened hair.

Muḥammad eben Smejr was an antagonist of the Rwala; Eben Rummân, a dreaded hero among Eben Smejr's warriors, was killed by 'Ejâd eben 'Arṣân of the Freğe clan of the Rwala. *Zaḳlab* is said of a falcon, who first stuns its game with its beak and then kills it.

Lije ṣâḥiban zêna šiḳḳâḥ
helwan suwâd 'ujûnaha
lâ farra'at 'ala-l-mibṭâḥ
al-'omr jirḫaṣ adûnaha.

I have a sweetheart fair, white and rosy;
Charming is the black of her eyes.

539x

When she once rises in her litter,
Life before her loses its worth.

Šiḳḳâḥ is white tinged with rose. *Mibṭâḥ* are the long upper poles of the litter by which the woman sitting in it supports herself when rising to look out.

Bint aḫu ḳuṭne jâ nawwâf
turkijje lâ tiǧûnaha
eljaʿ telâḳen bes-semâḥ
uḳalleṭak laʿujûnaha.

To the daughter of Ḳuṭne's brother, O Nawwâf,
To Turkijje go not too near!
If our mares meet on a plain covered with coarse sand,
I shall throw thee forward for the sake of her eyes.

Aḫu Ḳuṭne, brother or defender of the camel herds called Ḳuṭne, was the head chief of the Fedʿân. His daughter, Turkijje, famous for both her beauty and prudence, was greatly enamored of Saṭṭâm, the prince of the Rwala, her love being returned. Nawwâf eben Ḳaʿejšîš, a near relative of Turkijje, claimed her for himself and would not allow her to marry Saṭṭâm. After trying in a friendly way to change Nawwâf's mind, Saṭṭâm composed this ditty and sent it to him with the threat that he would declare war on the Fedʿân if Turkijje were not given to him peaceably.

Ḳalaṭ is said when a camel saddle inclines forward. In using the word *uḳalleṭak* Saṭṭâm threatens to meet Nawwâf in a duel and so terrify him that he will flee; Saṭṭâm will then strike him from behind with his weapon and throw him forward.

Bint aḫu ḳuṭne jâ saṭṭâm
šaḳha jaʿûzak lownaha
tisʿat ǧemûʿen ṛarrabat
mâ ẓanneti jaʿṭûnaha.

The daughter of Ḳuṭne's brother, O Saṭṭâm,
Is like milk and blood; her color is not to be thine!
Nine clans have gone from the desert to the settled
Hardly I think would they yield her to thee. [lands,

The Fedʿân were camping in the inner desert, when Nawwâf was visited by Saṭṭâm's messenger. In order to increase

539x

the distance between themselves and the Rwala, they left the desert, *ṛarrabow*, crossed the Euphrates, and encamped on al-Ḫâbûr, whence Nawwâf sent his answer, also in verse. Yet Saṭṭâm got his Turkijje and was very happy with her.

Jâ râʻi-l-ḥamra šenûf
w-ḥelw šabṯat râṣeha
jâ mî ḥala' ḥebb al-henûf
w-mlâʻaben befrâšeha.

O thou who ridest the bay who always holds her head [high!
Faith! pretty is the motion of her head.
Oh, how sweet is the kiss of the smiling beauty
And the struggle in her bed!

Šenûf is a horse which habitually carries its head erect and breathes through its nostrils, even while galloping. *Ḥebb* means a kiss. "Kiss his hand! *ḥebb îdeh.*"

Ṣawâjeḥen w-al-ḫejl ʻazzam
w-elja' račebna mâ nešûf
ʻâdâtana ramja-l-muḥazzam
min šânak jâ-l-ṛarw al-henûf.

They cry alarm and the horses are shying,
And, as we rode out, nothing we saw.
Our custom is to strike down armed men
To please thee, our little gazelle, who smilest so prettily.

Ṣawâjeḥen are the sentinels announcing at the top of their voices that they have seen danger. On hearing these alarm cries, the horses begin to shy, pull at their halters, jump up, and try even with the forelegs fettered to run in the direction whence the alarm is heard. *ʻAzzam al-ḫejl*: the horses are shying, will not be controlled, *lâ tasnʻed*. *ʻAzûm*: a shying horse, either a stallion or a mare. *Muḥazzam* is a warrior armed not only with a rifle and revolver, but also provided with plenty of cartridges, which he carries in one or two belts, one of them thrown over his shoulders and across the breasts. *Ṛarw* is a young gazelle; *henûf*, a young beauty with a pleasant smile.

[713]

Nešmijjeṭen ṭarčaḥ lena
w-ḥelw ṛazzat ʻûdaha

539*

malbûsaha rîš an-naʿam
w-mdellelen ḳaʿûdaha
rašûšaha damm al-ḥamar
w-al-bizr ṭalʿ enhûdaha.

A beauty is leaning towards us,
And how prettily she stands up in her litter
In ostrich feathers dressed;
She rides on a camel with gay trappings.
Stained by red blood is she,
And her breasts appear like lead bullets.

A young girl, with her breasts bared, sits in a f litter and during the fiercest fighting encourages her c trymen to persevere. *ʿÛd* is the essential part of the li

Ašḳar d̲wâjeb ʿad̲d̲abak
w-aṛwâk naḳḳâẓ al-ǧaʿad
walad ar-radi lâ tâẖed̲eh
jiǧîk mit̲l abûh walad.

The one with his braids dyed blond is a hindrance to the
And he yearns for thee, he who often dishevels plaited h
The son of a degenerate thou hadst better not marr
Else thy son will be like thy husband's father.

[831] The *eben al-ʿamm*, or nearest kinsman whom it is missible for her to marry, has a right to the girl since has reserved her for himself, *ḥaǧǧarha*. He is a hindra to the girl, because he lusts, *ṛawa*, after her; *ṛawa* is m sensual than *hawa*. *Hawjân* means an enamored one, w *ṛawjân* is a man lusting for sexual intercourse. *Ǧaʿad* is plaited and combed hair, consisting in the case of a gir *ḳuṣṣa*, or hair trimmed above the forehead; of *žid̲le*, sm braids made of the trimmed hair above the forehead; and *d̲wâjeb*, long plaits on the upper part of the head and ab the ears. *Naḳḳâẓ al-ǧaʿad* is a man passionate in sexual tercourse, thus dishevelling the woman's hair. The Rwala such a man *radi*, a degenerate, and dislike their daught [827] to marry him. Just as he has inherited his bad qualit from his grandfather, her son would be like his father. Rwala firmly believe that both good and bad qualities p from the grandfather to the grandsons.

539ᵏ

Jâ-bu ṯemânen ḏubbalen wa-rhâf
ʿeḏâb liṭarrâd al-hawa
jâ žiḏleten rîš an-naʿâm erdâf
jelʿab beha ṣafž al-hawa.

O thou with eight teeth fine and small,
Which so torment him who is given to flirting!
O braids above the forehead, as thick as the ostrich's feathers,
With which nothing but a strong breeze can play.

Ṯemân are the four lower and the four upper incisors. The finer and smaller, the prettier they are. When they are shown by a smiling beauty, the passion of amorous men is inflamed to a high degree. *Ṭarrâd* is a warrior who, circling on his mare, attacks the enemy with the one aim of defeating them. No sooner has he vanquished one, than he throws himself on another. *Ṭrâd* is a hand-to-hand fight, also a mock battle in which the struggles of a real battle are imitated. It is often performed in honor of an esteemed guest. *Ṭrâd al-ḫejl* has the same meaning as *leʿeb al-ḫejl*, mock battle, cavalry play. *ʿArâẓa* has nothing in common with *ṭrâd*. In *ʿarâẓa* the warriors defile, one by one, before the standing chief, assure him of their fidelity, and by uttering their war cry raise one another's war spirit. He that devotes much of his time to love affairs also resembles a *ṭarrâd*, because, having gained the victory over one beauty, he leaves her in order to win the favor of another. The feathers on the hips of an ostrich are the thickest. A beauty's *žiḏle* should, likewise, be so thick and heavy that nothing except a strong breeze could move it. *Safž* or *ṣalf* is a strong, sudden gust of wind.

[826 832]

[541]

[703]

Jâ šowḳ jâ daḳḳâḳ al-hejl
jâ merteči fowḳ al-ḥani
eḳhar ḳaʿûdak ʿenda rkûẓ al-ḫejl
abi-ẓmanak w-atrok hali.

O sweetheart mine who givest forth a fragrance as if pounding cardamom!
O thou who supportest thyself by the bent litter pole!
Stop thy camel at the cavalry assault,
For I will desert my kin to guarantee thy safety.

539x When a migrating tribe is attacked by the enemy, t
maiden should put both herself and her camels under t
protection of her lover. *Hejl*, cardamom, is pounded and add
to black coffee. He that pounds *hejl* in a mortar smells of
The women like to sprinkle their hair and dress with it.
the girl or woman sitting in the litter wants to observe bette
she has to kneel and support herself with her elbows on t
bent horizontal pole. The lover will neglect the property
his own kin in order to rescue his sweetheart from bein
robbed by the enemy.

Jâ bint wa᾿ ḳalbi širebč
širb al-ḳarâh bel-ḳâjile
jâ bint w-al!âh mâ-ʻrefč
mâr enn ǧaʻûdeč mâjile.

O girl! Oh! my heart drinks thee
With the same lust as we drink fresh water during the
greatest hea
O daughter! by Allâh himself, I know thee not,
But thy waving plaits caught my eye!

The warrior saw the long, loosened braids of an unknow
beauty and began to desire her with his whole heart.

Erʻ aš-šalâfi dâreʻât
miṯl aš-šenâber bel-hawa᾿
ʻajnêč jâ tirf al-benât
jâ lâbesen ṯowb al-ṛawa᾿.

Behold the blades of the decorated spears,
Shining in the air like a red garment!
Before thine eyes, O tender maiden
Who appearest in a seductive dress!

[832] The blood-stained spear blades remind one of the long re
kerchiefs worn by dressy women. *Ṯowb al-ṛawa᾿* is a woman'
dress unbuttoned below the throat. It hangs loosely over th
shoulders disclosing both the throat and the breasts. Thu
the girl, who in a perilous fight encourages the men to perse-
vere, arranges her dress.

Jâ hejh jâ râʻi-l-ḳaʻûd
wa-mḳalladen riš an-naʻâm

539x

al-ḳalb min jammak jahûb
w-al-ʿajn ʿajjat lâ tanâm
min šânaha narḫi-l-ǧerîr
narmi-l-ʿaša laṭ-ṭejr šamâm.

O hail! O thou who ridest a camel
Adorned with ostrich feathers!
The heart in thy presence takes fire,
And the eye will not yield to slumber
To please her, we shall loosen the rein
And at once throw supper to the birds of prey.

The maiden accompanies the men into the fight so that they attack the enemy with greater courage. They will loosen the reins to allow the mares to bring them into the midst of the enemy more quickly. Only a coward will hold back his horse. *Šamâm* means to reach a thing as quickly as a scent reaches the nose.

Jâ bint jâ šaḳra-l-ḏwejbe	O maiden! thou with the fair plait,
jâ ʿajn ẓubejj an-nâzije	O thou keen eye of a gazelle!
al-ḳalb min jammak jahûb	In thy presence the heart takes fire
w-al-ʿajn mâ hi ʿâzije.	And the eye cannot become calm.

Hejjeh jâ-bu žeḏîle	Hasten, O thou with little braids on thy forehead!
waʾ hejjeh jâ-bu ṯemân	Hasten, O thou with eight teeth!
ente taʿṭîni-llâh	Thou wilt with Allâh pledge me thy faith,
w-ana-ʿṭîč amân.	And I shall pledge to thee peace.

The youth promises the maiden he intends to marry that he will not maltreat her if she remains faithful to him. Conjugal fidelity can be assured only by the fear of Allâh, as no witness will ever come forward in a suit for infidelity. [837]

Jâ raʿjet al-awẓaḥ	O thou who sittest on a camel pure white!
ʿan ar-radi šûmi	Turn away from a scoundrel
šûmi laḫu ṣîta	And incline to Ṣîta's brother,
jâ zebn al-mazjûmi	A protector of the oppressed;
šûmi lwaǧh allâh	Bow to the face of Allâh [beset.
ǧallâj al-ehmûmi.	Who leads into safety one by troubles

Aḫu ṣîta, Ṣîta's brother, is the battle cry of the Šaʿlân reigning kin and signifies any of its members. *Zeben* means

539ˣ him who grants a safe asylum to one imperiled by a blood feud or in battle, or to those who are persecuted.

Lá tâẖedi alli šarad jâ ẖâjibe
w-al-mesč w-ar-rejḥân bedwâjibeh.

Wed not him who cowardly fled, O maiden who loves a coward,
Even if his braids were scented with musk and other perfumes!

Ḫâjeb is a man who returned without booty. Such a one brings no luck, for he is predestined to evil, *fâleh šên*. He who runs away from fear deserves no booty, and the maiden who loves him is in danger of forfeiting all good fortune and is, also, a *ẖájibe*. The messenger bringing the first report that the raiders are returning is pressed with questions: "A raid with or without booty? *al-ṛazw ẖâjeb walla' ṣájeb*." Many young men plait their hair in the female style into *dwâjeb* and then scent it with musk and other perfumes. [302]

Rá'anê já-bu zmejjen rû'anê
ḥatta tšûf muṭâ'anê
já-bu zmejjem lâwîtch
čejf an-nedel mhâwîteh.

Look at me, thou with a nose ring;
Behold how I fight!
O thou with a nose ring which thou squeezest!
How couldst thou fall in love with a coward?

[301] *Zmejjem* is a brass or silver ring, about one or two centimeters in diameter, worn in the left nostril. *Muṭâ'anê*, properly *muṭâ'ani*, means a contest with spears, a contest in general. *Lâwîteh* or *lâwajteh*: she kept pressing the ends of the ring together to prevent it from falling out of the nostril.

Já šowḳ jâ zejn al-medâre'
jâ 'awd rejḥânen ruǧûḥ
en má ḥamajna lak mešâre'
w-allâh 'an ad-dîre narûḥ.

O sweetheart! O thou with fair elbows!
O fragrant flower stalk to all sides inclining!
Know that if we hold not the watering places,
By Allâh! we shall move from our territory.

539x

[3/2]

The sleeves of the woman's dress, *ṯowb*, are very broad but comparatively short, leaving the arms bare up to the shoulders. *'Awd* is a stalk holding blossoms. If these are too numerous or heavy, the *'awd* bends with the breeze, *rağûḥ*. *Mešâre'* is the term for places with abundant and good water, where, besides watering the herds, the women also get all the water needed in the camp. In our ditty it is from the watering places in the Ḥawrân territory, south and southeast of Damascus, that Muḥammad eben Smejr wished to drive the Rwala. This territory is called *ad-dîre* by the Rwala.

Hellî-ḏ-ḏwâjeb	Loosen the plaits of thy hair,
hellîhen	Loosen them,
w-eṭla'î nhûdeč	And uncover thy breasts
kellîhen.	Altogether.

Ḏwâjeb are a girl's hair plaits. She usually keeps them covered with her kerchief. *Hallat aḏ-ḏwâjeb* is said of a girl who has thrown the kerchief off her head and has unplaited and loosened her hair. This is done only by girls or young women accompanying the men into battle, *manâḫ*, or when an attack is made on a migrating clan.

Jâ ḥmûd ballâh ḥebbeni
lâ jâ ba'ad ḥebb al-banât
al-ḳarm marḫi râsaha
jowm as-sebâja mowžifât.

O Ḥmûd, by Allâh, I implore thee, kiss me!
O mayst thou yet kiss maidens!
A hero gives his mare's head freedom,
When all the plunderers have stopped.

The maiden wishes in the thick of the fray to inspire the youth Ḥmûd with a kiss and give him courage. A hero disdains, even when the danger is at its highest, to restrain his steed, but will let it gallop at will into the midst of the enemy although he sees that his comrades have halted and therefore will not come to his aid.

Ṛazw al-ḳarâri rawwağat
bên ar-rwejǩed w-al-ğeẓî'
jâ ṛazweten mâ fawwedat
ajtam biha mâjet raẓî'.

539*
The raiders led by al-Ḳarâri were seized with giddiness
Between ar-Rwejšed and al-Ġeẓi'.
Oh, that raid, from which there was no booty
And which made hundreds of sucklings orphans!

Al-Ḳarâri was a famous war leader of the Sba'a tribe. The Rwala once surrounded his troop between the valleys of ar-Rwêšed and al-Ġeẓi'a and killed them almost to a man. *Fawwadat*: they captured; the booty is called *fowd*. *Rawğe* is giddiness; *rawwağat*: they spin around as if giddy. The Sba'a, who raise great numbers of goats and sheep, are often derided by the Rwala as suffering from giddiness themselves.

Ġawna-s-sbûr w-aḳraṭaw al-ağelle
w-arčebaw 'alejhen ḳaffalaw kill mišwâl.

When the enemy's camel scouts came to us, [our youths] tore from the mares their long blankets,
Mounted them, and compelled each beast to lift its tail to evacuate.

Ağelle are the blankets protecting the mares from cold. *Ḳaffalaw*: they played with the mares till they evacuated, for this helps them to endure more fatigue.

Jâ 'ağğaten abṛi taṣîr	O dust, I wish thee to rise,
jenğâl 'an ḳalbi ṣada'	So the dirt flies out from my heart!
aḫu šâha jâ 'anân al-'azûm	Šâha's brother is a check rein
elja' ṭâla' as-surba ḥada'.	And on sighting a troop he intones the *ḥda'* ditty.

[721] Among the Šammar in al-Ġezîre civil war once broke out, the 'Abde and Aslam tribes trying to destroy each other. At the head of the latter was the chief al-'Âṣi with his son, the war leader al-Hâdi, while the former were commanded by Ġârallâh. Tîḥ, a son of al-'Âṣi, sought refuge with Ġârallâh, with whose son, Abu Rwejs, he formed a close friendship. The cause of the war was jealousy between the two tribes. The 'Abde had been despising the Aslam for a long time, and Ġârallâh reproached al-'Âṣi with acting dishonorably and with having defiled his honor. These insinuations embittered al-'Âṣi's heart to such an extent that he finally declared war.

The chief and war leader of the Aslam is here called, briefly, the brother of Šâha, Aḫu Šâha, because he called the

537ˣ herds Šâha and used this phrase as his battle cry. *'Ağğe* or *'ağâğ* is dust and sand caught up by a whirlwind which runs like a pillar through the desert. Such columns of dust and sand often envelop the cavalry, whose horses raise up the dust with their hoofs. During a war, when troops cross the desert every day, the *'ağğe* also appears more frequently. *Surba* means [533] here a hostile troop. The warriors galloping to repulse the enemy sing the ditties called *ḥda'*. Aḫu Šâha never waits for his comrades, but, intoning a *ḥda'*, attacks the enemy as soon as he sights him.

Li direten ğennat an'âm	I have a land, a paradise for herds,
met'eb w-sîb jurîdeha	Met'eb and Sîb long for it,
aš-šejḫ miṯlak lâ jenâm	A chief like thee must not sleep,
jet'ab 'ala tabrîdeha.	But strive to hold his property.

Al-'Âṣi, the son of Farḥân, inherited from his father as his private property extensive pastures irrigated by a live creek, where he kept large herds of cattle and sheep. Some time afterwards Ğârallâh attempted to take the pastures away from him by force, in which he was supported by the Šammar war leader named Met'eb âl Hadab and by his own son Tîḥ, who likewise were seeking an ally against al-'Âṣi. This chief was not a little vexed with his son al-Hâdi, who seemed to care for nothing. His reproaches having no effect, the disappointed father composed this ditty, which was sung by his followers to insult the young man. *An'âm* means cattle, especially cows and sheep. *Tabrîd*: to defend what belongs to one lawfully. Roused by the poem, al-Hâdi answered with another:

Dâri beha ḳablen teḳûl
binten tağadded 'êdaha
mifrâṣ bûlûd alli jeṛûl
beḥnûk min jurîdaha.

I knew [our land] before thou didst warn me,
It is like a maiden, always changing its holiday garb,
While I am like steel pincers which crush
In their jaws him who longs for it.

Dâri beha: I know of it. *Mâni dâri*: I do not know. ("*Mâdri-n-čân aḥad behal-ḳaṣr*; I do not know if there is anybody in this castle," remarked Ḥmâr on one occasion. "*Beh*, there is" was Prince an-Nûri's answer.) *'Êdaha*: her holiday dress. The land renews its holiday dress owing to the constant irrigation which stimulates the growth and blooming of the vegetation. *Mifrâṣ bâlûḍ* are teeth forceps. Al-Hâdi means to crush, *jeṛûl*, in his jaws those who try to seize his land.

Jâ zejd ʿabde ṛarrabaw
oḳʿod taḥejzem lâ tanâm
ṛadaw bemnaffeš d̠erwateh
hadwân zejzûm al-ǧahâm.

O Zejd! the ʿAbde are encamped in the settled lands,
Mount, gird thyself, do not sleep;
They assailed him who is wont to unplait the hair on [his head,
The leader, the protector of deserted herds.

The ʿAbde camped in the desert between the middle Euphrates and the Tigris; the Aslam on the middle part of the Tigris, the numerous islands, *ḥawâjeǧ*, of which belonged to them. In order to humiliate the Aslam completely, the ʿAbde marched from the desert direct to the Tigris, *ṛarrabaw*, and attacked al-Hâdi. In the furious battle that ensued both al-Hâdi and Ǧârallâh were slain. Al-Hâdi wore his hair in long, thick braids, which he unplaited before every battle. *Ǧahâm* is an abandoned herd, to be captured by the enemy without fighting. *Zejzam* is equivalent to *ḥamaʿ*, shielded, protected. Zejd was al-Hâdi's little son, who remained hidden on an islet in the river, taking no part in the battle.

Abu rwejs ǧâ minneh medîḥ
w-at-tîḥ mâ ǧâ leh ẖabar
jâ waǧeh d̠îẖ mžâbel ad-duẖân
waš bik nâjem jâ ṛabar.

Of Abu Rwejs nothing but praise is told,
But of Tîḥ no news is as yet heard;
Oh, the face of a dog sitting by the smoke!
What art thou worth, who art wont to sleep in the dust?

After Ǧârallâh's death the command was taken over by his son Abu Rwejs, who soon distinguished himself and won the praise of every one who left his presence. But with the Aslam matters were worse. Al-Âṣi had died in the meantime, al-Hâdi had fallen in battle, his son Zejd was too young, and his brother Tîḥ, who stayed with the ʿAbde, cared for nothing but women. He used to loaf day and night in the women's compartment, seated by the fireplace where his wife was cooking their meals, not unlike a dog who lies down on the dust and ash heap and does not stir until his mistress is done with the cooking and throws bits to him.

Lije ẓanwilen ṛaẓejtaha
min ʿoḳb aḫu šâha fesâd
beha zuʿejli w-ad-dawîš
w-ʿaẓejb ḫâl abûh wkâd
ǧâsi ḥadîdeh mâ jelîn
mâ leh ʿan al-fetna ǧelâd.

I have sons whom I have suckled,
When Šâha's brother's activity ceased;
Of them are Zuʿejli and ad-Dawîš
And ʿAẓejb, his mother's brother, for sure.
He is hard, his armor will not soften,
Nor will he ever brook any opposition.

When there was no one left in the chief's family to unite all the Aslam, the command was taken over by Nâjef az-Zuʿejli, ad-Dawîš, and ʿAẓejb eben Mowʿed, chief of the Ṣâjeḥ kin and a brother of al-Hâdi's mother. ʿAẓejb utterly crushed the opposition of the Aslam, inspired them with fresh courage, and avenged the death of his nephew. This ditty was sung by al-Hâdi's mother, who brought up the orphans Zuʿejli and ad-Dawîš, and also her young brother, ʿAẓejb. ***Fesâd***, or ***fâsed***, means a useless, impotent, or inactive man; ***bêẓa fâsde***, an egg that was not fecundated; his sons are good for nothing, ***killeh fâsed***; he is impotent, sterile, ***fâsed***.

Jâ wanneti wannejtaha
bakṣa-ẓ-ẓumâjer testedîr
ẓajjaʿet ṭejr al-ḥabâri
wa-ḳneṣet bel-farḫ aṣ-ṣaṛîr
lâ zâl rabʿi jarkebûn al-ḫejl
aṣ-ṣulḥ w-allâh mâ jesîr.

This is my lament with which I mourn
And which enters my innermost entrails,
I lost a hunting falcon for the *ḥabâri* trained,
And then hunted with only a young one.
As long as my comrades cease not to mount their horses,
By Allâh, there will be no peace.

539x *Ṭejr* is a trained falcon. *Ḥabâri*, bustards, are ash-gray birds, rather smaller than hens, distinctly clumsy in flight. A falcon trained to catch them is very valuable. A passionate hunter when losing an old falcon will not fail to get a young one and to start at once to train it so that he can hunt again. A passionate fighter does not appreciate peace, but seeks all the time for a reason to fight and to get booty. — This poem is attributed to the widow of the fallen al-Hâdi. He was her trained falcon, while Zejd is her young, whom she has not yet tried.

TREATIES OF PEACE

728 It is long before a chief decides to sue for peace. He can do so only when he hears from all sides that after all it would be better if both tribes became friends again. A request for peace is hardly ever refused. And yet Prince an-Nûri eben Ša‘lân declined three times when Eben Meğlâd, the chief of the Dahâmše, sued for peace, because the latter had not ordered three clans of the Kwâčbe tribe, rebellious subjects of an-Nûri, away from his territory. The offer of peace either verbally or in writing is generally brought by a traveler, very seldom by a slave of the opposing chief. Such an offer is nearly always worded as follows:

"As is known both to you and to ourselves, our people attack yours and your people ours. Ours harm yours, yours harm ours. There is no profit in it either for you or for us. Why this constant injury? Are we not relatives? We do not want to fight you any more. From today we are your friends. All that has happened we have already buried. Decide as you like and then let us know. Greetings!"

The answer usually is: "After a thorough consideration of your offer we inform you of the great joy we feel because you desire our friendship. We do not reject it but must request that our enemies be not allowed to march through your territory to attack us from there, *lâ jetamaṯnâkom w-jaṛîrû ‘alejna*. This much for your information. Farewell!"

To conclude peace in a solemn manner the prince rides with his suite to the chief of the tribe with which he wishes to be reconciled, or the latter comes to him, and they agree on all points. After the defeat of the Beni Ṣaḫr Prince an-Nûri rode with fifteen companions from al-Azraḳ to the camp of Eben Fâjez near Žerjet Abu Ġâber and remained there for 728 thirty nights. One fat she-camel was killed in his honor every day. The peace treaty ends with the words: "Interred and buried, *ḥafâr w-defân*," or: "Interred and buried under a steep bank, *damdûm w-ğurfen mahdûm*; a steep river bank has fallen upon its shadow, *ğurfen inhadam ʿala ẓelleh*; no wolf will hurt the sheep any more, *mâ ḏîben jaʿdi ʿala-š-šaʾ*."

The chiefs then grasp each other's right hands and say: "I give thee Allâh and the peace of Allâh. And whoever would deceive thee, may Allâh deceive him! I give thee Allâh against all instigation and calumny. *Aʿṭajtak allâh w-amân allâh w-min bâḳak jebûḳeh allâh aʿṭajtak ʿan al-mesmesijje w-al-maḥâči-r-radijje*."

THE TRIBAL EMBLEM, ABU-D-DHÛR

The Rwala have no flag of their own. They go on raids 726 without any special device; but when waging war, whether of 778 aggression or defense, that endangers the whole tribe, they take with them a special kind of a litter, called Abu-d-Dhûr or al-Markab. This is perhaps the old decorated litter ʿAṭfa destined originally for the prettiest girl, who used to lead the tribe to the decisive battle. But there is nobody now who can remember that a girl has ever sat in it. The Markab litter (Fig. 59) is constructed of stout poles, the frame being about 90 centimeters high, 270 centimeters long at the top, and 190 centimeters long and about 50 centimeters wide at the bottom. All the poles are wrapped round with ostrich feathers; to the upper poles are tied 12 short pegs, *zerânîž*, with plumes of bent ostrich feathers, *ṛalab*. To be loaded, the Markab is placed in the litter called *ḥarağ*, and this is tied to a camel with ropes, *mečârib*. The *ḥaḳab* rope is drawn through under the breast, the *bṭâne* under the belly, the *ṭafar* under the tail, and the *lebab*, twisted from variegated camel's hair threads, under the neck. The single parts of the Markab litter (Fig. 58) are called: *ḥarağ* (*a*), *ʿîdân al-ḥarağ* (*b*), *bdûd* (this because they rest on the cushion, *bedd* (*c*), *ḥoṣra* (*d*), *mibṭâḥ* (*e*), *ğenûb* (*f*), *ğerâjed* (*g*), *zerânîž* (*h*), and *ṛalab* (*j*).

The Rwala believe that the litter is called Abu-d-Dhûr, 778 Father of Indefinite Periods of Time, because it is inherited 643 from generation to generation, from age to age, *min ğîlen ila ğîl*, and that it will last forever. Al-Markab forms the visible token of princely power, and therefore this litter remains in the prince's tent all the time, in the part of the tent reserved for the women; here it is guarded, day and night, both by the prince himself and by his slaves, against everybody and

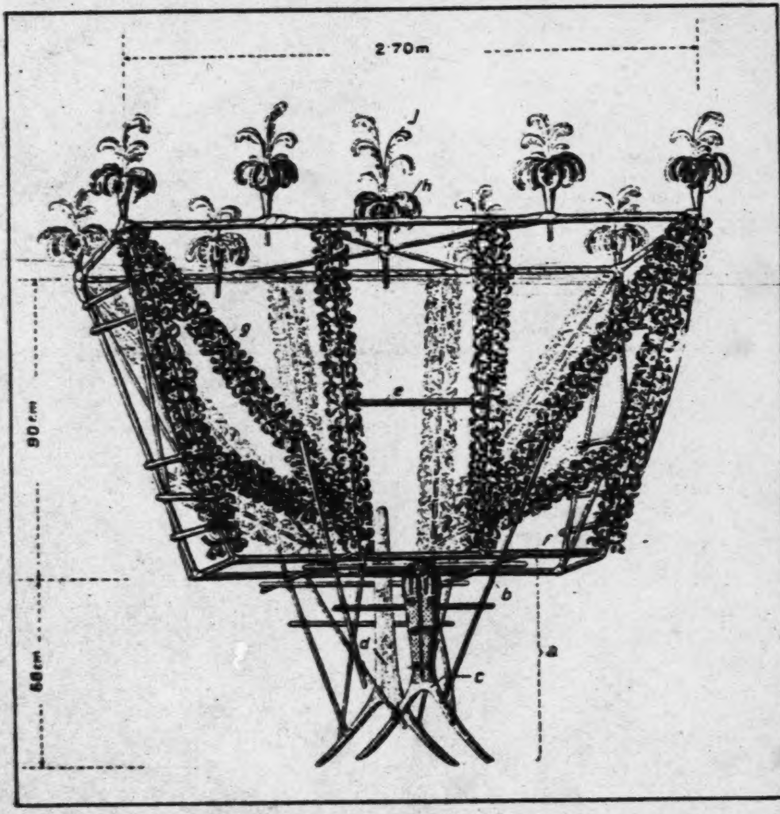

FIG. 58—Abu-d-Dhûr or al-Markab litter.

especially against the prince's nearest kinsmen. For, if a revolt breaks out in the reigning kin against the prince, his opponents attempt first of all to snatch the Abu-d-Dhûr away from him, as he who has this emblem of the whole tribe in his possession must be recognized as their prince. Should the enemy at war with the Rwala succeed in capturing the Abu-d-Dhûr, the respect for it would be entirely lost, and the Rwala would not use it again. To carry this litter when the tribe migrates, an especially strong and docile camel, usually one

of white color, is selected. The animal then, as a rule, walks 778
between the laden camels and the herds, thus forming the 643
center of all the migrating families.

When attacked by an enemy in force on the march, the 726
778

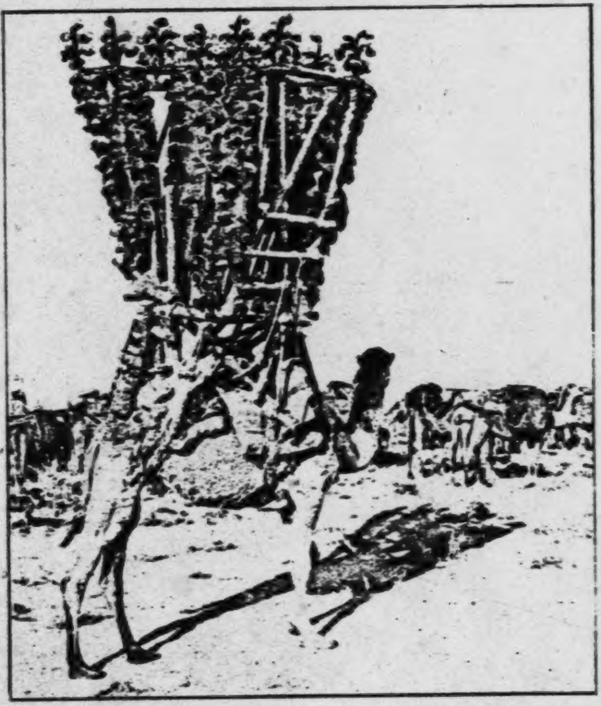

Fig. 59—Abu-d-Dhûr or al-Markab litter.

best fighters at once surround the Abu-d-Dhûr to protect it. If it seems that the enemy will push back the fighters resisting his attack and that he will break through to the pack camels, the commander of the chosen troop of fighters (called *ṣanam*) who defend the Markab will take the camel carrying this symbol by the rein and lead her at the head of his troop against the enemy. The *ṣanam* are accompanied by girls seated on she-camels, who encourage the men to persevere, and behind them follow women who threaten to beat to death any one who deserts the Abu-d-Dhûr and flees. So far no enemy has succeeded in defeating the Rwala sufficiently to take the Abu-d-Dhûr away from them. The prince, it must be said, is very

726 prudent — the more dangerous the region through which the
778 tribe has to pass when migrating, or where it encamps, the
nearer together stand the tents of the various camps.

When the Rwala engage in a war of *al-manâh̬* (see above, pp. 540f.), during which they move with all their herds and tents into an enemy's territory, the camel carrying the Abu-d-Dhûr walks at the head of the whole tribe, surrounded by warriors who follow every movement of the animal with the closest
787 attention. They believe that Allâh gives signs by means of
the Abu-d-Dhûr,[1] from which the outcome of the fight can be
778 foretold. Sometimes, in a dead calm, the ostrich feathers adorning the Abu-d-Dhûr begin to flutter. At other times the litter leans to the right or left, but suddenly straightens itself, remains quietly upright, and then rocks a few times from side to side. All this, the Rwala think, happens by the power of Allâh, *ḳudrat min allâh,* who sends them help, *'enâje,* from al-Markab, where He is believed to seat himself for a while. The waving of the feathers and the straightening of the Abu-d-Dhûr are signs that Allâh has touched it with his power.

782 After each victory a camel is killed before the Abu-d-Dhûr in honor of Allâh. This is also done every year, even if the Rwala have had no war to which the Abu-d-Dhûr had to be taken.

NARRATIVES OF RWALA WARS AND RAIDS

539x 726x *Ad-Drê'i eben Ša'lân's Raid on the Ẓefîr* (*Early Nineteenth Century*)

Of their wars and raids much was related to me by the Rwala.

In bygone days (at the beginning of the nineteenth century) they had a head chief named ad-Drê'i eben Ša'lân, who was celebrated for his bravery, *w-leh ṣît bel-furse.* Once, while encamped with his Arabs west of the Ḥawrân mountains, he heard of the defeat of Eben Haḏḏâl, the head chief of the 'Amârât, who, while migrating with his tribe, was attacked by the Ẓefîr chief, Sulṭân eben Swejṭ, and despoiled of all he had. During the fight one of the enemy's warriors had tried to seize a pack camel guarded by Ḥoṣṣa, Eben Haḏḏâl's daughter. She had defended her animal from the man as best she could, but when he struck her she had cried out: "Ad-Drê'i, O my hero! *W-ṣâḥat ad-drê'i jâ raǧǧâli.*"

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[1] [see pp. 571-573, cat. 116, -- Analyst]

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As soon as ad-Drêʿi in the Ḥawrân learnt that the girl in Irak had called to him for aid while in distress, he decided to help her, for he was a true man, *w-čân jaʿedd min ar-reǧâl.* When the time for the departure of the Rwala to the inner desert came, *w-ṣâr waḳt tešâriž ar-rwala,* ad-Drêʿi issued an order to his people, *nebeh ʿalejhom,* that nobody should lead his mare to the stud horse and that whoever happened to have a mare foaling should throw away her colt so that it might not impede the speed of the mares on the raid which they were about to undertake against Eben Swejṭ, because the cry for help emitted by Ḥoṣṣa must not remain unheard, *naḫwat ḥoṣṣa mâ trûḥ balâš.* The Rwala were encamped in the territory of al-Wudijân when ad-Drêʿi set out against Eben Swejṭ. This chief defended himself as well as he could, but the Rwala attacked him like wild beasts, killed a great number of his fighters, *ḏabaḥow minch ḫilḳen ʿaẓîm,* and captured many of his camel herds. Among the warriors of the Ẓefîr tribe one Sulṭân al-ʿAmri especially distinguished himself by slaying many Rwala, but was finally struck down by the spear of Sulṭân eben Šaʿlân. When the head chief Sulṭân eben Swejṭ saw his friend unhorsed, he threw himself, foaming with rage, on Sulṭân eben Šaʿlân and killed him with his saber.

Some member of the Ẓefîr tribe sang thus of this fight:

1. *Sulṭân ḏabaḥ sulṭân bsulṭân jâ zejd*
raǧlen ḏabaḥ bel-ǧâr ṭumma-starâḥi
2. *w-ḏabaḥ al-mšowbeš ʿendana čenneh al-ʿîd*
w-jinḳaʿ ʿala čabdi laḏîḏ al-ḳerâḥi.

1. Sulṭân killed Sulṭân to avenge Sulṭân, O Zejd!
A man he killed for his neighbor and then was appeased.
2. Al-Mšowbeš he killed too, which was a great festival for us,
And clear, sweet water filled my entrails.

This poem was sent by its author to Zejd eben Swejṭ, who had formerly been Sulṭân al-ʿAmri's neighbor, *ǧâr.* Sulṭân eben Swejṭ also unhorsed al-Mšowbeš of the Freǧe clan, who had raided the Ẓefîr frequently. There was much rejoicing among the latter tribe and also a festival, when the death of the dreaded raider became known.

1. *Al-bâreḥa mâ ḏiḳet nowm at-tarâčâd.*
w-ʿajni sahira mâ terid al-marâḥi

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2. *min ṛoll min jirsel čelâm at-twâ'îd*
swêṭât kafwan al-luṛa w-al-mezâḥi
3. *jâ šejẖ mâ ḥenna ḥamâjel mesâ'îd*
teḥarrann[illegible] lannak ṣame'et aṣ-ṣijâḥi
4. *embarže'în rûsena bel-bwâlîd*
w-šilfen talâla' fowḳ rûs ar-rumâḥi
5. *w-tara ḥarbana jebḥal beh aš-šejẖ w-jiǧîd*
w-jiẓell wâžef mâ jiḏûḳ al-bṭâḥi
6. *nesžih min murr aš-šera' w-at-tenâčîd*
mašrûb ḥanẓal bâṛeṯîneh malâḥi
7. *ḥoṣṣa naẖatna bwazâjet ar-raǧâǧîd*
'ajnêč jâ ḥoṣṣa nuhezz al-eslâḥi
8. *w-ǧîna čema-l-čitfi ṛada' leh senâžîd*
w-aṭ-ṭard mâ bên al-žebîlên ṣâḥḥi
9. *w-jâ mâ ḏabaḥna min ḳrûmen w-wâlîd*
wa-bṭûnana minkom bedûnen alḳâḥi
10. *hazzâ' ẖelli ǧabhateh tekred al-ḥejd*
w-al-ǧhejr 'ešši lâfeḥât al-ǧenâḥi.

1. Yesterday no refreshing sleep I tasted —
For mine eye wakened, not desiring rest —,
2. Thinking whom I should send with the promised words
To Swejṭ to compensate him for all the slander and sneers.
3. O chief! we are not of the Mesâ'îd clans;
When we shall kick, thou wilt hear a cry of alarm.
4. Our heads are enveloped with steel,
And sharp blades glisten on our spearheads.
5. And, behold! in a war with us the chief must prove his worth
And remain firm, not lying on his belly.
6. We shall let him drink the bitterness of torments and miseries,
A cup of colocynth mixed with salt.
7. Ḥoṣṣa's war cry called us when we dwelt in Wazâjet ar-Raǧâǧîd,
[Our answer being:] "For thine eyes, O Ḥoṣṣa! we brandish our arms."
8. And we came like small locusts who are visited by want,
And a fight ensued between two opponents.
9. Ah, how many we killed, both elders and sons,
Till our bellies ye made fat like those of the pregnant!
10. Hazzâ', whom I well knew, with his brow digs in the ground,
And al-Ǧhejr gives supper to those who wave their wings.

The poem was composed by a member of the Duṛmân clan in answer to the poet of the Ẓefîr who praised the reigning kin of Eben Swejṭ and inveighed against the kin of Eben Ša'lân.

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Verse 2, Swêṭât (Confounded) is an insulting nickname for the members of the Eben Swejṭ kin. 3. Mesâ'id are breeders of goats and donkeys, *šikkâra*, in the Ḥawrân. The Rwala will remain calm before sneers and even thefts, but when they do decide to retaliate, Eben Swejṭ, the chief of the Ẓefîr, will soon hear the alarm cries of his followers from all sides. 7. Ḥoṣṣa, the daughter of the chief, Eben Haḏḏâl, was with her people on the lower Euphrates, and when she called on the Rwala to help her they heard her cry as far as Wazâjet ar-Raǧâǧîd in the Ḥawrân. 8. *Kitfi* are young locusts not yet winged, which crawl on top of one another and can be held back by nothing, especially when they are hungry, *senâ'id*. *Ṭard* signifies a man-to-man fight; *ṣaḥḥ aṭ-ṭrâd*: the fight developed. 10. Hazzâ' and al-Ǧhejr, both of the Eben Swejṭ kin, fell in the war with the Rwala.

War Between Eben Ša'lân and Eben Rašîd (Second Half of the Nineteenth Century)

It happened in the course of years, *w-čân min middat sinîn*, that Muḥammad eben Rašîd, also called al-Emîr, became the head chief in Neǧd. Allâh granted him many happy days, so that it seemed as if everything that he undertook would succeed. By wars and depredations he finally brought a number of Arabian tribes to obedience, *ṭawwa' al-'orbân bel-ḥarb w-al-nhâjed*, and soon had no rival in the whole desert. The chiefs of the various tribes brought him mares, the envy of all, *al-ḫejl al-maṭlûba*, and female riding camels without blemish, *ar-rčâb al-mauǧûba*, and they all sued for his protection and peace, *amân w-ṣulḥ*. The Rwala alone opposed him. Enraged at this, he organized a raid against them, attacked at al-'Aǧrûmijjât the camp, *firḳa*, of the Rśûm kin of the Ḳa'âǯa clan, and looted it completely, *aḫaḏhom aḫiḏaten ǧajjedaten*. Men, women, and children wandered round the camping ground disconsolately, *jetadâwaǧow 'ala-l-mrâḥ*. At that time Hazzâ' eben Ša'lân, the father of an-Nûri, was the head chief of the Rwala. His camp was four days from al-'Aǧrûmijjât. On learning of the misfortune sent by Allâh on the Ḳa'âǯa, he assembled all the Rwala warriors who were

539x camping near him and went in pursuit of Eben Rašîd's raiders, 726x *aṭlab ṛazw eben rašîd.* On reaching the looted camping ground, they found there some camel calves barely a few weeks old, searching for their mothers and wailing piteously. But, as their mothers had been captured, *ummahâtaha ma'ḫûḏa* (sic! not *mawḫûḏa*), the calves were threatened with death. This sad sight so moved the Rwala warriors that they paraded one after another before the young animals, *ḳâmow ja'reẓûn w-jintaḫûn 'enda-l-ḥejrân,* shouted their war cry, and encouraged one another with the words: "O thou little camel! listen to glad tidings of thy mother! *jâ ḥwâr ibšer bummak.*"

During this parade, *al-'arẓa,* some of the warriors were so affected with pity that they dismounted and began to weep. Gnashing their teeth, they searched for the tracks of Eben Rašîd's troop, *ṭallabow bâṭâr eben rašîd w-ğmû'eh,* followed them, *masakow âṭârhom,* quickened their pace, and, overtaking them at the watering place of al-Ḥazel, attacked them at once, *aṛârow 'alejhom.* Chief Hazzâ' shouted to his men:

"This day is your day! You will either be killed or you will liberate your animals. *Al-jowm jowmkom amma tinḏabeḥûn amma-tfakkûn ḥalâlkom.* Leave nobody alive! *lâ thajjow minhom ḥaden.* Whoever amongst you shall flee today, will become a son of a slave; *alli jinhazem minkom al-jowm tarâh eben ra'ijje.*"

The Rwala answered as with one voice: "A rider protecting 'Alja belongs to the tribe of the Rwala, *ḫajjâl al-'alja rwejli,*" and instantly broke the enemy's lines. Allâh gave them victory. Eben Rašîd's raiding troop lost nearly a hundred men; the rest fled. Among the fallen were forty pairs of brothers, *'arba'în ğowz aḫw.* All the animals taken from the Ka'âṭ'a clan were recovered by the Rwala warriors, besides which they captured, *ksabow,* many horses and riding camels and won much glory by liberating their own she-camels and defeating the enemy, *tenawmasow bfikkat abâ'erhom.*

When Muḥammad eben Rašîd returned to his people, *jowm waṣal ila ḥajjeh,* and learned the extent of the losses the Rwala had caused him, he sent his friends, *ṣuḥbeh,* to the head chief, Eben Ša'lân, with the following message:

"I swear by Allâh, O Eben Ša'lân, that as long as I live, I will be thy comrade, the friend of thy friend and the enemy of thine enemy! *W-allâh jâ-ben ša'lân inni mâ-zâl w-ana mawğûd inni ṣâḥeb lak w-ṣiddîž ṣiddîžk w-'adw 'adawwak.*"

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

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In this manner Eben Rašîd and his tribes became the friends and comrades of the Rwala, just as if they were related by blood, *mitl al-beni ʻamm.* Whenever Eben Rašîd wished to undertake a dangerous raid he asked the help of Eben Ša'lân, *jistafzaʻ*, who then either went with him in person or sent him his Rwala with some other commander. All that was captured by Eben Ša'lân he kept for himself and his troops, *kill min ksabeh leh eben ša'lân ʻala ǧemâʻateh.* Eben Rašîd never shared with his ally, because Eben Ša'lân was independent.

The battle at the watering place of al-Ḥazel is known among the Šammar as "the day on which the partakers in the raid who sat behind the camel saddle were slain, *jowm* (or *d̲baḥat*) *ar-ridefa.*"

1. *Al-bâreḥa bel-ḳalb waʼ min al-malâjel*
w-sâbeži ḥaṭṭ al-ʻarač fowḳaha aʻîd
2. *jâ [illegible]en jâ hamlân ʻodd aṣ-ṣamâjel*
eljaʼ ǧît sûḳ mečâṯṯerîn at-tanâšîd
3. *ḳil leh aẖu nûra-ẖad̲ leh ḥamâjel*
wa-ṭlabeh eben ša'lân maʻ al-barârît
4. *eljaʼ ǧît ẖabra rmejḥ elja-d-damm sâjel*
min ḥalḳ eben ḥaǧǧâǧ hw w-al-wâlîd
5. *w-čam menṣaben râseh ʻan al-maten ṃâjel*
eljaʼ ǧît râs al-ẖerr mit̲l ar-rwâǧîd.

1. Ah, yesterday [I thought I had] a red-hot coal in my heart,
For a worn leather saddle was laid by A'îd on my unrivaled mare.
2. O unworthy one! O babbler! relate true stories,
When thou comest to the market where men inquire for news.
3. Tell him [who should ask thee] that, though Nûra's brother has beaten the clans,
Eben Ša'lân did pursue him over the wilds.
4. When thou comest to the Rmejḥ rain pool there blood is streaming
From Eben Ḥaǧǧâǧ's and his sons' throats.
5. Oh, how many a grandee's head is rocking on his shoulders!
When thou enterest the beginning of the al-H̱err valley,
like a field with heaps of cut grain it will look to thee.

This poem was composed by Fahad eben Ṣbejḥ. The reciters were Ḥmâr abu ʻAwwâd and an-Nûri eben Ša'lân. Eben

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726x
Rašîd, who calls his camel herds Nûra — whence his battle cry "*ûn-aḫu nûra*, I am the brother of Nûra" — organized a great raid against Eben Ša'lân under the command of Eben Ḥaǧǧâǧ, who succeeded in surprising some clans subject to Eben Ša'lân and in completely robbing them. The news of this disaster was carried by A'îd, a negro, who, borrowing a horse, rode in all haste to report it in all the camps. Our poet, Fahad eben Ṣbejḥ, was greatly affected by the news brought by A'îd, to whom he had lent his horse, yet he soon learned that the raiders had been at once pursued by Eben Ša'lân, overtaken by him at Ḫabra Rmejḥ at the beginning of the al-Ḫerr valley, and that, besides recapturing all the herds from them, Eben Ša'lân had also killed their commander, Eben Ḥaǧǧâǧ, with his sons. Fahad therefore urges A'îd to spread this true account so as to give Eben Ša'lân the credit due to him.

Verse 1. *Al-'arač* is a poetical expression for a worn leather saddle. 2. *Hamlân* is a jester, a laugher, or babbler. *Ṣamâjel*
[205] means well-founded reports; *ṣâmel al-kilme*, the truth. A market place, *sûḳ*, is frequented by people from all sides who receive and spread news. 3. *Barârît* are desolate waterless regions. The negro Ḫmâr thought the proper spelling of the word was *barârîd*, meaning men armed with rifles. 4. *Ḫabra* is a shallow but often very extensive depression in a vast plain where the rain water remains for a long time. Ḫabra Rmejḥ lies near the beginning of the valley of al-Ḫerr. 5. *Menṣab* is a poetical expression for the lesser chiefs or their relatives. *Râseh 'an al-maten mâjel*, he received a saber stroke in his throat, which was not cut through completely, so that the head remained hanging by the skin of the throat and then fell on the small of his back, *maten*, from which it rolled to one side, *mâjel*. *Rwâǧid* are handfuls of cut grain laid crosswise.

Wars Between the Rwala and the Beni Wahab (1850—1864)

The Rwala were wont to encamp for a few weeks every year in the fertile an-Nuḳra territory on the west slope of the Ḥawrân in order to supply themselves with all they needed during their ten months stay in the desert. But their encamping was resisted by the Beni Wahab, led by Eben Smejr, head chief of the Weld 'Ali. Long wars followed. The head chief, Muḥammad eben Smejr, succeeded also in winning to his side some kins of the al-Esâğe'a clan, yet all the other tribes of which the al-Miḥlef group was formed remained faithful to the Rwala, *mâ eḫtalafat 'an maṭabḫha dâjmen ma' ar-rwala bikill šaj'en* (sic! not *ši'*). Many years after, when both sides had lost great numbers of men, Muḥammad eben Smejr and Prince Saṭṭâm eben Ša'lân met, were reconciled, and both buried all the fallen men and the captured animals; *teḳâ'adow w-teṣâlaḥow w-teḥâfarow w-tedâfanow al-maḏbûḥ min ar-raǧâl w-al-ma'ḫûḏ min al-ḥalâl*. Consequently, neither of them could make any further demands, and they were forever relieved of all responsibility, *killeh hâfi*. The Beni Wahab as well as the Âl Ǧlâs, to whom the Rwala belong, became and remained good friends, keeping faith with each other even under difficult circumstances, *bil-hene' w-aṣ-ṣife'*. And so it is even today when an-Nûri is the head chief, *bšajḫat an-nûri*.

539x
726x

1. *Jâ râčebîn kwâr ḥejlen meṣâ'îb*
arba' abkâren ḥîl min ẓummar al-hûğ
2. *hejžen haǧǧât hejžen jesîǧen al-maṣâlîb*
kejf an-nišâma zaffat al-heǧen bel-ḫrûǧ
3. *mirbâ'hen mâ ḥaddar at-tinf taṛrîb*
wa-mḳîẓahen 'an ḥerwat al-ṛoǧǧ bel-mrûǧ
4. *jelfen labu farḥân 'aṭb al-aṣâwîb*
en ǧâr bel-fersân zâ'eǧ w-maz'ûǧ
5. *zejzûm ḥamlât wariden al-mzêrîb*
en tarramow hemr aṭ-ṭwâži 'ala-ṣ-ṣûg
6. *ḳil jâ ḥmûd lâ jeǧnâk ṣafḳ w-'arâẓîb*
en entaṣar jeṭâk ber-reǧel bâbûǧ
7. *'endak ḫabar ba'adaḳ 'an aš-šejḫ težrîb*
w-rîž az-za'al bên al-ḥarîbên mamǧûǧ
8. *fejṣal ẓara'-l-ǧejdûr bemfâṣel an-nîb*
w-ḳaṭwa'-l-ḥṣân mrâba' ar-râs hâjûǧ
9. *fejṣal elja' naṣṣab 'ala-s-sejf tenṣîb*
w-mâ fuẓuḥ min ḳalb 'âžel w-ḫaǧḫûǧ
10. *ḥenna 'ala-l-ǧejdûr ḥaḳḳ w-teḳâẓîb*
w-'enda-l-ǧlâs mudawwer al-ḥaḳḳ maflûǧ
11. *awlâd 'abdallâh balâhom tarow ṭîb*
emhârahom ṭow'ât w-arḳâbahom 'ûǧ
12. *w-jâ ḥejf jâ fakkâk 'ûǧ al-meṭâlîb*
bên al-ḫwêlef w-as-serâǧîf mar'ûǧ
13. *jeṭni ḳafa'-hla-ẓ-ẓhûr al-maḥâdîb*
w-ḫulli čema čabšen wara-ẓ-ẓân marjûǧ

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726x

14. *aḳfow maʻ hâk at-tlâʻ az-ẓanâbîb*
w-ẖejl al-ʻalîž murabbaṭâten ʻala ğûğ
15. *w-ʻejfe jeṣadder fâṭereh lel-maʻâzîb*
jedûr bel-belḳaʼ mḳâṣîd marğûğ
16. *jâ ḥejf ʻejfe mâ jedâni-l-lwâhîb*
ḥalḳeh wasîʻ w-laḳmeteh teḳil daḥrûğ
17. *w-ʻan sûḳ eben šaʻlân ḥaḳḳ w-teḳâẓîb*
w-harrâğ tara min kaṯar al-herğ masmûğ.

1. O ye who ride in the saddles of stubborn she-camels,
On four young sterile she-camels, slender ones from al-Hûğ —
2. Like an ostrich they run, moving their upper parts;
The heroes can rest when their saddlebags are raised like wings by the riding camels!
3. In the spring they grazed southwest of at-Tinf,
But in midsummer at al-Mrûğ, far from the heat which brings bone diseases.
4. They will come to Farḥân's father, that tormenter of the wounded,
In a struggle of riders, when one vanquishes and the other is vanquished,
5. To the protector of loads, freighted for al-Mzêrîb,
When the redcaps fix the day of complaints.
6. Say: "O Ḥmûd! he surely will reward thee with cuffs and kicks,
And, if victorious, will tread on thee as on a slipper.
7. Thou must know what it means for thee to be far from the chief and what to be near him,
Also that the spittle of anger has long ago been spat out between the fighters."
8. Fejṣal bought al-Ğejdûr with the help of those with worn teeth
And of a few rutting stallions with their square heads.
9. Firmly did Fejṣal grasp his sword by the handle,
Oh, how terrified was the heart of the cautious and the incautious too!
10. We are entitled to al-Ğejdûr both by right and by possession.
And the Ğlâs think one who seeks his right is already vanquished.

539ˣ
726ˣ

11. ʻAbdallâh's descendants, behold! have recovered from
their illness,
Their young mares obey and their men turn round [on
the command].

12. Oh, shame! that solver of the most intricate disputes
Was wounded between his left shoulder blade and his
13. He that protected the bent [fleeing] riders [first rib!
Was deserted like a wether left behind by the flock and
dying of the *rowǧe* disease.

14. They fled through those narrow gullies yonder
And today keep their horses, fed only from food bags,
tied up at al-Ǧûǧ.

15. ʻEjfe with his old she-camel searches for a host,
And in the land of al-Belḳa hands around pots of whey
diluted with water.

16. Oh, shame! ʻEjfe goes no more near the flames of war!
His throat is so widened that his mouthful is like a
bundle meant for a camel.

17. Concerning Eben Šaʻlân's market place I declare that
it is ours by right and possession;
He who denies it is for his babble justly despised by all.

The author of this poem was Jûsef eben Mǧejd; the reciter, Ḥmâr abu ʻAwwâd.

Verse 1. *Meṣâʻib* are camels which have been ridden only for a short time, *tawwah maʻsûfât.* They are very fast and equally disobedient. Al-Hûǧ is the territory of the Šarârât north of Tejma, in which lies the watering place of al-Hawǧa. The Šarârât breed riding camels of very slender build but of great endurance. 2. *Hejž* is a male ostrich. The camels run like a scared male ostrich; as he moves his wings and hips while running, so does a running camel move her shoulder blades, the small of the back, and the saddle frame. When a good riding camel begins to trot fast, both halves of the saddle bag rise, its fringe flutters in the breeze, and it seems as if the camel had wings and were trying to lift herself with them as the ostrich does. *Heǧen* is a poetical term used instead of *rečâjeb* or *d̲elûl* in the singular. *Nišâma* is a word used of hardy and fearless young men. *Kejf* is always a substantive, *čejf* an adverb of interrogation. The faster the she-camel trots, the more comfortable is the seat of the rider.

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[221]

3. *Mirbâ'* and *meḳîẓ* are pastures in the time of *rabî'* and in midsummer. At-Tinf is an isolated hill in the northeastern part of al-Ḥamâd. In the time of *rabî'* the country around at-Tinf is covered thickly with grasses and perennials, but no spring water is to be found anywhere near. As soon as the rain water in the *ḫabâri* or rain pools evaporates, nothing is left to the Rwala but to depart. After this they stay for some time on the east or south border of the Ḥawrân, and in the *al-ḳêẓ* season they camp in al-Mrûǧ, on the numerous meadows south and southeast of Damascus. The abundance of spring water there protects the camels from the *al-ṛošš* disease which attacks the bowels, especially those of the young she-camels. 4. Abu Farḥân was a nickname of Muḥammad eben Ṣmejr, the chief of the Weld 'Ali-tribe, his eldest son being Farḥân. The poet calls him *'aṭb al-aṣâwib,* a torment to the wounded, because the wounds caused by his blows were slow in healing. 5. The Weld 'Ali had undertaken to transport half of the supplies destined for Mecca and al-Medîna as well as half of the pilgrims from al-Mzêrîb, south of Damascus, to Medâjen Ṣâleḥ, or al-Ḥeǧr. Muḥammad eben Smejr guaranteed to the Turkish officials, who from their red tarbushes were called *ḥemr aṭ-ṭwâži,* redcaps, not only the safety of the transport but also its punctual delivery, *tarramow 'ala-ṣ-ṣûǧ.* The latter word means a complaint or an accusation; *ent muṣawwaǧ* is equivalent to *'alejk da'awa:* an accusation was brought against thee. For failing to keep to the time agreed on or for despoiling the caravan Muḥammad was liable to prosecution by the Turkish officials. He was therefore dependent on them, as if he were their slave. The second half of the transport and the pilgrims were convoyed by the Beni Ṣaḫr as far as Ma'ân, from this place by the Beni 'Aṭijje to Tebûk, and thence by the Beli to Medâjen Ṣâleḥ. 6. With Muḥammad eben Smejr the chief of the Ešâǧe'a clan, Ḥmûd eben Me'ǧel, originally an ally of the Rwala, was staying at that time. 7. The poet informs him that he should ponder upon the position he occupies with Muḥammad and also begs him not to be angry with him for taking this liberty. They fight each other, therefore the spittle of rage has already been spat out between them. 8. Fejṣal, the father of Ṭalâl and brother of Hazzâ', captured al-Ǧejdûr, a territory southwest of Damascus, with the help of hardy, old, and therefore prudent warriors and of a few bold young chiefs. *Me-*

fâṣel an-nîb are she-camels, but also people whose teeth are worn down from long use. In the breeding of horses, stallions are sometimes used whose heads appear square when seen from the front. If sexually excited, such horses will shrink from no danger, like a young chief who desires to win the support of his clan. Should he not gain their full confidence and admiration, another chief will be chosen. 9. *Ḫaǧḫûǧ*, or *ǧâhel*, is a reckless, incautious person. 10. As a matter of fact the Rwala by occupying al-Ǧejdûr were the lords of that territory and thus had a right to it. Their opponents wished to have their right to al-Ǧejdûr reëstablished. The poet makes merry over the circumstance that with the Rwala and their allies, the descendants of Âl Ǧlâs, one who seeks his right, *mudawwer al-ḥaḳḳ*, is no more esteemed than one who has already lost it, *maflûǧ*. He that is strong will not allow his right to be taken away from him. He who seeks it, therefore, has lost it. The descendants of ʿAbdallâh, like Ḥmûd, joined the poet's enemies but owned their mistake, returned to their relatives, and obeyed them. 12. *Fakkâk ʿûǧ al-meṭâlîb* was the name given to Minwer âl Ṭajjâr, a celebrated judge, *ʿârefa*, who could solve disputes even after the most confused statements of the contending parties. After being seriously wounded by a bullet which entered his breast through his left side, *serâǧif*, and passed out above the heart between the shoulder blade and spine, he was shamelessly deserted by his own people. 13. He that singlehanded used to defend his cowardly companions, who bent their backs, *al-maḥâdîb*, with fright on their galloping horses, *hla-ẓ-ẓhûr*, lay there like a wether dying of the *rowǧe* disease. 14. The defeated enemy were afraid to let their horses out to graze; therefore they kept them tied up in the hamlet of Ǧûǧ, feeding them only from the food bag, *ʿalîž*. 15. ʿEjfe, a relative of the poet, also went over to the enemy and after the defeat did not know how to become reconciled with his clan. In the territory of al-Belḳa he went from one host to another, where, after drinking himself, he had to pass the pannikin filled with *marǧûǧ* to the other guests. *Marǧûǧ* is a mixture of milk or whey and water. The poet scoffs at him because he, a Bedouin who would have considered it a disgrace to offer his guests anything less than pure milk, must now be satisfied with *marǧûǧ*. 16. ʿEjfe was tired of fighting, but would not return to his people, for he neither could nor would be content with a subordinate position.

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He is insatiable, *ḥalḳeh wasiʿ*, and needs a mouthful as big as *daḥrûǧ*, a large handful of rolled-up grass handed to a camel whole and also chewed whole by the animal but swallowed piecemeal.

1. *Jâ râčeben ḥorren eljaʾ ṣirt maddâd*
   nâb ad-defûf w-ǧâflen muṭrašâni
2. *jelfi lamḥammad mwâriṯ al-aǧwâd*
   waddak teḥûf leḥjeteh bel-ḥsâni
3. *ʿajjaʾ ʿan aṣ-ṣuḥbe jowm hije bel-awdâd*
   w-haḳwah keṯr melâṣef aš-šejšeḫâni
4. *ǧâb al-ʿasâčer min wara min ṛâd*
   w-ahl ṭwîl al-felǧ w-at-turkmâni
5. *w-lammaw bihom rabʿ min al-ṛoll zahhâd*
   w-mḥarremîn al-manʿ hw w-al-ḥesâni
6. *awlâd meǧles surbat al-ḥarb w-an-naḳḳâd*
   min fowḳ ḥîlen mukrammâten asmâni
7. *ekharaw hal al-ǧeḏʿa ʿala ʿujûn al-ašhâd*
   eljaʾ mâ tebajjen ǧamʿahom bel-bajâni
8. *raddaw ʿalejhom raddeten mâ beha snâd*
   wa-tsallemaw ḥaǧǧâǧ w-al-ḥammadâni
9. *w-awlâd ǧamʿân teḳel ʿaskar akrâd*
   min ad-damm bellaw jâbs al-murǧumâni
10. *bemḳarrarât ramîhen ṣowb beṣmâd*
    brâs al-aṛa w-en aḫṭateh bel-ḥṣâni
11. *w-eljaʾ ḳbaʿ neḳẓaha tesned asnâd*
    w-mzujjenîn melḥahen bel-wazâni
12. *w-ǧmûʿ eben smejr râḥat šarrâd*
    jilemmahom lemm al-ʿamad beš-šebâni
13. *alli ḏubaḥ minna min wara-s-sejl min ṛâd*
    w-mowteh ḥaḳîḳ w-malfâh al-ǧenâni
14. *aḫaḏna meddâhom elfên baʿdâd*
    naṣfen fehîm w-naṣfehom ṭurṭumâni
15. *wêleh ʿala ḥokmeh mabṭi w-al-aǧdâd*
    w-endeleh ber-rijâẓ al-amâni
16. *ḥârabt rabʿen jeẓtelûnak bel-abʿâd*
    ǧâsi-l-ḥadîd elja tmaʿʿenûneh lâni
17. *aš-šejḫ aḫu dinja furûsen w-muʿtâd*
    w-ʿaẓm alli jeṭḥaneh jowdaʿ marmahâni
18. *eljaʾ ṣijjiǧen ḥarab sbejbeḫ w-lâ ʿâd*
    wa-mtaḏajjeren teḳel ḳaʿûden ʿomâni

19. *al-jâḳîn ʿağlen w-en baṛa minna-l-afwâd* 539x
w-jowm enhazam erḫa-r-rasan w-al-ʿenâni 726x
20. *dahžaw bujût al-ḥarb jâ ğdêʿ šarrâd*
ʿan wağh miṯl maʿâḳeb ad-dejdeḫâni.

1. O thou who ridest, when starting on a journey, a thoroughbred camel
With bulging hips, one that shies and is used to journeys hither and thither,
2. When thou comest to Muḥammad, the heir of noble
I desire thee to shave his chin with a razor. [heroes,
3. He has refused our friendship while we were willing,
For he was dazzled with the flash from soldiers' rifles.
4. He brought soldiers from far away
With the dwellers in Hermon and the Turcomans,
5. And then near them assembled a throng of people burning with rage,
And both he and Ḥasan forbade pardon.
6. Sons of men of counsels, a fighting troop of prudent
On sterile she-camels, famous and fat, [observers
7. Before witnesses drove back the protectors of Ǧeḏʿa
As soon as their troop came into view.
8. They returned to the attack, but the return did not maintain its course,
So that the Ḥaǧǧâǧ and Ḥamâmde kins yielded themselves.
9. Thou wouldst say that Ǧamʿân's sons were Kurdish soldiers,
So have they besprinkled scorched stone heaps with blood
10. By their steel rifles, each shot of which reaches its goal;
If not some agha's head, then it is his stud horse.
11. When their rifles' load is once fired, it will not depart from its course,
For they first weigh each bit of powder.
12. In quick flight Eben Smejr's troop vanished,
So that he gathered them up one by one as the tent poles tied with ropes are picked up for migration.
13. Those of our men who fell far beyond the creek,
Their death is atoned for, their pastures now are in
14. For blood price we took two thousand lives, [Paradise.
A half of whom understood us, while half were barbarians.

539ᵡ 726ᵡ 15. Woe to their chief for his reign! Long has it endured in his kin,
And he might peacefully rest in the irrigated depressions.
16. Thou hast begun a war with a tribe that can strike thee from afar,
As even the hardest iron yields when thou takest pains to bore it.
17. The chief, Aẖu Dinja, is accustomed to heroic deeds,
And the bone he grinds will change into flour.
18. As soon as the rutting she-camels dashed out, Sbejbeẖ fled, not to return,
And like an 'Omân camel forgot all prudence.
19. Al-Jâķîn, too, hurried, though longing for our supplies.
And in his flight loosened both rope and rein.
20. On war tents they trod, O Ǵdê'! when fleeing
From our face, just as the followers of the leader with the wild poppy-red tarbush.

The poet was Menzel eben Duṛmi; the reciter, 'Awde al-Kwêčbi, aided by Ḥmâr abu 'Awwâd. Muḥammad eben Smejr was a dangerous enemy, *firz nedd*; tenacious in executing his plans, *lowlab miftâḥ*; of indomitable will, *râ' al-ğer'a*; and greatly devoted to the Turkish Government. Unable to defeat the Rwala, he asked for Turkish help. This was given him by the commander of the Turkish garrison in Syria, who sent him a cavalry corps composed of regular troops and of Druse, Turcoman, and Kurdish volunteers. To avoid the threatening danger the Rwala asked some chiefs who were friendly both with Muḥammad and themselves to intercede, but they accomplished nothing. Then they sent imploring letters, *jetadaẖẖelûn 'alejh*, which Muḥammad answered with the threat that he would not become their friend before he had crushed them with help of the military. Fearing Muḥammad's strength, some of the Rwala's allies deserted them at this moment. Driven to desperation, the Rwala now sent their herds in charge of their wives and children to the inner desert, *šarrakow*, mounted their camels, surprised Muḥammad and his Turkish auxiliaries, cut off their return into the settled territory, and drove them into the desert, where many of them perished either by arms or thirst.

539ᵏ 231 Verse 1. The male camel is wiry, but the she-camel more enduring. Sunk-in loins are a sign of exhaustion in a camel.

One in that condition cannot be frightened. The fatter a camel. 539*
the more spirited and nervous it is. *Muṭrašâni* is a camel [231]
used mostly on shorter journeys. 2. Muḥammad eben Smejr [301]
lost his honor, therefore he should lose his beard too. To
shave a man's beard is the greatest punishment among the 726*
Rwala. *Eḥsân* or *ḥsâni* is a razor used in shaving, *jeḥassenû*.
4. Ṭwîl al-Felǵ, the High Mountain Covered With Snow, here
means Hermon, inhabited chiefly by the Druses. 5. *Zahhâd*, *'aj-
jâf*, or *za'lân min ṛoll* are men who cannot show their hatred.
Al-man' means pardoning an enemy who yields. The pardoned [727]
enemy, *manî'*, may remain in the tent until he has an oppor-
tunity to return home. Muḥammad and Ḥasan Pasha, the com-
mander of the Turkish soldiers, declared that every Rwejli
— even if he had yielded — should be slain. 6. The *awlâd
meǧles* were members of the Ša'lân reigning kin. They with
their servants and slaves were the first to attack the Ešâǵe'a,
Muḥammad's allies, whose war cry was: "*Râ' al-ǧeḏ'a ana-
ben me'ǧel*; O protector of Ǧeḏ'a, I am Eben Me'ǧel!" 8. *Snâd*
denotes a definite course. *Mâ beha snâd* means either that
the Ešâǵe'a were compelled to change their direction or that
their counter attack did not meet with success. Eben Ḥaǧǧâǧ
and Ḥamâmde are kins of the Weld 'Ali, subject to Muḥammad
eben Smejr. 9. Awlâd Ǧam'ân was the name given to Da'mân,
Nṣejr, and Šlâš, the three heroes of the Ša'lân kin. The
Kurdish volunteers wore red waistcoats and red tunics. 10.
Makrûra is a rifle of the original make, not an imitation.
Ṣowb beṣmâd, direction to the goal; *ṣâmed ṣowb* signifies a
marksman who hits his target, *mâ jiḫṭi*. 13. *Mowteh ḥaḳiḳ*:
as if a sacrifice, *ḥaḳîḳa*, had been brought for him; his death
is atoned for. In the opinion of the Rwala fallen warriors [775]
are allotted wide pastures in Paradise by Allâh. 14. *Ṭurṭumâni*
is a derisive name for the Turks, Turcomans, and Kurds, whose
languages the Rwala do not understand. 17. Aš-Šejḫ Aḫu Dinja
alludes to Nâjef aḫu Dinja, the first of the Ša'lân family to
rule the Rwala. 18. The camels of the attacking Rwala were
so spirited that they neighed as if rutting and dashed at the
enemies as if they were camels for whom they were craving.
Sbejbeḥ was the commander of the regular cavalry. 19. 'Aǵel
al-Jâkin, an officer subordinate to Sbejbeḥ, wanted to ambush
the camels carrying grain and other foodstuffs to the Rwala
before their return to the inner desert. A horse usually has
two halters, one without a bridle, which holds the rope for

539x tethering, the other provided with a bridle and rein. 20. *Dej-*
726x *deẖâni* means the commander of the Turkish corps, whose military cap was as red as the wild poppy. Ǧdê‘ eben Mašhûr was a hero of the Eben Ša‘lân kin.

1. *Jâ râčebîn kwâr ḥîlen ‘arâmîs*
jeṭwen mîd msâhamât al-ḥezûmi
2. *ḥîlen teḳubb ‘ulûḳahen ben-nisânîs*
rakkâbahen mâ jistaẓaff al-hedûmi
3. *hezzow al-manǧûb al-ḥarâr al-melâhîs*
jibri-l-‘alîl nisâ‘ehen ‘oḳob nowmi
4. *jimšen brâ‘i mučajjes al-ḳâ‘ tačjîs*
mamša ṯamânt ajjâm lel-heǧen jowmi
5. *ṣubḥ aṯ-ṯalâṯe bṛejb al-ǧân wa-blîs*
temsûn bedijâr ar-refâḳa lezûmi
6. *w-elja’ lifejtu mut‘abîn al-maḥâmîs*
jâ ‘ejâl hâtow min ṛarâjeb ‘elûmi
7. *telfi mḥammad sûr ẖejlen marâwîs*
habb al-hawa lak jâ ‘anân al-‘ezûmi
8. *‘an lâbetak ḳâmat teǧaḏḏam ‘an al-čîs*
teḳaẓẓebû lemḳaṭṭe‘în al-ḥezûmi
9. *maṛâref al-aṭmâ‘ râḥû mefâlîs*
min ẓarb šilf muǧarrebîn al-eḳrûmi
10. *čejf al-wahaḳ jarmi ‘arûd al-ḳerânîs*
mâ beh ẖlâf w-‘âǧzen lâ jeḳûmi
11. *ḥâlow ‘alejh w-neččes al-‘awd tenčîs*
jelûž bežijâ‘ aš-šeǧar teḳel bûmi
12. *ṣârat ‘elûmeh kill abûha ḥamâlîs*
jâ bint ‘an miṯleh hâk al-jowm šûmi
13. *habb al-hawa jâ dâjerîn an-nwâmîs*
bes‘ûf nawlâna žuwijj al-‘ezûmi.

1. O ye who ride in the saddles of sterile, hardened she-camels
Which are running through distant, multicolored hillocks!
2. These are the sterile she-camels at whose fast gait the loads flutter in the air
So that their rider cannot hold his garment with his foot.
3. Show a stick with its bark peeled off to thoroughbred and eager she-camels,
Whose steady though fast pace will cure a sick man when he awakens from sleep.

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4. They keep to one course like one who has well surveyed a plain;
An eight-days' journey the riding camels make in one day.
5. On Tuesday morning — Oh, may both the ghost and devil vanish! —
Ye will be in the allied country where ye must spend the night.
6. As soon as ye, exhausted, reach those who are ever roasting coffee,
O sons! give them your wondrous news.
7. Thou wilt reach Muḥammad, that wall who protects the horse covered with sweat.
May the breeze of good fortune blow upon thee, O thou tried bridle!
8. And as to thy people, they began to crawl from a sack,
For ye must block the road against those who traverse the parallel hillocks.
9. They brought big spoons of greed but left empty-handed
Because of the spear wounds dealt by those who ride the fiercest riding animals.
10. What! will fright throw the molting genius?
Nothing has befallen him, and yet he does not rise.
11. When our warriors reached him the old man belied his former words,
Crawling like an owl among the roots of perennials.
12. His fame, no matter by whom spread, proved a lie.
O daughter of mine! beware of one who acts like him on that day.
13. May the breeze blow good fortune towards you who seek a good reputation
With the help of our Lord steadfast in his decisions.

Muḥammad eben Smejr, the head chief of the Weld ʿAli, became reconciled with the Rwala and promised not to allow the Fedʿân to cross his territory when bent on raiding the Rwala. It was then that he used the expression that he would hold both his people and the Fedʿân as if in a sack, *čis*, from which nobody would crawl out against his will. But soon after the Fedʿân did cross, while many of Eben Smejr's own men joined them and attacked the Rwala again. They were defeated and lost many of their own horses and camels, captured by the Rwala. In this raid the Fedʿân poet, Meḥdaʾ al-Hebdâni, 539x also took part; in some of his poems he had boasted of his 726x bravery and threatened to humble the Rwala. During the attack Meḥda's mare stumbled, *taḳanṭa'at*, and threw him to the ground; fearing for his life, he crawled into the bushy perennials, where the Rwala youths found him. Prince Saṭṭâm, before whom he was brought, let him go free, after some sarcastic remarks. Muḥammad âl Mhelhel, one of the Rwala poets, then composed this poem and sent it to Muḥammad eben Smejr. I learned it from Ḥmâr abu 'Awwâd.

Verse 1. *'Arâmis* are she-camels which may be depended upon not to run away at night but to shift for themselves in the matter of food and to endure even the greatest fatigue. *Mîd* means far away, distant. *Ḥazm* is an elevation, rather low, but long, and dotted with many small hillocks. These *ḥzûm* usually run parallel. When shining in the sun's rays they assume variegated colors, white, pink, and bluish — whence their name, *msâhamât*, multicolored. 2. The rider's garment is blown up when his camel walks at a fast pace against the wind. His cloak waves like wings, the long sleeves of his shirt fly up above his head, and its hem is lifted up, baring his legs to the knees. When this happens the rider wraps both the lower part of his shirt and the foreparts of his cloak around his legs and presses his knees to the camel in [492] order to keep his garment close to his body, *jistaẓaff*. 3. If the rider wants his camel to go fast for a length of time, he grasps in his right hand the small stick hanging by a band from his wrist and holds it straight out over the animal's head. With the motion of the camel the hand holding the stick moves too; this action is called *hezz*, rocking or quick pace. A *manǵûb* is a small stick from which the bark has been peeled off, no matter what its shape may be or what the wood it is made of. *Al-melâhis* are she-camels which push to the front all the time, so that they must be held back with the stick. Therefore, "*Elhas had̲-d̲elûl*, make go back, push back this riding camel," has almost the same meaning as "*Eẓreb had̲-d̲elûl*, strike, hit, this riding camel." *Nisâ'* is a long, regular pace, during which even a sick man can fall asleep. 4. *Heǵen* is never used in common speech; the poet thus prefers words which are seldom heard. A Bedouin would say *rečâjeb* or, in the singular, *d̲elûl*. 6. The Weld 'Ali are known to be great lovers of black coffee. They are said always to be roasting, grinding, and making coffee. 7. *Ḥejlen marâwis* signifies a

troop of riders who, by exerting their whole strength, have 539x
come up with the enemy but are in danger because their 726x
perspiring and fatigued mares may succumb. Muḥammad eben Smejr interposed himself between the tired mares of his comrades and the enemy, like a strong wall holding back the hostile onslaught. 8. *Ḳâmat teǧaḏḏam 'an al-čis* is said of small animals held in a sack when they begin to stick out their heads and try to escape. *Żaẓẓebû lehom*: prevent them from returning, from reaching the watering place, etc. 9. *Eḳrûm* is a poetical expression for spirited mares and she-camels, which have not long been ridden. Only an experienced rider will dare to mount them, and even such a rider is often
thrown. *Moṛrafa* is a big wooden spoon for taking meat from [415]
the kettle. The Fed'ân brought big spoons of greed expecting to capture many herds of camels. 10. *Żernâs* (pl., *ḳerânîs*) are grown animals losing their hair, molting. Here the expression *'arûd al-ḳerânîs*, a molting celebrity, means the poet Meḥda', whose head was almost bald and whose beard was very thin. "*Mâ beh ḫlâf*: there is nothing the matter with him, it is not so bad with him", is usually said after a sick, wounded, or injured person has been examined for the first time. 11. *Neččes tenčis*: by his cowardly behavior he belied all his claims to bravery; he proved them all to be idle words — and those who believed and spread them, spread lies.

Wars Between the Rwala and the Fed'ân (1877—1900)

The head chief of the Fed'ân tribe left this world, *dara'*; and his son, Turki eben Mhejd, was recognized as his successor. He was classed with the heroic men, *čân je'edd min ar-raǧâl al-fursân,* and had great success on his frequent raids, *ṣâr baḫît bel-maṛâri.* Therefore he was famous all over the desert, *w-ḳad ištahar ṣîteh.* Once he attacked the Rwala. Saṭṭâm eben Ša'lân, the prince of this tribe, was unwilling to fight him, *mâ hw bâṛi ḳwâmteh,* as he loved him, *čân leh ṭajjeb,* and was related to him, *nasîbeh,* having married his sister, Turkijje, whom he kept with him all the time, *hi 'endeh.* But Turki continued to provoke the Rwala incessantly. At one time he fell upon, *ṛâr 'ala,* a clan of the Kwâčbe tribe who were in the act of migrating, compelled them to construct a war camp, *nawwaḫhom,* and then fought them from morning until mid-afternoon, *ila-l-'aṣr w-al-kown 'âǧed bênhom.*

539x
726x

After having killed some men and women, *zilm w-ḥarîm*, he robbed them of all he could, *aḫaḏhom*, and returned with the booty to his kin, *ila haleh*.

Shortly afterwards he undertook a new raid against the Rwala, assailed the herds of the Âl Zejd kin in the depression of al-Ḫôr, and took all their camels together with the 'Alja herd, which consisted only of white she-camels, *maṛâtîr*, and which had belonged to them from ancient times; *isemha al-'alja w-hi maṛâtîr w-žedîme 'endahom 'ala dawr ǧdûdhom.* These camels were then entrusted to the special care of 'Arsân abu Židle. On his return Turki caught a member of the Rwala tribe, *ḳaẓab ḳaẓîb min ar-rwala zelema*, and, after learning from him where the prince was encamped, he let him go on his way but in parting shouted:

"Greet my relative Saṭṭâm and tell him that he should not allow himself to become a chief of nomads raising goats and sheep, because there is grass enough in al-Ḥamâd this year; *lâ jṣir šajḫ aš-šikkâra w-al-'ešeb bel-ḥamâd wâǧed.*"

The man gave this message to the head chief Saṭṭâm, *'allem saṭṭâm bhâḏa-l-ǧawâb*, who, enraged, instantly exclaimed:

"Oh, that man! Let Allâh decide between us and him. *Hâḏa-r-raǧǧâl ješûf allâh lena w-leh.* We did not want to fight him, but he provokes us all the time, *w-hw mubtalîna.* O ye Arabs, shoe your horses and get your supplies ready, for tomorrow we shall go on a raid as ordered by our highest commander; *jâ 'arab eḥḏû ḫejlkom w-eḥsû zehâbkom w-ḥenna tarâna bâčer meddâdeh ṛazw bamr al-hâdi.*"

In that part of al-Ḥamâd called al-Herijjân the Rwala warriors sighted a herd of camels and also caught a man, to whom they said:

"Who are these Arabs? *minhom hal-'arab haḏôla.*" His answer was:

"They are the Âl Mhejd, *haḏôla âl mhejd.*"

Saṭṭâm then found a camping place for his men which was well hidden from casual observation and at night sent a special messenger, *naḏîr*, to warn the head chief Turki eben Mhejd in these words:

"We undertook a raid against ye, *ǧîna ḥenna 'alejkom ṛazw*, not knowing that thou wert encamped on our route. Yet it has already happened, and now I cannot prevent my people from attacking you, *w-lâ atmakken aruddhom 'an al-*

539x
726x

ṛâra 'alejkom. Think it over! If thou believest thou canst beat us, *tanṭeḥna,* behold! here we are, *hâ ḥenna ǧînâk,* but in my opinion thou shouldst make thine escape tonight, *wa-bšowfti ennak teheǧǧ bhâḏa-l-lejl,* and keep at a distance from us, *w-trûḥ 'an waǧhana.* If thou dost that, we shall come tomorrow to thy camp, see that thou art gone, stop a while, and then return to our kinsfolk; *nančef w-narǧa' ila halna.*"

After hearing the message Turki instantly said:

"God will help us against them, *'alejhom ma'ânaten min allâh.* Tomorrow I shall fight them, *bâčer lâzem atnâṭeḥ ma'hom.*"

The next day the Rwala came like a whirlwind, attacked the camp, entered it, and possessed themselves of all the herds there, including the one called 'Alja, which had been captured by Turki some time before. Ḫalaf âl Iḏen killed, as was the will of God, *bamr allâh,* the great chief Turki himself, and took his mail shirt, *ḏer'ateh,* his saber, and his mare, one of the fleetest of horses, *faraseh čânat min ǧijâd al-ḫejl.* Ḫalaf offered this mare to Saṭṭâm as a gift.

After Turki's death there broke out between the Rwala and Fed'ân a war so cruel that rider after rider fell off his horse, *w-'âd aṭ-ṭariḥ bênhom mâ jeṭiḥ,* and the members of both tribes were bent more on killing a man than on capturing animals, *w-ṣâr 'enda-l-farîżên ḏabḥ az-zelema aḥsan min časb al-ḥalâl.*

Another version of Turki's death is as follows:

"It was at the time of abundance, when we set out against Turki eben Mhejd. He was generally called al-Haddâb, meaning omnipresent, as never half a month passed without news coming in of a fresh attack by him on some Rwala camp near or far. Many a warrior was afraid of him, the women frightened their children with his name, and the herdsmen were reluctant to drive the herds out of the camps. Finally Saṭṭâm agreed with other chiefs to undertake a raid against him. Personally he liked Turki, for besides being a brother of his favorite wife, Turkijje, he was also a man of noble mind and honest. The Rwala, however, threatened to depose Saṭṭâm if he would not crush Turki once for all. We were encamped in aż-Żrejbînât at the time. Saṭṭâm set out for the decisive fight with six hundred riders on horseback and eight hundred on camels, he himself being the commander-in-chief. The Eṣâǧe'a clan was led by Eben Me'ǧel, the 'Abdelle by Eben Mǧejd, and the

539K Sirḥân by Eben Merdeǧ. Ḥalaf Âl Iḏen was Saṭṭâm's chief
726K lieutenant. First we drank from the Ḥubejrat ad-Daḥal, then we found water at the head of al-Ṛadaf, crossed aṣ-Ṣwâb, and saw a small camp of the Ṣlejb, who told us that Turki was encamped at al-Heri. In al-Ṛadaf Saṭṭâm hired a Ṣlubi and sent him at night secretly to Turki. The Ṣlubi overtook the latter on the march to a new camp, made a sign to him to come nearer, and then gave him the message he was entrusted with:

'O Turki! I was sent to thee by thy brother Saṭṭâm. The Rwala are on thy heels, desiring thy life.'

"This enraged Turki to such an extent that he drew his saber menacingly and commanded the Ṣlubi to be gone, with the words:

'Leave at once! Let nothing of what thou hast now said to me escape thee. If thou utterest a single word before my people, I shall kill thee. Am I, from whom the Rwala have fled so often, expected now to run away from them?'

"Turki's slaves wondered not a little why he had his tent erected so far southwest from the camp.

"We first sent five of our scouts on horses, *'ujûn*, to examine the country ahead of us, but these turned back as soon as they caught a glimpse of the camp fires. In the morning we sent out others, this time on camelback, *sbûr*. One of them soon returned with the report that the enemy was withdrawing in a northerly direction and was being followed by the rest of our scouts. We moved after them in a leisurely manner. Not long after noon a second scout finally came with the report that they had put up their tents and that coffee was being ground at Turki's tent.

"At that moment every rider mounted his horse, grasped his weapons and ammunition, and waited for the command. The commanders pointed out the places where the riders of tired or overburdened she-camels, *radd*, were to wait, placed the other camel riders, *ṣâbûr*, between them and Turki's camp, divided the horse troop into two halves, posting one of them on the flank of the *ṣâbûr* to form the reserve, *čemîn*, while with the other they decided to attack, *ġâra*. Then we attacked the camp directly. At that time the Âl 'Awâǧi clan was also camping with Turki, so we had at once several hundred riders against us. The fight of rider against rider lasted till sunset. Turki exhausted six mares during that time, his slaves chang-

ing them at his command. An-Nûri was wounded and many 539x
other Rwala, and still the fight was not yet decided. Saṭṭâm 726x
was loath to call up the reserve, for he wanted it either to decide the victory or to cover the retreat.

"Finally Turki's mare was hit by a shot. In falling she pressed his leg to the ground, and, as he was clad in a mail shirt, he could not free his leg quickly enough and was stabbed by a spear twice. At that moment Ṛarrâf, Saṭṭâm's slave, sprang to the struggling chief in order to save him, pulled him from under the horse, and the women carried him into the tent, which was at once occupied by four of Saṭṭâm's slaves as guards against the Rwala, inflamed by the battle. Turki's fall having been observed and jubilantly announced by the attackers, the Fed'ân began to retreat but were intercepted by the reserve cavalry, while the camel riders, *ṣâbûr*, sped to the camp to pick up both their dead and wounded friends. Ḫalaf âl Iḏen, who was left in charge of the camel riders, now reached the tent where Turki in the meantime was being cared for by Saṭṭâm himself, and was on the point of giving him the death blow but was prevented by Saṭṭâm, who threatened him with instant death should he lay a finger on his friend. Then Ḫalaf called on his camel riders to come and get their enemy themselves. In response all the Rwala — and there were some five hundred of them — surrounded Turki's tent, while Ḫalaf spoke to the prince thus:

'O Saṭṭâm! the Arabs do not fight on such conditions. Behold, we shall not ask thee again. I swear by Allâh, if thou dost not give way, thou wilt roll into thy grave. Canst thou not see that the muzzles of all the rifles are pointing at thee?'

"Thus coerced, Saṭṭâm turned to Turki with the words: 'Forgive, my brother, and may Allâh also forgive me. There thou seest how my Rwala obey me. O Ḫalaf, O thou rascal, sell me him whom thou wishest to destroy. I will give thee gold!'

'Away with thee, brother! Knowest thou not that an-Nûri has fallen, that Kurdi, Nâṣer eben Meǵel, and countless others also have fallen today?'

"Nodding to his slaves, Saṭṭâm then with them left Turki's tent, stricken with grief on hearing that an-Nûri and his brother Kurdi were among the slain. Kurdi was dead, but an-Nûri still lived and later fully recovered. After Saṭṭâm's

539x
726x
departure the enraged Rwala threw themselves on Turki and beat him to death. They captured all the herds and tents in the camp. Over thirty Rwala had fallen, and about a hundred were wounded. Of the fallen the hero Za'ejtel was the most lamented. They also lost twenty-five mares."

1. *Jâ râčeb alli mašiha rowǧ w-arwâǧ*
ḥâjel ṯemân sinin maḥlan ẓaharha
2. *ma' al-bejâḥa mašiha al-'aṣr diflâǧ*
wa-hmîme mâ 'omr al-mu'anna nazarha
3. *telfi 'ala meḥda' al-habâdîn ma'âǧ*
w-eḥči-l-'elûm alli bḳalbeh ḫabarha
4. *ḳelt eḫwât ḳuṭne ḥârabûna belâ ṣwâǧ*
w-ekfow bšikhen 'an mešâti dijarha
5. *w-al-'elem ṣâdeż w-ṣâr len-nâs neǧnâǧ*
w-mel leh ḫalîle 'âf raṣṣat ṯamarha
6. *w-saṭṭâm 'ajjaw beh maḫlîn al-asrâǧ*
w-kattaw 'alejkom biǧmû'en ḥadarha
7. *jâ ḥzejl w-allâh ḳâjem tekel ṣejjâǧ*
w-tḳawwedû serd as-salâjel beṯarha
8. *w-ḥîn aẓ-ẓaḥa sawwaw 'ala-š-šejḫ semâǧ*
bsaḥâbaten ḳešṭ al-ǧwâher maṭarha
9. *w-turki šallawh muḫlîn al-asrâǧ*
min čaff ḳarmen šaḳlabeh min ẓaharha
10. *w-hâḏa-l-faḫar mâ hi b'ârin behbâǧ*
alli 'azal 'ejlâtakom 'an ḫadarha
11. *jâ ḥejf jâ-lli rab'ateh miṯl haddâǧ*
bisjûfena w-ḥelw manṭar ḥemarha
12. *abkârana jâ ḥzejl min ra'jet al-ḳafr ṣejjâǧ*
w-abkârakom jâ ḥzejl ter'a wabarha
13. *ekṭâ'akom 'an rûṯt al-ḫôr tin'âǧ*
w-abkârana tehoṭṭaha binaḥarha.

1. O thou who ridest a she-camel with a regular pace,
A sterile one, whose back has borne no burden for
eight years!
2. Over the plateau towards the evening she quickly trots,
For, being fleet of foot, throughout her life she has
never been urged on by any rider
3. Reaching that babbler, Meḥda' al-Hebdâni,
Relate the tidings that he also well knows.

539x
726x

4. I said that the sisters of Ḳuṭne attacked us, though not
at feud,
And their riders came back with our fair camels from
where the herds spent the winter.
5. That news was true, and men shook their heads about it,
And whoever had a wife ceased to press her breasts.
6. The throwers from the saddles would not obey Saṭṭâm
And rushed upon you like a rolling flood.
7. O Ḥzejl! by Allâh, Ḳâjem was like a rutting camel
And led a troop of fleet-footed mares in the wake of
the captured she-camels.
8. Then when the dew had evaporated they prepared red
dyestuff for your chief
In a cloud of dust, dripping with blood and amid the
thunder of costly weapons.
9. A blow was dealt to Turki by the throwers from saddles,
By the hand of a hero who rolled him from the mare's
back;
10. And it is this deed which brought glory, not the capture
of she-camels in a rolling land;
This deed drove your families from the shelter of their
tents.
11. Oh, shame on him whose followers were like Haddâǧ
For our sabers! and how glorious the dripping of their
blood!
12. Our young camels, O Ḥzejl! grew gay with pasture which
no one has touched,
And your young camels, O Ḥzejl! are eating off their
own hair.
13. Your herds must not come near the *rûẓe* in al-Ḥôr
Whilst our young camels move thither.

The poet was Ḫalaf âl Iḏen eben Zejd; the reciters, Mindil al-Ḳaṭ'i and 'Awde al-Kwêčbi.

Verse 1. *Rowǧ w-erwôǧ* is a uniform, fast walk. For eight years the she-camels have neither been ridden nor used in carrying loads. 2. *Bejâḥa* is a plateau with a wide view on all sides. In the time of the day called *al-'aṣr*, mid-afternoon, when the sun is sinking to the west, the rider on such a plateau may be seen from afar; therefore he urges his animal, fatigued by an all-day march, to greater speed in

539x 726x order to reach the rolling country where he can prepare supper for himself and let his camel graze at will. *Nazarha*: he urged it to greater speed with the words *"Hejh! hejh!"* *Mu'anna* is equivalent to *ṭâreš*, *ṭurḳi*, a rider, a traveler. 3. Meḥda' al-Hebdâni, a Fed'ân poet. 4. The Fed'ân war cry is: *"Anaḫu ḳuṭne*, I am the brother, protector, of the Ḳuṭne!" as they call all their herds. *Eḫwât ḳuṭne* are the camels of the Fed'ân, who had attacked and captured many herds owned by the Rwala. 5. The news reached Prince Saṭṭâm, who was not in favor of making a raid in retaliation. This made the Rwala *neǵnâǵ*: shake their heads and criticize Saṭṭâm's love of peace. Public opinion proving too strong for him, Saṭṭâm had finally to declare a raid. 7. Ḥzejl ar-Ru'ûǵi and his brother Ḳâjem were ~~Fed'ân heroes. 8. *Ḳešṭ* means the rattling~~ of the falling rain and the rumbling of thunder. *Has-saḥâba leha ḳešṭ*: this cloud is bringing thunder and rain. 10. *Hebǵe* is a rolling country where it is possible to hide but also to be ambushed. In such a terrain the Rwala herds could easily be approached by the Fed'ân. After Turki's death the victorious Rwala threw themselves on the tents and looted at will. *'Ejlâtakom* are the [312] Fed'ân women and children. 11. Haddâǵ is a famous well in Tejma, from which as many as eighty buckets of water are drawn at once. The Rwala sabers, in like manner, drew the blood of Turki's men. 12. *Al-kafr*: pastures which have not as yet been visited by anybody. The better the pasture the stronger becomes the sexual desire of both male and female camels in the second half of December and in January, and, as the retaliatory raid against Turki was made in February, the poet uses the words *ṣejjâǵ*, rutting, for both camels and she-camels. 13. Al-Ḥôr is a depression of some length in the center of the desert of al-Ḥamâd, overgrown for the most part with *rûṯe*. When they eat this the camels rapidly fatten. *Naḥar* is the part of the she-camel's breast directly under the throat. To say of a she-camel that she lays al-Ḥôr before her breast means that she goes directly there.

Two years after Turki's death the Fed'ân tribe made a fresh raid against the Rwala. Allâh led them to a camp of the Ša'lân kin, pitched, for lack of pasture, in a wholly isolated place at the beginning of the valley of as-Subîḥi in the district of ar-Rwêšdât. Far and wide there were no Arabs who could have come to their aid. The raiding troop of the

Fedʻân numbered about 1200 men on horseback, while the warriors, *ṣanam*, of the Šaʻlân kin had no more than 200 horses. Their herds were attacked and captured. As soon as the Fedʻân approached the Šaʻlân camp, cries for help were heard, *w-baʻad wağʻ al-mufazzeʻ*, and therefore the men of the Šaʻlân kin mounted their horses and hurried after the Fedʻân. But the latter were much stronger numerically and, moreover, took up a position behind the herds captured from the Šaʻlân, from where they shot one pursuer after another as they approached the herds; *w-hâhom ẖalḳen čeṯir w-âẖeḏin aṭ-ṭarš w-ʻâzelîn warâha w-jelʻabûn ar-rafže ila-lli jelḥaḳhom min al-fazʻa w-jarmûnhom*. Thus they avenged their great chief, Turki, rejoicing at the number of the Šaʻlân kin they killed; *w-jestaddûn ṯâr turki w-ḳad istabšarû baẖḏ aṯ-ṯâr min âl šaʻlân hâk al-jowm*. At last the Šaʻlân warriors, reassembling, recognized that they were not strong enough to repel the enemy and that they were threatened with annihilation if they did not succeed in making their escape. Some cried:

539x

726x

"Let us return and defend our camp and ourselves. For we see that these men have captured our herds and are concealed among them, and that only a troop as numerous as they could free the herds! *Ḫallûna narğaʻ ʻala ḥemjâna lann ar-rağâl aẖaḏow al-ḥelâl w-ʻâzelîn ḳafâh w-lâ jefukkah minhom illa ğmûʻ čiṯrhom.*"

Others again urged: "Let us attack them, happen what Allâh will; either these men will shoot us all and then take not only our herds but our horses too, or we shall free our herds; *ẖailûna nebîʻ ʻalejhom w-alli ʻend allâh ʻendeh amma jarmûna ar-rağâl w-jâẖḏûn ẖêjlna baṭar ṭaršana w-amma neffukk ḥelâlna min ar-rağâl.*"

This appeal was answered by all. Shouting with one voice: "The rider protecting ʻAlja is a Rwejli, and I am ʻAlja's brother!" they furiously attacked the enemy, poured bullets upon them in retaliation for the capture of their animals, and, killing many and chasing away the rest, freed their herds that very day. When finally the pursuers separated from the pursued, *infakk aṭ-ṭâred ʻan al-maṭrûd*, the Šaʻlân, returning with their recaptured herds, began to search for their missing comrades. Reaching the actual battle ground, *al-maʻâra*, they saw Ṛarrâf, the slave of Saṭṭâm, lying among the fallen. Ṛarrâf surpassed all the other slaves in generosity and bravery and was no less esteemed by the Rwala than if he

539x were a chief himself; *ṛarrâf w-čân jenûf ʿala čaffat al-ʿabîd*
726x *bel-karam w-al-fursa w-hw ʿenda-r-rwala min ḥsâb aš-šujûḫ.* He had been one of the first to come to the assistance of the threatened herds. His horse, being hit by a bullet, stumbled and in falling pinned its rider under its body. The Fedʿân, to whom Ṛarrâf was known, stabbed at him as he lay under his horse unable to defend himself, slashed him with their sabers, and, as he remained motionless under their blows, thought him dead. But the Rwala found life in him yet, *beh rûḥ,* placed him on a camel, and brought him to his tent. Nearly all the fingers on his hands and the toes of his feet had been cut off, *w-hw mukaṭṭaʿât aṣâbeʿ idejh w-aṣâbeʿ riǧlejh,* and there was hardly a spot on his whole body where he had not been either stabbed or slashed. It took him three years to recover, but at last with the help of Allâh he could ride as before.

After Turki's death (1887) his brother, Ḥâčem, became the head chief of the Fedʿân. Once he assembled the warriors of the Fedʿân, ʿEbede, Ḥadedijjîn, and Mwâli tribes and decided to camp with them in the territory of the Ẓana Muslim. They pitched their tents in the neighborhood of the Weld ʿAli and al-Ešâǧeʿa. Eben Smejr and Eben Meʿǧel, the chiefs of the threatened camps, asked Eben Šaʿlân for help. Summoning the Arabs camping with him at that time, the latter sent troop after troop to the aid of his relatives, the Ẓana Muslim; *w-ǧarrad ǧurûd fazʿaten likṛâjebhom ẓana muslim.* These auxiliary troops, riding with the utmost speed to the tents of the Weld ʿAli, found the enemy encamped near by. The troop, consisting of Saṭṭâm's sons with their slaves and men, *surbat awlâd saṭṭâm w-ʿabîdhom w-zilmhom,* reached the camp of the Fedʿân tribe. Entering it, they thought at first they were in a camp of a Ẓana Muslim kin and were not a little surprised to see themselves assaulted on all sides by men on horseback, *al-ḫejl aṛârat ʿalejhom min kill ǧâneb.* Recognizing them as their enemies, the Fedʿân, they considered their lives already forfeited, *ajesow min al-ḥajât,* knowing well that in the case of themselves and the Fedʿân no fighter would fall from his horse without being killed on the spot, *ʿâlemîn enn-aṭ-ṭariḥ mâ jeṭiḥ illa maḏbûḥ.* And, in fact, before they had got their weapons ready they were surrounded and summoned on all sides to yield. Then they were brought to the tent of the head chief, Ḥâčem eben Mhejd, where they expected to be killed one after another. But Ḥâčem, recognizing them, fortunately remembered their mother, his own sister Turkijje, greeted them in a friendly manner, sent for a grown camel, and had it killed in their honor. Moreover he threatened to punish severely any of his men who should dare to insult them even by a single word. This generous behavior of their mother's brother did not fail deeply to impress Saṭṭâm's sons, apart from the joy which they felt at escaping with their lives. When this incident was reported to Eben Ša'lân, he ordered his auxiliary troops to turn back at once and threatened all who should do the least harm to any member of the Fed'ân. This again so pleased Ḥâčem eben Mhejd that he likewise asked both his men and his allies to return to their homes. But before they left he made Saṭṭâm's sons and their retinue mount their horses, restored all their arms, and escorted them part of the way so that they might return safely to their kinsfolk. 539x 726x

War Between the Rwala and the Western Tribes (1902)

In 1902 the head chief Saṭṭâm eben Ša'lân was invited by the Turkish Government to visit Sultan Abdul-Hamid in Constantinople. When he had left home, the western tribes, seized by a desire for booty, began, although friends, *ṣâḥeb*, to attack Rwala camps. The worst offenders were the Ḥwêṭât, Šarârât, Beni Ṣaḫr, and their allied tribes, *w-min jetba'hom*. For instance, they captured herds belonging to the Rwala at al-Ḫaššâbijje and al-Ma'âṣer, the particular owners being the Nṣejr and Der'ân kins of the Âl Mur'aẓ clan; *aḫadow ṭarš min ar-rwala min âl mur'aẓ min âl nṣejr w-min âl der'ân*. Finally the owners of the captured herds went in a body to the chief an-Nûri eben Ša'lân to ask his help. An-Nûri then had the following letters written to the chief Abu Tâjeh of the Ḥwêṭât and to Âl Ḥâwi of the Šarârât:

"Up to this day we and you have been friends. Attacks on each other are not allowed, because we are true friends and comrades. *Benn al-ân ḥenna wijjâkom ṣâḥeb w-lâ tǧûz al-ṛâra bênna w-ḥenna ṣiddiž w-rafîž*. We hope therefore that you will return, *te'addûn*, the herds you have taken from the Rwala. Should they attack you and take your herds let the despoiled parties come to us with a letter and we will return their property to them at once; *w-enn lô lann-ar-rwala*

539x *ṛâjerîn ʿalejkom w-âḫḏîn lekom ḥelâl w-jeǧûna-l-manâḳîṣ*
726x *w-maʿhom maktûb minkom ennana neʾaddîha bawfaʾ*. Do not believe that we would attack you treacherously! *naṛîr ʿalejkom bebawḳ*. Brave men will not stoop to deceit, *w-al-bawḳ mâ hw šîmat aǧâwîd*. Greetings!"

The letters were handed to the plundered Rwala to deliver. These poor wretches had to wait on the chiefs Abu Tâjeh and Eben Ǧâzi and on the prominent men of the Šarârât and Ṣḫûr tribes for more than sixty days, imploring that their animals might be returned to them, but they got nothing at all and came back to their kinsfolk much cast down. Not long afterwards these chiefs raided the Rwala again and in an attack on the Kwâčbe camp near Ḫabra Kraje in al-Ḫunfa took all their she-camels. Dlejmân aš-Šrejfi, one of the Kwâčbe chiefs, *min čbâr al-kwâčbe,* with an auxiliary troop composed of both Kwâčbe and Duṛmân warriors, pursued the attackers for some distance but was surrounded by them and killed with all his twenty-one comrades. When this became known to the Rwala camping in the district of al-Ḫunfa, they tied a piece of black tent canvas to the neck of a riding camel, *ḏelûl ḳalladûha šuḳḳa,* and sent her to an-Nûri eben Šaʿlân who was at that time encamped in al-Ḥamâd.

As soon as the messengers arrived an-Nûri instantly ordered the tents to be loaded on camels and moved with all his people toward the territory occupied by the enemy, who were pasturing their herds near al-Bṛêṭijje in the valley of Feǧr, northwest of Tejma near the district of al-Ḥâlât. An-Nûri pitched his camp in the district of al-Ḥûl and sent word to the Kwâčbe and Duṛmân, who were then dwelling near the oasis of Tejma:

"Stay where you are! We have come to you and will secure your rights for you, *netaḳâẓi lekom min ḳowmkom,* if it be the will of God."

Following this message he approached them with his warriors only, at night found a concealed camping ground between them and the enemy, and issued this order:

"Drive your herds, *sarreḥow ṭarškom,* in the morning to your right hand, in the direction of the enemy. They will assail them, will then be ambushed by us, and our rights will be secured, *netaḳâẓi minhom.*"

In obedience to this order the Kwâčbe drove their herds in the morning towards the place where the enemy was sta-

539x
726x

oned. On sighting them the outposts of the latter reported their chiefs, who commanded their warriors at once to t out against the herds and to capture them. An-Nûri, who as observing every move of the enemy, fell upon them sudenly from the rear as they passed his hiding place and with is men began to slaughter them, *w-tewallûhom ḏabḥ*. Towards oon about five hundred of the enemy had been killed. Only small troop, *širḏimaten žalîla*, saved itself by flight but with ne Rwala in hot pursuit. The moment the fugitives reached eir relatives, the tents were struck and loaded, but the Rwala ushed in before they could remove anything and took many f their tents, besides driving away a number of their herds. t last night covered them all, *ḥâl al-lejl 'ala ǧamî'*, and the ursuers became separated from the pursued. The Rwala eturned home with a rich booty and the satisfaction of havg avenged their fallen warriors, *metaṯârîn bzilmhom alliḏabaḥow*.

As a result of this defeat the Ḥwêṭât, Šarârât, and the Ṭmejḥ eben Fâjez clan of the Beni Ṣaḫr hurried their herds s well as their camels carrying their tents to the Beni Ṣaḫr erritory. There they explained what had happened to them nd begged for assistance. The Beni Ṣaḫr, calling upon the eighboring tribes to help them, *fazza'ow kill ḥawâlîhom min l-'orbân*, collected a multitude, the number of which was known o God alone, and erected a war camp between Umm al-'Amad nd al-Libben, while in the meantime the territory vacated y them had been occupied by the Rwala. The Rwala tribal ymbol, Abu-d-Dhûr, was rocking on a camel ahead of their irst column, the rest following in the customary order. The Rwala also erected a war camp, but east of al-Libben. The Beni Ṣaḫr, who relied not a little on their great numbers, houted so as to be heard by their adversaries that they would capture both an-Nûri and his Rwala.

It came to pass, however, that just at that time God directed the steps of the head chief Saṭṭâm from the Sultan n Constantinople to the camp at al-Libben, where the Rwala welcomed him with boundless joy. Defiling before him one after another, *ḳâmat al-'arâżât 'endahom*, they vowed to persevere and to revenge themselves. Both sides thus camped for nine days in full view of each other, *w-dâmow 'ala hal-maṣâḫ metanâwaḫin beni ṣaḫr w-ar-rwala tis'at ajjâm menawwaḫin al-kill minhom*, exchanging shots all that time. On the

539x
726x
tenth day they finally attacked each other and changed thei position, and a day ensued for them on which even the hai of a boy just weaned might have turned gray, *ješîb al-aṭfâl* The dust whirled up by the horses mingled with the smok of the gunpowder, and a wild storm raged from early morning till almost the middle of the afternoon, *w-šubek 'aǧâǧ al-ḫejl ma' duḫân al-bârûd w-ṣârat 'arṣaten 'aẓîmaten mi aṣ-ṣubḥ ila žerîb al-'aṣr.* God gave the victory to the Rwala They overcame the multitude whose numbers none knew threw themselves on their tents, and took them with all the furniture and supplies in them. In addition they captured several herds of camels and pursued the enemy till sunset Then they returned to their tents, rejoicing over the victory. After a further stay of a few days near al-Libben they vacated the Beni Ṣaḫr territory and returned to their own lands.

After their defeat at al-Libben the Beni Ṣaḫr made continuous raids against the Rwala, oppressing their clans whose pastures were located on the border. Their commander, *'ažîd,* was usually Ṭrâd eben Zeben. Fortune favored him, *misla' w-ḥaẓîẓ,* and he was numbered among the brave men, *w-čân jin'edd min ar-raǧâl.* And so it happened after a few years that he collected his fellow tribesmen and the strangers who used to take part in his raids, and surprised a small Rwala camp near a settlement in the vicinity of Eḏra'ât. The camp attacked belonged to the Swâlme clan, which was commanded by the chief Eben Ǵandal. Although he had received information of the impending raid, it was impossible for him to escape, and to get help was also out of the question, as there were no Arabs related to them in the whole wide neighborhood. Ṭrâd eben Zeben approached the Swâlme camp before sunrise, pitched his war tents, and harried the Swâlme till the afternoon. Yet whenever he attacked them, even penetrating into the camp, they ran out of their tents and beat the attackers back until they ejected them completely. Tiring at length of such attacks, *ṭâbat nafseh,* Ṭrâd retreated with shame, but afterwards, whenever he learned of some smaller Rwala camp, he surprised it and drove away all the herds found there. Finally God determined to humble him.

Ṭrâd eben Zeben attacked among others the camp of the al-Ḳa'âž'a clan of the Rwala, situated near the head of the *še'îb* of Ṛarâjes. There were about sixty tents there. Capturing all their herds, Ṭrâd hastened with them to his kins-

olk. But at that moment Allâh brought the Šaʿlân kin, which 539ˣ
vas migrating just then, across his tracks. The Šaʿlân rec- 726ˣ
gnized the tracks as made by a troop of raiders heading
ast against their fellow tribesmen and at once decided to
o in their pursuit, *aṭlabûh.* Following the tracks they kept
sharp lookout on all sides and were finally rewarded by
ighting at some distance the raiders, who were returning
vith a rich booty. Concealing themselves in a place favor-
ble for ambush, they waited for the raiders to come up with
hem and then attacked with such swiftness that, even be-
ore Ṭrâd and his men were aware of it, the Šaʿlân both on
orseback and on camels were in their midst, *w-eljaʾ mâ jaʿ-
am ṭrâd w-alli maʿeh illa w-al-ḫejl w-al-ǧejš šâbakathom,* deal-
ng them blow after blow. Ṭrâd soon saw himself compelled
o abandon his booty and seek safety in a wild flight to the
vest. His losses amounted to eight hundred men, while the
aʿlân, besides recovering the stolen herds, also captured many
he-camels and inflicted such a defeat on Ṭrâd as he had
ever met before.

Songs Composed on This Occasion

1. *Ḥorren faḳaʿ min râs ʿâli-ṭ-ṭwîlât*
leṣ-ṣejdet alli ḥaṭṭ ḫamseh warâha
2. *ṛaṭṭ al-maḫâleb beṯ-ṯenâd as-semînât*
jimʿal eljaʾ mâ bajjen lwušwâha
3. *jâ ṭejr jâ ṭejr al-felaḥ w-as-saʿâdât*
jâ-lli ṣujûden min ṛalâjel ʿadâha
4. *ṣâd al-ḥwêṭi bes-sabab w-aš-šarârât*
w-amma-hl ar-rîʿân ḫajjeb ṯanâḳa
5. *marʿad abu tâjeh čeṯîr al-ʿahâdât*
w-alli maẓẓ bel-bowḳ hâḏi ǧezâhaʾ
6. *jâ ḥarb mâ ʿajjent ḏowd an-nuṣejrât*
sittîn lejle žâʿedîn ledâha
7. *w-aḳṭâʿ derʿânen ʿalejhen wasîmât*
ʿajjat ʿalejhen leḥîtak·min reddâha
8. *al-bowḳ mâ hw lel-aǧâwîd ʿâdât*
ʿammâl râjâteh hedîmen lwâha
9. *low mahhalaṭ leh lejâli ṯerijjât*
ʿešbet nefûden jowm jejbes ṯarâha
10. *ḥenna ntaǧawwad bel-ḥbâl al-žwijjât*
beʿzûz ǧajjâb al-maṭar min semâha

539^{K}
726^{K}

11. *bes'ûd šejḫen mâ jidannež lidafsât*
w-lâ hw dnû' bṛarraten elja' leḳâha
12. *mâ hw ent jâ-l-bâjež želîl al-amânât*
aṛdatk nijjâten ba'îden hadâha
13. *w-eben ğrajjed min hal-maḳ'adijjât*
w-mâ ḥâsat aṣ-ṣafḥa le'ajnen ṯwâha
14. *w-amma sahağna ṯânijje w-awlijjât*
nadmaḥ w-mâr ehtejm jekaṯṯer 'ajjâha
15. *lâ w-allâh ḳowm mâ bha ṛabâwât*
allâh 'ala šihben tebâreḳ ḥaḏâha
16. *w-ğawkom ahl al-'alja medâlîh ṛârât*
miṯl as-saḥâb alli za'ûğen hawâha
17. *elja nšerow fowḳ al-mhâr al-ṛejârât*
teḳel šejâhînen atḫaṭṭaf ḳaṭâha
18. *al-ḫejl w-aṣ-ṣâbúr jimšen zâfât*
jitlen eben hazzâ' babjaẓ neḳâha
19. *šowḳ aṭ-ṭamûḥ alli tzahhat bḥaflât*
nešmijjeten bajjâm 'ağğat sabâha
20. *'âšat jemînak jâ ṣabijj al-ḫasârât*
ḫallat faḳḳâjedha 'ala min na'âha
21. *awda' lehom bemḥaraf al-ḫejl bâhât*
miṯl al-ṛanam jiṣderk lağğat ṯaṛâha
22. *wa' ḥelw dowğathom beṭârîf ḥâlât*
nâsen ta'îṭ w-nâs tûḥi ṛnâha
23. *w-twâzenat lalli ṛadow leh bdênât*
w-estadd bṣâ' al-'azîzi ḳaẓâha
24. *w-ṯâr aš-šrejfi ṣâr min fowḳ al-amjât*
lâtaw elja' mâ-n-nafs laḥaẓat hawâha
25. *jâ ḏîb jâ-lli bel-ḫala' tez'až swât*
allâh 'aṭa mâ trîd nafsak manâha
26. *bjowmen beh al-'arğa' teḏûḳ aṭ-ṭrâwât*
w-lâ teštahi al-ḳašra faẓâjel 'ašâha
27. *jâ šên ṣawwet les-sbâ' al-meğî'ât*
mâ zâl tabči kill 'ajnen šeḳâha
28. *bâlči tswi lak 'azâjem w-ḳâlât*
tğîb min hâḏi w-al-uḫra warâha
29. *markâẓ abu nawwâf zebn al-wenijjât*
mâkar ḥarâr w-'awwaẓat min ženâha
30. *jišda-n-nedâwi bel-ğenâḥên jâ fât*
ḫamm al-ḥabâri w-aš-šwijje ramâha
31. *aš-šejḫ ṭasseh bel-kfûf aṯ-ṯežîlât*
elja' mâ thajja-š-šowf 'ajneh 'amâha

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

539+
726x

32. *w-jâ min jiwaddi lel-ẖreše ẖabârât*
w-illa-l-ẖafijje bajjenat min ẓaḥâha
33. *jâ ʿali mâ ğannak ʿelûm aš-šemâlât*
nâsen teṛîr bṛejr raddat neḳâha
34. *ṣuḥbak ṣaḥîḥ w-ṣuḥob rabʿak ḥabârât*
w-ʿan an-neḳaʾ teḳmaḥ swâʿed alḥâha
35. *rmejḥ jesawwi leh maʿ ad̠-d̠îb ʿadwât*
jabṛi-ṣ-ṣalaʾ w-hw jinağğes waṭâha
36. *w-al-fâjne bîʿât manîʿ al-hḳejšât*
ʿoḳob ṯalâṯ ajjâm jâ min sedâha
37. *bel-ẖaṣṣ abu ğabha čebîr al-mṭejrât*
rağlen labes min šuḳḳaten leh šarâha
38. *en selt* (sic) *ʿan wağheh želîl al-mruwwât*
aṣḳaʿ min az-zerḳaʾ ʿala berd mâha
39. *alʿîn abu hâk al-wuğîh al-mutînât*
miṯl al-harûm alli tbajjen ẖazâha
40. *bel-ʿawn labsaw min ṯijâb al-ḥabîbât*
killen šaraʾ leh bêrama w-ečtisâha
41. *w-abûk jâ jowmen ğara lel-ḥwêṭât*
al-čabd beṣ-ṣâbûn ṛasel ṣadâha
42. *jabri swâhîč al-ʿaẓâm al-marîẓât*
low hw ʿalîlen jintaṣeḥḥ (sic!) *min balâha*
43. *w-en sowlefaw min jamm zowden w-naḳṣât*
ḳûr al-ğerânijjât naššed ṣafâha
44. *aba-ṯ-ṯerâja jammakom kill mâ fât*
w-al-jowm miššû belḥa min ẖarâha
45. *ʿajjent rabʿan šarhabaw lel-ḥukûmât*
miṯl at-tjûs alli tḳarraṭ ẖaṣâha
46. *w-min baʿad d̠a jâ râčebîn ẖafîfât*
al-kill minhen mâ lahağha ẓanâha
47. *kizzû labu manṣûr minna salâmât*
beṭalḥijjeten jeṭreb laha min hağâha
48. *čejf ent jâ šejẖen lena ʿoḳob ṛejbât*
ent ad̠-d̠eraʾ eljaʾ ṣâr ṣalfen hawâha
49. *jâkel bẖubzak wâḥeden jamm ḥowmât*
hâk an-nefûd alli čeṯîren ṛaẓâha
50. *ent al-ğelâba w-al-ğelâjeb ẓaʿîfât*
jaʿîš râsak w-abu tâjeh fedâha.

1. A noble falcon flew down from the very summit of high mountains
After his prey at which he pointed his five claws;

539x
726x

2. He dug his claws into fat shoulders
And pecked away till the entrails appeared.
3. O thou wild bird! O falcon, good luck and success to thee!
O thou who huntest the heroes of thine enemies!
4. He seized the Ḥwêṭi with good reason and the Šarârât, too,
And destroyed the desire for glory of those who live [in defiles.
5. Abu Tâjeh had torn up many treaties
And for his treachery received this reward.
6. O Ḥarb! hast thou not seen the herds plundered from the Nṣejr?
Why, for sixty nights they sat demanding compensation.
7. And the Der'ân herds, marked with their tribal brand,
Thou, bearded one, didst refuse to return.
8. Treason is not a custom among heroes,
He who makes treason his emblem has his flag torn down;
9. Even if he were granted moist nights,
He would perish like the Nefûd grass when its moisture [dries up.
10. We are girt with stout ropes
By the power of Him who brings rain from the heavens,
11. Led by a lucky commander who stoops not to baseness
Nor craves a thing by others lost which he has found.
12. But such thou art not, O faithless traitor!
Who didst conceive a plan hard to execute.
13. Eben Ĝrajjed, too, was at those meetings
He and all aṣ-Ṣafḥa men, accursed be their dead!
14. For neither the second nor the first default did we regard,
Nor did we stir, but the Htejm continued their rascal deeds.
15. By Allâh! at last war began without further concealment;
May Allâh bless the gray riders under whose hoofs lightning flashes!
16. The owners of 'Alja came upon you, attacking swiftly as lightning,
Came as a dark cloud, the gale of which snatches up everything.
17. When they form a line attacking on young mares
Thou wilt say they are fierce falcons swooping on *ḳaṭa'* birds.
18. Riders on horses and camels fast are advancing,
Following to a fight Eben Hazzâ' whose honor is white,

539x
726x

19. The darling of every woman desiring another husband, whose beauty excels in the games,
And a heroine on the day when her goods are threatened by raiders.
20. Long may thy generous right hand live, O youth,
And may it leave thy slain foes to those who will lament them!
21. On the playground of horses he prepared for them beds
From which sounds as of sheep bleating come to thee.
22. Ah, how sweet was their confusion as they ran on the borders of the volcanic grounds!
Some mourned, some sang ditties.
23. What these borrowers had plundered was brought back,
And the debt — according to the verdict — repaid with a full measure.
24. By more than a hundred slain aš-Šrejfi was avenged;
Their throats they cut until all were tired.
25. O wolf! O thou who howlest with thy mates in the [desert!
Allâh gave thee thy soul's desire
26. On the day when a lame hyena might taste fresh meat,
And the shameless one cared not for the rest of its [supper.
27. O ugly one! call the hungry wild beasts,
As long as the eyes of the wounded weep for their torments.
28. Perhaps thou wilt send out invitations for feasts and good news
And thou with thy sister wilt offer them a choice.
29. At the head Nawwâf's father rode, protector of the weary,
Leader of a nest of noble falcons, of whom every one he raised is perfect.
30. He is like a falcon hunting in the time of the dew with open wings,
Catching the *ḥabâri* and throwing their entrails away.
31. He struck the [enemy] chief with a heavy fist
Till his sight vanished and his eye became blind.
32. Oh, who is to tell the Ḥreše tribe what is said of them?
For what was secret is as clear now as when the dew has dried.
33. O ʿAli! hast thou not received tidings from the north
Of a people attacking without declaring war?

539*
726*

34. Thy friendship is certain, but that of thy friends is to be scorned —
And, as they did not return the honor, they will not meet with success.
35. Rmejh like a wolf commits tricks befitting a foe.
It is said he is fond of praying, and yet he defiles the ground whereon he prays.
36. A shameful sin it is, truly, that the Hkejšât should sell the pardoned foe
After three days. Oh, who has done this?
37. As to Abu Ǧabha, lord of the Mṭejrât,
He is a man dressed in black tent cloth, bought by himself.
38. If thou askest about his face, it has few noble qualities,
It is colder than az-Zerḳa' in the coolness of its water.
39. Cursed be the father of those unfeeling faces,
For they are like a pregnant girl whose shame is visible.
40. They deserve to wear their sweethearts' gowns;
Each to buy his own cloth and to sew a gown from it.
41. By thy father, the fate which the Ḥwêṭât met on that day
Washed away all filth from their stomachs with soap.
42. That day cured the pains of the sick bones,
And, no matter how ailing, every one was cured of his disease.
43. When they gossip of the battle, one will claim some deed and another will deny it,
But we will ask witness of the rocky surroundings of Ḳûr al-Ǧerânijjât.
44. We took vengeance on you for all that had happened;
Today you can besmear your beards with dung.
45. I sighted a company puffed up as if they would dictate,
And today they are like he-goats that have been gelded.
46. And finally, as to this poem, ye who ride on fleet-footed she-camels
To none of which a calf has yet clung,
47. Hand it to Abu Manṣûr with our greetings
On a sheet of paper, to gladden him who will read it.
48. How farest thou, our chief, after thy long absence?
Thou art our shield against a strong cold wind.
49. With thy bread a man supports life near Ḥowmât
In that Nefûd where so much *raza'* grows.
50. Thou art the only source of gain, and poor are all the other trades.
May Allâh let thy head live and take that of Abu Tâjeh instead!

During the absence of Prince Saṭṭâm in Constantinople 539ˣ the affairs of the tribe were administered by the present 726ˣ prince, an-Nûri eben Hazzâʿ eben Šaʿlân. It was at that time that the Beni Ṣaḫr, Ḥwêṭât, Beni ʿAṭijje, Šarârât, and Beli allied themselves against the Rwala and began to raid the camps of the various clans without a formal declaration of war. The *šujûḫ*, which means an-Nûri with the other members of the reigning kin, were camping in the interior of al-Ḥamâd. There they received almost daily messages from their despoiled, *manḳûṣîn*, fellow tribesmen, who asked an-Nûri to have the stolen camels returned to them. An-Nûri, it is true, sent to all the chiefs of the allied tribes letter after letter, reminding them of the treaties and friendship existing between them, but all his efforts were in vain. The allies continued their raids and even killed in one of them Dlejmân aš-Šrejfi, commander of the Kwâčbe, with more than twenty of his comrades. Thus an-Nûri was forced to assemble all the tribes and clans subject to him for a defensive raid. In two months he attacked and looted, in revenge, several camps of the allies with a thoroughness intended to overawe the insolent enemy. The poet, Mešʿân an-Nṣejri of the Âl Murʿaẓ clan, describes this campaign in our poem, which he sent to Prince Saṭṭâm. To me it was recited by Ḥmâr abu ʿAwwâd and by ʿAwde al-Kwêčbi.

Verse 1. *Faḳaʿ* is a sudden quick movement of either a bird or a camel. *Ḥorr* is a noble falcon, the easiest to train for hunting. *Ḥaṭṭ ḫamseh warâha*: before the falcon overtakes his spoil he prepares or directs his five (claws) at it. 2. *Ṯenâd* are the fleshy parts of the breast, also shoulders. *Wušwaʿ*: entrails, intestines. 3. *Ṛalâjel* are the prominent fighters. A noble falcon will select for his game only the greatest heroes. 4. *Ahl-ar-riʿân* are the clans of the Beli whose territory is cut up by deep ravines and defiles, *riʿ*. 5. Muḥammad abu Tâjeh, the brother of the Ḥwêṭât chief, ʿAwde, made many treaties with the Rwala and their followers and yet broke them, tore them up, without declaring war. 6. Ḥarb who had a son, Muḥammad, was chief of the Beni ʿAṭijje. He captured herds belonging to the Nṣejr and Derʿân, members of the Rwala tribe, who negotiated with him for sixty days for their return but without success. 9. A traitor will never escape punishment, even if granted a respite of a few happy nights. 11. *Jednaʿ* is used of a dog carrying away something

726* from a tent other than his master's; also of a man who helps
539* himself from a full platter set before others, without being
invited. *Ṛarra* is a thing of value which some man finds and
keeps. 13. Eben Ǧrajjed is a chief of the Beni ʿAṭijje. *Ṣafḥa*
is the general name of the territory where the Ḥwêṭât, Beni
ʿAṭijje, and Šarârât like to camp, because it slopes both east
and west. *Ṯwaʾ*: the dead, buried. 14. Htejm is the term for
the despised clans and tribes, thus also the Šarârât, of whom
[714] the poet is thinking. 15. *Śihb* means attacking riders. Before
the attack they divest themselves of their mantles and caftans,
if they have any, entrust them to their returning comrades,
radd, and are clothed only in their dirty gray, *šihb*, shirts.
16. Al-ʿAlja, the name given by the Rwala to their white
camel herds. *Medâlîh* or *marâkîẓ*, swift, flashing, terms applied
to the Rwala owing to their mode of delivering attacks in
quick succession with the suddenness of lightning. Whenever
the sky is enveloped in black clouds, a wind storm rises in
the desert, carrying and driving dust, fine sand, and dry
plants before it and overturning all tents the pegs and ropes
[721 of which are not tight. 18. Eben Hazzâʿ — i. e. an-Nûri, the
577] commander of the Rwala — did not commit treason when
he attacked the enemy. His face is without blemish, that is
white. *Neḳaʾ* signifies integrity, honesty, which both parties
to a peace treaty have to maintain. The party declaring war,
returns the integrity, *neḳaʾ*, to the other party. He who attacks
another without a declaration of war fails to return the *neḳaʾ* to
the attacked party, commits treason, and blackens his honesty,
his face. 19. *Nišâma* are gay youths, young heroes; *nešmijje*:
a gay beauty, a heroine. *ʿAǧǧat* is used alike for a violent
passion, for rising dust, and for an approaching throng of
raiders. Ḥmâr maintained that *ṣabâha* meant "her youth,"
but ʿAwde pronounced it "*sabâha*." According to Ḥmâr the
poet speaks of a gay beauty in whose veins was beating
the blood of youth demanding its rights from another man,
while ʿAwde maintained that the poet expresses his admiration
for a beauty who seeks to save, either by hiding or by
flight, the camels burdened with household goods, against
which a raiding troop, *sabâha*, was advancing, *ʿaǧǧat*. 22.
Ḥâlât is an area covered with basalt and lava, where neither
horse nor rider can move except by a few narrow paths.
The Rwala drove the defeated enemy as far as the borders
of such an area. The defeated mourned, the victors sang.

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23. The dry measure called *ṣâʿ ʿazîzi* is larger than the common *ṣâʿ* (nine liters). 27. "*Jâ šên*, O rascal!" an expression used in jest even with a person dear to one. By *sbâʿ* are here meant all such beasts of prey in the desert as suffer most from hunger. 29. *Wenijjât* are mares, either exhausted or wounded and therefore in the greatest danger from the enemy. Abu Nawwâf is an-Nûri. Whoever puts himself under his command finds himself in a falcon's nest, as it were. 30. *Nedâwi* is the name of the largest species of hunting falcon, which discovers its prey even if it is concealed in the still dewy grass, while the other falcons begin to hunt only when the dew has evaporated and the game leaves its hiding places for the pasture. A *nedâwi* falcon feeds only on fat flesh, throwing away or rejecting the entrails. 31. *Ṭasseh*: it pecked at, struck, not with its beak like a true falcon, but with a heavy fist. *Thajja-š-šowf*: his sight left him. 32. Ḫreše is the name of a clan from the Ahl ʿÎsa. 33. Eben ʿAli: the chief of the Ḫreše. Aš-Šemâlât, or Ahl aš-Šemâl, signifies the Beni Ṣaḫr. 34. *Ḥabârât* are jests or humorous stories which nobody takes seriously. 35. Rmejḥ abu Ǧnejb eben Fâjez: the chief of the aṭ-Ṭûḳa division of the Beni Ṣaḫr tribe. 36. *Fâjne* means both infamy and sin. The Hḳejšât, a clan of the Beni Ṣaḫr, sold a *manîʿ*, pardoned one — i. e. an enemy captured in war who had asked for and received pardon — who had been their guest for three days. He had killed in a fair fight two brothers, members of the Beni Ṣaḫr, and the Hḳejšât sold him to the nearest relative of the dead men, Fanḫûr abu Ǧabha, who avenged the brothers by cutting off his head. 37. *Bel-ḫaṣṣ* or *bel-ḫṣûṣ*: in regard to, concerning. If a man commits a dishonest act, a piece of black tent cloth is tied to a pole and the fact is proclaimed in these words: "This is the flag of So and So. May Allâh blacken his face!" Abu Ǧabha deserves worse than a black flag; he should wear a whole suit of such black material. *Šuḳḳa* is a strip of goat's hair fabric of which the tents are sewn. 38. *Ṣaḳaʿ*: cold, cool, unfeeling, thus a man indifferent to praise or blame. 39. *Mutîn* means hardened, indifferent. *Harûm* is an unmarried pregnant girl, threatened by death if she has not been raped. 40. *Bêrama* is a piece of blue fabric of which women's gowns are made. 41. The words *w-abûk*, by thy father, are used by the poet in addressing himself to his hearers. 44. "*Aba-ṭ-ṭerdja*, far be the revenge!" cries the avenger when he has fulfilled his

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duty. *Miššû belḥa min ḫarâha*: besmear, befoul the beard with excrement in their sorrow for the loss of so many warriors. The mourning survivors throw dust and ashes into their hair and beard. 45. *Šarhabaw*: they were puffing themselves up, posing. They wanted to dominate the Rwala, although they sent them presents every year as a proof of their dependence. 47. Abu Manṣûr is Prince Saṭṭâm, whose first-born, Manṣûr, fell in an earlier victorious fight. 48. *D̲era'* is a tent wall hung up during a cold wind, *ṣalf*. 49. Ḥowmât is the name of sand hills in the Nefûd.

1. *Al-'elem ğâna fowḳ maslûb al-kow'*
'elmen jisaẓẓi leẓ-ẓamâjer neḳâwi
2. *eḫwât ref'a kill abûhom 'ala ṭow'*
w-'ala-l-'ažîd ji'âḳebûn al-ahâwi
3. *bšilfen jiḳeṣẓ al-ğeneb wijjet aẓ-ẓlow'*
w-jiheff ṭalâṭ ek'ûb bḥadd ar-rešâwi
4. *alli baḫit bel-'aša' d̲îb majḳow'*
'azam 'ala-l-fazla ṭamânin wâwi
5. *âl ğenk ḳowṭar fowḳ ṭawîlet al-bow'*
wa-šlâš čanneh min čemineh ḫalâwi
6. *rakaẓ 'alejh rîf al-ḫalâwi 'an al-ğow'*
w-ḫalla' ğwâdeh tedhekeh bel-ḥad̲âwi
7. *hw w-al-faras behwâh ṭâḥaw 'ala kow'*
w-ṭâḥ al-'aša' lel-'abd w-al-fedâwi
8. *wa' čam wâḥeden bed̲wâbet ar-rumḥ mašlow'*
'arašet râseh ẓaba'aten bel-ğerâwi
9. *šlâš waṭaneh wa-rmejḥ mamnow'*
min ḥarr ẓarben mu'aṭṭebîn al-ahâwi
10. *ḫalaf alli 'ala-l-ḳowm ḳâṭow'*
jizûd elja' čaṭrat 'alejh hal-balâwi
11. *rmejḥ ḫalla šlâš w-ar-râs maḳṭow'*
'alejh rwejlâten jiriẓẓûn al-ṛanâwi.

1. Tidings reached us by camels with muscular shoulders,
War tidings piercing our entrails.
2. "Sisters of Ref'a!" [they shouted], and all obeyed at once,
To take vengeance on the leader for their wounded
3. With the spear blade that cuts through flanks and ribs
And carries three parts of the shaft after it.
4. The wolf from Majḳû' gladdened with a supper
Has invited eighty jackals to its remains.

5. The Âl Ĝenk fled on mares of paces a fathom long, 539x
And Šlâš alone of the whole reserve remained. 726x
6. He who protects a lone wolf from hunger rode at him
in a gallop
And with her hoofs made his steed stamp on him.
7. For the clash made both Šlâš and his mare fall to earth;
Thus a rich supper fell to the negro and servant.
8. Ah, how many men were thrown from the saddle by
the fringe-adorned spear blade,
Whose heads then the hyena left lying near al-Ĝerâwi!
9. While Šlâš was trampled by mares, Rmejḥ yielded
himself
Because of the burning wounds [he received] from
those who dealt death all around.
10. Ḫalaf, he who splits the enemy's troops,
Fights all the more boldly the more numerous his
opponents.
11. When Šlâš by Rmejḥ was deserted, his head was cut off,
And a few Rwala sang over him with loud voice.

The poet was Fahad eben Ṣbejḥ of the Rwala; the reciter, Mindîl al-Ḳaṭi. Of the Beni Ṣaḫr tribe 280 warriors commanded by Šlâš eben Fâjez assailed the herds of the Zejd kin near the watering place of Majḳû' and, capturing them, fled in the direction of the al-Ĝerâwi wells. When a herdsman brought the news of the robbery to the Zejd camp, its male occupants instantly mounted their horses and, uttering the war cry of their kin, "*Eḫwât ref'a*, Ref'a's sisters!" set off in pursuit, although greatly inferior in numbers to the Beni Ṣaḫr. Overtaking the latter at al-Ĝerâwi, they recovered the booty, killed thirty riders, and also captured seventy mares and over one hundred camels.

Verse 1. *'Elmen neḳâwi*, it was a war report, thus an honorable one, because the Rwala and the Beni Ṣaḫr had declared war on each other not long before. 2. *Al-aḥâwi* means the wounded or killed; also blows that cause death. 3. *Ku'ûb* are the different joints of a bamboo spear shaft. *Reššâwi* is the iron ring which grips the wood where the blade is inserted. To this ring a small wreath of either horsehair or ostrich feathers is tied. The spear was thrown with such force that the blade in piercing the side and ribs was followed by three joints of the bamboo shaft. 5. The Âl Ĝenk is a clan of the (411)

539ˣ 726ˣ Druses; they were allied with the Beni Ṣaḫr. Šlâš eben Fâjez, the war leader of the Beni Ṣaḫr, with the Čenk had to protect the removal of the booty; but the Čenk soon deserted him, their example being followed by his own people. 6. *Rîf al-ḫalâwi ʿan al-ǧowʿ* means here Ḫalaf âl Iḏen, the commander of the Zejd. *Ḫalâwi* is used in poetry for an old quarrelsome wolf which roams alone. *Rîf* is a territory with a good pasturage and abundant crops. *Aš-šeraʿ rîf has-sene*: in aš-Šeraʿ there is good pasture this year. In poetry *rîf* signifies a battle ground where a lone wolf finds plenty of food. 7. The loss of their commander disheartened even the last defenders of the herds and tents, so that both the slaves and the free servants, neither of whom are famous for their bravery, could throw themselves upon them without any fear for their lives and make their supper from the supplies abandoned by the Beni Ṣaḫr. 9. Rmejḥ eben Fâjez was a relative of Šlâš.

War Between the Rwala and the Muntifež (1905)

One Saʿdûn al-Ašḳar, a member of the reigning kin of the Muntifež tribe, was known both for his violent temper and stubbornness, *w-čân meǧabber ṣâḥeb siṭwaten*. As he was the owner of a large settled territory in Irak, he was obeyed by a great number of warriors and had a flag of his own which he took with him on his raids, hoisting it over the camping grounds of the Arabs whom he had vanquished and robbed. To show that he was not afraid of revenge, he loved to remain sitting by the flag in such camps for two or three hours after getting possession of them.

Once he attacked, near Riǧm ʿAlejje, the camp of the Duṛmân and Nṣejr, containing about ninety tents. After taking them he returned, victorious and without loss, to his kinsfolk. Next year Prince an-Nûri offered him his friendship, which was accepted. This gave the Arabs a feeling of security, *w-ʿâdat al-ʿarab jeʾminân*. The chief Saʿdûn al-Ašḳar, however, understood little of good faith but much of treachery, *žell al-emâne čeṯîr al-ḫejâne*, and paid no regard to the treaty or the friendship, *w-lâ jekẓobeh al-ʿahd w-aṣ-ṣuḥb*. His son Ṯâmer one day attacked the Šaʿlân, who considered themselves friends of the Muntifež, *mettaḫeḏîn ṣâḥeb*, near the head o the Fejḥân valley, about sunrise. Before the Šaʿlân had shake off their sleep the Muntifež were looting the tents on the edg

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of the camp and beginning to drive the camels away. But the prince, *šujâḫ*, with his sons, the slaves of his household, and other men recovered the herds, pursued the attackers, and defeated them so crushingly that Ṭâmer barely saved himself with about a hundred riders on horses and camels, *w-lâ jeslam illa' ṭâmer hw w-ma'eh jeǧi̦ mâje zelema mâ bên ḫajjâl w-rd'i ḏelûl.* This brave defense naturally pleased the Rwala greatly, filling them also with a sense of security, especially as some of the Ẓana Muslim tribes soon moved into that region and encamped close by.

But then they learned from some merchants that the chief Eben Meǧlâd had incited Sa'dûn against them. In order to subdue Eben Meǧlâd, an-Nûri eben Ša'lân assembled his Rwala and made a raid on him and his tribe, the Dahâmše, who at that time were encamped between Ṭe'es al-Ma'ejzîle and the *še'ib* of al-Ḫšejbi. But in the meantime something had happened of which the Rwala had not even dreamed. When Ṭâmer came back with his handful of men and told of his defeat, Sa'dûn al-Aškar became furious and forthwith began to prepare a war expedition against the Rwala on a large scale, summoning all the tribes which used to help him in his wars, *w-arsal 'ala' min jelumm 'alejh*, as well as the Ẓefîr tribe and marching out to punish the Rwala. On the way he also sent couriers to Eben Meǧlâd with the message:

"I am going to raid the Rwala. Get ready to join us, for Ṭâmer's fallen fighters must be avenged. Should any man of the Ẓana Muslim be amongst you, seize and fetter him to prevent him from warning Eben Ša'lân; *w-elja' mâ čân 'endakom ḥad min ṭwâref ẓana muslim okẓobûh w-orboṭûh an lâ tṭîr ḫabr an-naḏr 'end eben ša'lân.*"

By the will of God there happened to be a certain Rwejli in Eben Meǧlâd's reach. He was at once put in irons. The following day an-Nûri surprised Eben Meǧlâd's camp, capturing thirty-five tents and several herds of camels. In the confusion following the attack the imprisoned Rwejli succeeded in making his escape, still wearing his fetters, of which he was immediately freed by his fellow tribesmen who were plundering the camp. He wished to speak to Prince an-Nûri. When brought before him, he said:

"O an-Nûri, give up all desire for booty, return from this raid, and prepare with both thy kin and thy whole tribe for defense, so that al-Aškar may not laugh at our expense; for,

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behold, I listened to what Eben Meġlâd was told by messengers and was therefore put in irons. But today, during your attack, my guards had regard only for themselves, *ballašow bḥâlhom*, and I escaped."

An-Nûri's fighters were very busy just then, *balšânin*. Some were still attacking, *jehâweš*, the defenders, others were securing their booty, *ješœb*. However, an-Nûri's mighty voice called them together and made them return to their kinsfolk without delay. Thus a still greater defeat was averted from Eben Meġlâd by the will of Allâh, for, if the prisoner had not informed an-Nûri of what threatened him, all the tents in the camp would have been taken and many more of his men killed.

But no sooner had an-Nûri withdrawn than a messenger came galloping to Eben Meġlâd with the order:

"By Allâh, mount, Eben Meġlâd, thou and thy warriors, your horses and camels, for Sa'dûn with his flag is approaching the Rwala!"

In obedience to the order, Eben Meġlâd and his troop instantly followed the messenger. When he told Sa'dûn about the attack which the Rwala had just delivered, Sa'dûn replied:

"Be comforted with what I shall now tell thee. Ye will get back the long-maned mares which the Rwala have taken from you, *'arâjef*, and yet more booty which we shall take from them. Only pray that they will not flee when they sight us. I have sworn an oath on my neck that I must catch an-Nûri even if I should have to pursue him as far as the Ḥawrân. My spear with my flag I shall stick into the ash heap of his fireplace where he makes his coffee, for the accursed an-Nûri thinks too much of himself and brags about the numbers of his warriors; *w-arkoz al-bajraž 'ala nṭîla delâleh bann al-mal'ûm mesta'ezz wa-mtahažwi bčiṯr eǧmû'eh.*"

Sa'dûn led more than three thousand warriors, the majority of them mounted on camels. His son Ṭâmer accompanied him but did not dare to come near his father, who could not forget his son's recent defeat. The warriors in an attempt to appease Sa'dûn sang the following ditty, *heǧêni*:

Ma'na rečâben ḥifâje
manǧûbe min ḫijâr al-heǧen
fowḳhen 'ejâlen finâbe
'an bejt an-nûri jenšeden

726ᴬ
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jetlen saʿdûn abu ṭâmer
jâ šowḳ mulawlehat ar-reden
teǧina srajbet šaʿâlen
bibwâz al-mawzer jeḳʿeden.

With us are camels desired by all,
Chosen from among the best riding camels.
On them youths full of pride are sitting,
Who for an-Nûri's tent keep asking.
They follow Saʿdûn, the father of Ṭâmer,
The darling of her whose shirt-sleeves flutter.
Of Šaʿlân's fighters a small troop will come to us,
And on hearing the Mausers' thunder our camels will stop.

Saʿdûn and his retinue took hunting falcons along with them, and as soon as they sighted a hare or a *ḥabâra* bird (bustard) they urged the falcon, *jeheddûn*, to pursue it and to bring back the game. Once Saʿdûn sent his falcon, *ṭajreh*, to get a hare. The falcon pecked the hare with its beak, and when the latter tried to hide, *teḥawmer ʿanneh*, Saʿdûn said:

"Look, comrades, at that hare! It has crawled into the bush, as did Ṭâmer, my son, before the falcon which is an-Nûri."

Deeply ashamed, *ḥaǧel*, on hearing such words, *ǧawâb*, Ṭâmer said: "O God, bring us to the people we are seeking and let us not pass by them or allow them to hide from us! May my father then see them with his own eyes—either to overcome or to send me against them with an army still larger than this!"

When an-Nûri eben Šaʿlân returned to his people he saw that the Rwala had built small camps scattered all over the country. He ordered them to gather together at once. Some days previous the Rwala had been joined by Eben Smejr and Eben Meʿǧel with their Arabs. An-Nûri and his allies moved to the valleys of as-Swejf and al-Helâli, where owing to good rains there was abundance, *beha rabîʿ*, that year. Of the impending attack Eben Šaʿlân did not say a word in order not to alarm them unnecessarily. The next night an-Nûri and his kin slept on the new camping ground, and with the appearance of the morning star they saw and heard group after group of Arabs fleeing with both tents and herds. On inquiring for the cause of their panic they were told that an unknown enemy was attacking the tents on the southern border

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of the scattered camps, and as the neighboring Arabs were yet sleepy and ignorant of what was happening they sought safety, not in resistance but in flight. The rifles thundered, and shots were heard on all sides. The confusion grew. At that moment, before the sun had yet risen, Eben Ša‘lân, Eben Smejr, and Eben Me‘ǧel with their slaves and warriors sprang to horse, dashing to the place where the sound of rifles and fighting could be heard. On coming near they saw a flag surrounded by a vast throng of men. It seemed as if the Rwala were about to perish, *ḫaribat żer‘athom*. The enemy were pressing them back by degrees, had taken one camp after another, and had pulled down the tents. The women defended their property as best they could; many had been killed, but none would run away, and all heaped abuse on their retreating husbands and brothers. When the latter finally saw that even their women were resisting bravely, they declared: "We should rather be killed today than let our women be wronged by the enemy," and then a fight ensued compared to which all that happened before was mere play.

It was past noon and the fighting still continued. The victory had as yet inclined to neither side, for each opposed the other with obstinate fury. After noon all the Ẓana Muslim drew together, and at about mid-afternoon in a united body they attacked the enemy. Then it was that Allâh granted victory to the Rwala. Sa‘dûn made frantic efforts to stop his fleeing warriors, but in vain. The Ẓana Muslim broke through the enemy's line, and whoever could not flee was killed. Finally the enraged Sa‘dûn, who was beating the fleeing men with his camel stick to make them face about, had to flee himself. Besides he himself, his son Ṯâmer, and Eben Meǧlâd only about thirty camel riders and twenty on horseback escaped, *ṯlâṯîn ḏelûl w-‘ašrin ḫajjâl*. All the rest were slain, not one being made captive. The Ẓana Muslim captured all the riding camels, arms, white military tents, and everything of which the enemy had robbed them during his whole expedition. Sa‘dûn returned, bowed down with humiliation, would listen to no one, would not speak, and behaved like one intoxicated. He had to recognize his defeat as a just punishment, for, having been a friend, he had turned traitor and was suffering the consequences.

726*
539*

Songs Composed on This Occasion

1. *Ǵatna ǧmûʿ al-munṭifež ḥîna-l-aḏḏân*
bebjâržen min kill bidden talâha
2. *ǧawna ṣabâḥ wa-rčebow awlâd šaʿlân*
ḥammâjet al-merkab ʿan alli bâṛâha
3. *aṣ-ṣubḥ ḥess al-mâṭeli čar-raʿad bân*
w-rṣâṣaha ješda-l-barad min semâha
4. *kownen ǧara mâ-ẓonn jeǧra bel-akwân*
w-aš-šejḫ nâf alli ḥaẓar milteḳâha
5. *jeḳṣer ǧwâḏeh let-tefâfiž nîšân*
bjowmen behi (sic) *-š-šerdân ḫallat nisâha*
6. *edʿan beʿomr ḳawwâd al-aẓʿân*
jâ sitr bîẓen mâ jekaššef eḫbâha
7. *ḥall behom an-nûri čema-l-lejṯ ẓarmân*
awwal ṛanam ḏîb aẓ-ẓawâri ṛašâha
8. *čam sâbežen râḥat hafat mâ leha ṯmân*
w-čam ṣabijjen râḥ bemilteḳâha
9. *ḏîb al-ḫšejbi jaǧeẓẓ beh ḏîb fejḥân*
w-aẓ-ẓabʿat al-ʿarǧa tsaẓẓem ẓanâha
10. *jâ šejḫ jâ mečdi ʿaduwweh bel-akwân*
afṭar bkownênen w-bel-ašḳar ṯanâha
11. *waʾ nawwâf lel-ḫejl al-emtellât mizbân*
zebn al-halıb elja tǧaḏḏat ḫṭâha
12. *jačseb w-jahḏi šowḳ majjâh al-ardân*
šowḳ al-henûf alli-d-defij ḥašâha
13. *bint aš-šujûḫ w-ḏičrahom bed-dijar bân*
wa-ṣḥûnahom mâ ẓall jabṭel nedâha
14. *šejḫen walad šejḫen w-midbâs forsân*
čam ʿazbeten ḥâlat ǧmûʿak warâha
15. *w-ǧaʿal as-saʿad bwuǧûhakom kill mîḥân*
bǧâh al-mulûk w-ǧâh bâni semâha
16. *jâ šejḫ jatlâk as-salaf hw w-al-aẓʿân*
w-ṣubjân jesžûn al-ʿeda min ṭanâha
17. *jâ šejḫ jâ meʿṭi ṭwâlât al-arsân*
w-taʿṭi-l-koḥûm alli ṭpâlen ḫaṭâha
18. *waʾ ṣejjûr mâ teʿraẓ ʿala kell dîwân*
waʾ ṣejjûr mâ nunšad ʿanneh waš ǧezâha
19. *w-aḳûl ǧatni min jemîn eben šaʿlân*
ḥamraʾ min ʿajrât nâbi ḳarâha
20. *meruwwat ṛarib ad-dâr eljaʾ ṣâr šafḳân*
tafzâz rabda w-ṭâlaʿat min ramâha

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21. *low nimet nowm al-'ajn jâ šejḫ mâ zân*
jâ šejḫ tabči kell 'ajnen šeḳâha.

1. A throng of the Muntifež came to us in the time of calling to prayers,
With flags which the members of each tribe followed.
2. In the morning they came, and Ša'lân's youths mounted their horses
To protect the Markab from all who might desire it.
3. The rattling of Martinis rang out like thunder in the morning,
And their bullets were like hail falling from heaven.
4. A fight followed which, methinks, had never its like.
The chief did surpass all who came to the defense;
5. He held his steed up short as if a target for the shooters
On the day when the wives were deserted by the fugitives in cowardly wise.
6. Pray, O women, for long life to the protector of migrating clans.
Oh, that shield of the fair ones, who will not allow what they have concealed to be uncovered.
7. Like a raging lion an-Nûri dashed at the enemy,
As a wolf for blood thirsting he attacked the leading sheep.
8. Oh, how many unrivaled mares could go no farther and lost all value,
And how many youths died in that encounter!
9. The wolf of al-Ḫšejbi howls with the wolf of Fejḥân,
And the lame hyena feeds its offspring with blood.
10. O chief, thou who overthrowest thine opponent in battles!
Two fights thou hadst for breakfast, and a third thou hadst with al-Ašḳar.
11. Ah, Nawwâf, the protector of riders who are left behind,
Protector of long-tailed mares whose pace grew slow;
12. He brings booty and gives presents to the darling with fluttering sleeves,
The smiling sweetheart whose heart he warms;
13. She is a daughter of chiefs whose name is known widely
And whose large platters will never lack the dewdrops.
14. [An-Nûri is] a chief, a chief's son, and a destroyer of riders,
Oh, how many widows thy troop has left behind!

15. Before your faces good fortune will bring success to all, 726x
With help of the angels and of Him who built his heaven. 539x
16. O chief, both warriors and clans migrating follow thee,
And the youths give the enemy that drink for which he had much craved.
17. O chief, thou giver of she-camels with long reins,
Thou givest also long-paced fearless mares.
18. Ah, [this poem] should be sung at all gatherings!
Ah, they will have to ask us how it was rewarded.
19. Then I shall say: "From Eḇen Ša'lân came to me
A sorrel she-camel with bulging back and enduring of gait."
20. He who dwells far from his camp, seeks, when seized by longing,
[To hasten home as fast] as an ostrich which has sighted him who fired the shot.
21. Even if I slept, the eyes' sleep, O chief, will not bring rest,
For, O chief, every eye weeps for its own sorrow!

This poem was composed by Miz'el aḇu Za'êla from the despised Ṣlejb tribe and recited to me by the poet. He adapted his pronunciation to that of the Rwala, whose dialect he had perfectly mastered.

Verse 1. Among the Rwala there is no morning call to prayers, but the poet refers to it just as he used words which are not colloquial. The Muntifež carry a flag on all their raids, and the members of the tribes allied with them do the same. 2. Al-Markab is sacred to all the Rwala. Should they lose it once only, should it be captured by the enemy, they would not be allowed to procure a new one, the emblem of their unity would be lost, and they would think that Allâh had deserted them. 3. *Al-mâṭeli* is a rifle constructed after the Martini model. *Ješda*, or *ješbah*: he resembles. 4. By *aš-šejḫ nâf* is meant here Prince an-Nûri, who excelled all by his bravery and prudence. 5. *Tefâfiž* are sharpshooters, marksmen; *tefaka*, a rifle. 6. *Aẓ'ân* are the camels which carry the tents, clothing, household goods, women, and children of a migrating clan. One of the principal tasks of a chief is to ensure safety during migration, as it is then that the tribe is in greatest danger, for then the camels are most easily frightened. The main body of the warriors ride, as a rule, at the head of the clan, while smaller troops are interspersed among the herds of camels grazing along the way. When the 221 484

484 enemy is sighted, the main troop advances to meet them. If
221 the enemy is stronger, they are usually scattered, thus leaving
the women and the laden camels without protection. The
enemy then lead away the camels and search for what is
539L most valuable, thus uncovering what the fair women have
726L concealed. This was prevented by an-Nûri, who remained at
the side of the deserted women. 7. *Lejṯ ẓarmân*, an angry.
irritated lion, is another poetical expression. Like a bloodthirsty
wolf, *ḏib aẓ-ẓawâri*, did an-Nûri crush the attacking
enemy, who were unable to resist him. 8. *Hafat* is said of
a mare either utterly exhausted or with a dislocated foot
which hinders her moving. 9. The fight took place between
al-Ḫšejbi and Fejḥân, therefore the wolves there were howling
with joy at the feast prepared for them. A hyena is
called *ʻarǧaʼ*, lame, because it cannot run fast or for very long.
10. *Afṭar bkownênen* means that he breakfasted on two fights,
because the Rwala with an-Nûri at their head first repulsed
at Fejḥân the raid made on them by Ṯâmer, the son of Sa′dûn,
then attacked Eben Meġlâd, a protégé of Sa′dûn, near al-ʻÊweġ
northwest of Lîne, and finally defeated Sa′dûn himself
in the encounters at al-Ḫšejbi and al-Mḫaṭa. 11. *Al-ḫejl emtellât*
are mares, which, being too exhausted to run any farther,
are left behind. *Al-halîb elja tǧaḏḏat ḫṭâha*, long-tailed mares
whose pace grew slow, are mares with long tail hair and with
their legs hurt in the fight; they are too slow to avoid the
blows. 12. *Jahḏi* or *ja′ṭi*: he distributes gifts. Nawwâf does
not keep the booty himself but distributes it among those
whom he likes. 13. *Ṣḥûn* are large trays on which meat is
set before the guests. Both Prince an-Nûri and his son Nawwâf
entertain guests continually; meat is always being cooked,
and therefore their trays are full of fat drops resembling
[643] drops of dew. 14. The chiefs an-Nûri and Nawwâf are descended
from a house which has given to the Rwala from ancient
times chiefs and conquerors of riders. 15. *Miḥân* signifies
success, favorable result. *Mulûk*, for *malâjika*, angels. *Bǧâh*,
or *b′awne*: with the help, under the protection of. 17. *Koḥûm*
is a horse afraid of nothing. 18. *Wa' ṣejjûr* is a poetical term
for *lâ budd*, absolutely certain, necessary. 19. *Nâbi ḳarâha* is
a fat camel whose hump resembles a bulging knoll, a cone.
20. The poet longs for a present so that he can return to his
Slejb soon. *Tafziz rabda* is the fastest gait of an ostrich,
during which it flaps its wings. The bird runs in this manner

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

when it sights a marksman, while the shot itself does not alarm it much. 21. Sleep will not bring rest to the poet, for even then he cannot forget his troubles and yearnings. 539x 726x

1. *Jâ ṭâmer wa' ḥaẓẓak al-maḳrûn*
aṭlob 'asa tesdad abwâbah
2. *ǧitûna swât ad-deba' tes'ûn*
wa-ǧmû'akom rabbi aẖṭa' bah
3. *bellejtûna 'asa teblûn*
teblûn nâsen 'ala rḳâbah
4. *eẖwât ṣita dwa-l-maǧnûn*
sawwaw 'ala-l-ẖejl ẓabẓâba
5. *alli-nḏebaḥ w-alli maṭ'ûn*
ḥaḳḳ aṣ-ṣba' ṛejr šijâba
6. *jâ-l-ḳarm mâ-ẓonn jin'addûn*
ḥasabt w-ẓajje'et ana ḥsâba
7. *w-lâ ẓenneti min ba'ad jâtûn*
min aṭ-ṭam'a nafeshom ṭâba.

1. O Tâmer, ah, may the fate bound up with thee not change!
I pray that its gates may remain closed!
2. Ye came upon us like wingless locusts crawling over each [other,
But your troops were followed by my Lord.
3. Ye desired to crush us, now yourselves are crushed.
Ye are the people whose necks have been crushed.
4. With the battle cry "Sisters of Ṣita," which heals the crazed.
They enveloped the cavalry in dust clouds.
5. How many there fell and how many were wounded
Of youths alone, without counting the gray-haired!
6. O thou hero, I doubt that they could be counted;
I counted, but I erred in the number.
7. And think not that they will come again;
Thus of greed for booty their soul was cured.

The poet was Selim, a slave of the sons of an-Nûri's brother Muḥammad; the reciter, Selim himself.

Verse 1. *Ḥaẓẓ* is the fate, *maḳrûn*, bound up with Tâmer. As long as its gates remain closed, it will not change. Fate brought Ṭâmer great misfortune — and will bring more misfortune should he not mend his ways. 2. *Deba'* are young locusts, still wingless. They crawl rapidly on and over each other's backs, *tes'ûn*. *Rabbi aẖṭa' bah*: Allâh, the protector of an-Nûri, followed Ṭâmer's troop in order to humble it. 3. *Rḳâb*

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means men. 4. The battle cry of the Nâjef kin is: *"Eẖwât ṣîta ana-ben nâjef*, Sisters of Ṣîta, I am Eben Nâjef." The sisters of Ṣîta who should not be afraid are herds of camels. *Ẓabẓâba* are clouds of dust whirled up during a fierce cavalry fight.

1. *Sa'dûn jâ maḥraḳ aš-šejbe*
ẖint al-'ahad w-al-makâtîbi
2. *w-eben meğlâd ẓahar 'ejbeh*
aẖaḏ ar-rada' w-waẖẖar aṭ-ṭîbi
3. *ṣârat 'alejhom elja-l-ṛejbe*
alfên ḏabḥen w-ṣâwîbi
4. *ma' wağeh rab'en lahom hejbe*
merkâẓahom ješba' aḏ-ḏîbi
5. *min al-baṣra limaṣr li'atejbe*
ṛannû beha jâ-hal aš-šîbi.

1. O Sa'dûn, may thy gray hair burn,
Thou hast betrayed both treaty and letters.
2. Eben Meğlâd, whose shame is seen plainly,
Has taken up with villainy and abandoned honesty.
3. They met with defeat at sunset.
Two thousand of their slain and wounded
4. Remained lying before the face of a horror-stricken troop.
Their galloping horses will satiate wolves.
5. From al-Baṣra to Egypt and the land of the 'Atejbe
Sing of this defeat, ye, who drive old camels.

Prince an-Nûri was both the poet and reciter.

Verse 1. *Maḥraḳ aš-šejbe*: Sa'dûn, together with his gray hair, is committed to the fires of hell. 3. *Ṣârat 'alejhom ṣârat*, it befell them. "It befell," is said when a tribe has been defeated; the word *al-časra*, a defeat, is understood. 5. The 'Atejbe camp east of al-Medîna and Mecca. *Ahl aš-šîb* are the merchants and drovers who buy up old fat camels in inner Arabia, selling them afterwards in Egypt. As they travel but slowly and meet with various tribes and settlers on their way, they are expected to spread Sa'dûn's disgrace everywhere.

1. *Jâ bint šowḳeč wara' mâ bân*
jemza' beh an-nisr w-aḏ-ḏîbi
2. *al-ẖejl lammaw bah ša'lân*
w-al-ğejš ṛâden ğenâdîbi

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3. *min al-ķejṣûma ila' fejḥân*
mitl al-ḫašab bel-'arâžîbi
4. *jâ bint al-mḫaẓẓab al-awǧân*
'ala-l-ṛaẓi tešaṭ al-ǧîbi.

. O daughter of mine, thy lover is behind, not to be seen;
A wolf and vulture are tearing his flesh.
. Horses were gathered by the Šaʿlân kin,
And the riding camels like locusts follow each other.
. From al-Ķejṣûma as far as Fejḥân
[The fallen lie] on each other like the crosspieces in a leather bucket.
. O daughter, thou who paintest thy cheeks,
For thy beloved, thou wilt tear the dress on thy breast!

The poet and reciter was the slave Selîm. The victorious op led by Prince an-Nûri returns with the booty taken from 'dûn, the prince of the Muntifež. The women and girls stand the tent corners, looking through the gaps for their sweetarts.

Verse 2. All the horses captured by the slaves or servants to their master, not to them; therefore the members of e Šaʿlân family collected and led them. The riding camels ong to those who capture them, even to the slaves and rvants; they, however, let their masters keep them in return r payment. 3. Al-Ķejṣûma is a well. 4. The daughter spoken was the wife of a fallen hero, because a wife alone is alved as a sign of her sorrow to blacken her face with ashes d dust or to tear open the clasp of her dress below the roat.

[425]
[765]

1. *Ṯâr ad-daḫen w-ettaķa-l-ḫawâf*
elja' mâ-ṣ-ṣaʿab ṣâr muṭwâʿi
2. *al-ḥorr al-ķaṭâwi abu nawwâf*
jâ muʿašši ad-ḏîb elja' ǧâʿi.

Up floated the rifle smoke, and into hiding went the coward,
Until, at last, the rebellious became obedient.
2. The falcon hunting *ķaṭa'* birds, he is the father of Nawwâf,
Oh, he who prepares supper for a wolf which hungers!

Of this poem Selîm also was both poet and reciter.

Saʿdûn ṛâẓi 'ala' ṭâmer
'oķb as-saʿal šâf beʿajûneh

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min ḳabl w-hw bel-ʿaṣa jâmer
w-al-jowm ʿajjaw jaṭîʿûneh
nahağ ʿazîzen w-ğâ dâmer
jâ ṛazwat aš-šejḫ malʿûne.

Saʿdûn is again on good terms with Ṯâmer,
For, his anger once passed, he looked into his eyes.
At first he commanded even the rebels,
And today they have ceased to obey him.
As one possessing power he set out on his journey,
but, humbled, he came back.
Oh, that accursed raid against the chief!

The poet and reciter: Selîm. After Ṯâmer's defeat some tribes deserted Saʿdûn, but he intimidated them by force. Then, when he too was defeated, all rebelled against him. The raid against the chief an-Nûri was afterwards execrated by Saʿdûn.

War Between the Rwala and Eben Meğlâd

Having defeated Saʿdûn, Eben Šaʿlân set out on a raid against Eben Meğlâd, who at that time was camping at al-Mloṣi, and took sixty tents and many camel herds from him. Eben Meğlâd then sued for peace, but to this Eben Šaʿlân was opposed, *lâ jabṛi-ṣ-ṣulḥ*, well knowing that it was mainly he who had incited Saʿdûn against him, because he had shown so much greed for the herds, tents, and supplies of the Rwala. It was then that Jûsef eben Mğejd of the ʿAbdelle clan, who accompanied Eben Šaʿlân on his raid, composed the following poem:

1. *Jâ râčeben min fowḳ tisʿat alâf haḏḏâb*
maʿ rabʿen ʿenda-l-ḥasan w-al-mesâʿîd
2. *meḳîẓahen ʿan ḥerwat al-ṛošš w-aḏbâb*
beṣwêr miṣfâr al-abkâr as-serâhîğ
3. *mâ fowḳahen ṛejr ašhab al-meleḥ bedbâb*
w-daḳḳ al-ʿağam w-mḏelʿaḳât al-bwâlîd
4. *jelfen al-malʿûn aṣ-ṣalâhîd čenhâb*
čenhâb malʿûn aṣ-ṣalaʿ w-aṣ-ṣalâhîd
5. *ḳil ḫejlen twallat ḫejlakom ğabʿ al-aḏnâb*
šaṭṭ al-frât w-ʿâneḳeh sejl ʿerbîd

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6. *ašûf ḫejl šujûḫekom tel‘eb al‘âb*
‘an surbet ar-ribšân hom w-al-ḥamâmîd
7. *abu-d-dhûr mu‘awwed jilhab alhâb*
beš‘ûf rammâj al-malâbîs mar‘îd
8. *wa’ saṭṭak žwij al-ḥejl saṭṭat ḥalablâb*
ḫallak teẓhar min zemâjelk ferrîd
9. *wa’ min ẓâḳ less ḥarâbna šârebeh šâb*
jûžef ğwâdeh min wara-z-zilm w-ja‘îd.

1. O thou who ridest a trotting [she-camel] with a troop of nine thousand!
Their camels near the Ḥasan and Mesâ‘îd
2. In midsummer dwell, to be protected from disease of the bowels and from flies,
While at Ṣwêr in autumn thou wilt find camels young and well fed.
3. The camels [of that troop] bear no load but gunpowder in horns,
Sabers of Persian make, and spears with steel blades.
4. They will reach the accursed Čenhâb kin.
The Čenhâb, whose prayers and kin alike be cursed.
5. Say to them: "Your riders on young mares with clipped tails were driven back by the cavalry
From the river Euphrates as far as the creek of ‘Erbîd."
6. I seem to see your chiefs' horses as they played
Before the Ribšân and Ḥamâmîd troop.
7. [The Rwala emblem] Abu-d-Dhûr is accustomed to throwing of flames
With the help of the thunderer, defeating men clad in armor.
8. Ah, that true man of strength did thoroughly cuff thy face
And left thee alone of all the pack camels.
9. Ah, of one who has tasted the tickling of our spears the moustache will grow gray,
He will stop his horse and will return home behind the back of other men.

The reciter was ‘Awde al-Kwêčbi. 1. *Haḏḏâb* is a she-camel which trots as fast as a mare. Ḥasan and Mesâ‘îd are tribes living in the lowland west and northwest of the Ḥawrân, where, as a rule, the Rwala camp from the end of June to the middle of August.

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726* 539* [221] the middle of August. 2. Ṣwêr is an important watering place northeast of the oasis of Škâka. *Miṣfâr*, fall camping grounds from the beginning of October to the middle of December. *Serâhiğ*, well fed, was pronounced *serâhîd*. 3. *Ašhab al-meleḥ*, dark gray salt, means gunpowder, which in the muzzle-loader period was carried in a little fancy horn, *dbâb*. *Daḳḳ al-ʿağam*, beaten by the Persians, means a Persian saber. *Mḏel-ʿaḳât* or *masḥûbât al-bwâlîd* means spears, as the Rwala drag steel blades on long wooden shafts. 4. *Ṣalâhîd*, a poetical expression for kinsfolk and parents. Čenhâb is an opprobrious nickname for the Ešâğeʿa. 5. The tail hair of young mares is either clipped or cut off entirely. The spring and the short creek of ʿErbîd rise near as-Samâwa. 6. The Ešâğeʿa chiefs merely pretended to urge their horses to atttack. In reality they tried to keep away from the kinsfolk of Ribšân and Ḥamâmîd. 7. Abu-d-Dhûr, the ancient tribal emblem of the Rwala, here represents Prince an-Nûri and his retinue. *Marʿîd*, thunderer, is formed from *marʿad*, *jemarʿad* being said for *jerʿad*, he thunders. 8. *Saṭṭ*: he cuffed, he struck. *Ḥalablâb* is an onomatopoetic word for cuffs, boxes on the ears. *Zemâjel* are male camels which carry the supplies and tents of the chief. The Ešâğeʿa commander lost all his camels, or, as the poet puts it, of all the pack camels he alone was left, *ferrîd*.

POEMS OF WARS AND RAIDS

Scorn of Fallen Chief's Daughter for Kin Who Fail to Avenge Him

1. *Hall al-helâl w-kamelen al-ʿelûmi*
wa-tmaẓḥalat ʿanna ğamîʿ al-ḥačâja
2. *eḫsû ḫassejtu killekom jâ-r-reḫûmi*
waš ʿaḏrakom mâ tebnağûn aẓ-ẓumâja
3. *ašûf ʿoḳbânen ʿalejkom teḥûmi*
tebṛi-l-ʿaša minkom al-kbâr al-alâja
4. *edʿaw bšeḏrat mâ naḳaltom eṯlûmi*
min ḳabl mâ tedʿûn miṯl aẓ-ẓaḥâja
5. *jiščinnakom bîẓen taduḳḳ ar-ruḳûmi*
entom siterhen lâ juḫallen ʿarâja
6. *waʾ wajlakom en čân saffahtom ʿelûmi*
w-allâh latrûḥûn killekom ẓaḥâja

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7. *teḥazzebû w-ṣîrû erǧâlen efhûmi*
w-al-ʽadw mâ jisla miṯl al-ḥajâja
8. *wa’ ḫowfeti jinḳâl râḥaw lehûmi*
ʽejâl šâlûhom biẓhûr as-sebâja.

1. The new moon has appeared, the tale is told,
And clear to us now is all their talk.
2. Begone! Ill have ye acted, O avengers,
What excuse have ye that ye comfort not those eagerly [waiting?
3. I see birds of prey circling above you,
Longing to have the big and fat among you for supper.
4. Cut with the sharp edge of the blade before it becomes dull,
Before your foes make of you sacrifices for their dead.
5. Mourning over you are the fair ones, adorned with tattooing,
For ye are their veil; they must not remain naked.
6. Ah, woe to you, if ye reject my tidings,
By Allâh! ye all will be sacrificed for the dead.
7. Take counsel together and become prudent;
For an enemy cannot be struck like snakes.
8. Ah, how I fear that it will be said: Our foes killed them
And loaded their children on the backs of the captured animals.

This poem was composed by a daughter of one Ḥeǧlân of the Durmân clan. Two kins of the latter clan quarreled. One of them remained in the Rwala territory, the other under the chief Ḥeǧlân emigrated to the Šammar. An attack made on them by their kinsfolk was repulsed, but the chief Ḥeǧlân fell. The raiders were pursued but without success. Ḥeǧlân had no sons. His daughter urged her kin to revenge the slain chief and was promised that they would make a raid in retaliation, but they put it off from one day to another. Finally they assured her that the raid would be carried out with the appearance of the new moon. Yet when it appeared the avengers stayed at home. The girl then composed this poem. The reciters were ʽAwde al-Kwêčbi and Mindîl al-Ḳaṭʽi.

Verse 2. *Reḫûmi* are vultures which feed only on dead bodies. 4. The Bedouins dedicated even before Mohammed's time a certain day of the year to the memory of the dead, and on this day they sacrifice for every person who has died in the past year either a she-camel or a goat. This sacrifice is

[769]

726* called *ẓaḥijje*. If Ḥeǧlân's avengers do not take heart soon 539* they will all be slain by the enemy. 8. *Râḥaw lehûmi* has the same meaning as *endabaḥaw*, were killed.

Lament of Young Woman for Her Husband Killed in Battle

1. *Wannejt jâ daḥḥâm tis'în wenne*
ma' mitlehen jowm al-ḫalâjež heǧû'i
2. *ma' mitlehen jowm al-ḫalâjež mirenne*
min aẓ-ẓejm ješčen al-haẓâjem ẓelû'i
3. *wennet 'aǧûz teshar al-lejl killeh*
ṛadi lha ḳarm al-'ejâl betû'i
4. *ramla w-lâ laha ma' hal al-bejt lenne*
elja' ǧâ twâli-l-lejl ḳâmat tefû'i
5. *ḫalli waladha bel-ma'âra-kalenneh*
saḥm aẓ-ẓwâri w-aṣbaḥen 'oḳob ǧû'i.

1. I mourn, O Daḥḥâm, with ninety laments
And as many again, while all creatures rest without care,
2. And as many again, while all creatures listen,
For even my oppressed ribs complain of their evil lot.
3. I mourn, waking all night with an old woman,
Because she has lost a flower among sons, a resolute hero,
4. I mourn with a widow who has no relative left in her tent,
Who at the close of the night pitifully moans.
5. My husband, her son, on the battle field was devoured
By black and skinny beasts, their hunger stilling.

The poetess was a young woman of the Ḥarb tribe, the reciters, Mḥammad al-Ḳaẓîb and Mindîl al-Ḳaṭ'i. The young woman had lost in the battle her beloved husband, the only son of an old widowed mother, and both are mourning him.

[827] Verse 2. In the opinion of the Bedouins any sorrow attacks the breast and contracts the ribs so that the person stricken cannot breathe freely. 3. *Betû'i* is a brave rider who does not shrink from the fight. 4. *Lenne* or *lelle*: surely not; these words emphasize the negative. *Hal* (or *ahl*) *al-bejt* here means [768] the kin of the fallen man. The old widow had lived until then with her son; after his death she must move to her own kin. *Tefû'i* is said of the moaning and cries of an epileptic or a demented person.

726
539

Cowardice Reproached

1. *Al-waǧd waǧdi lahel lebde*
alli 'ala-l-ǧam' dellâke
2. *al-herǧ mâ 'âd leh zebde*
low čaṯṯerowh kill mellâke
3. *eben ṣabbâḥ ḥabeḏ hebḏe*
w-sa'dûn mâ ṭallaḳ eṣjâḳeh.

1. I pity, I pity the people of Lubde,
Who with courage throw themselves on the enemy.
2. Butter cannot be had for mere talk;
The more they spread the tidings, the more they all lie.
3. Eben Ṣabbâḥ ran till his head shook, [camels!
And Sa'dûn! Oh, how he dismissed the captured she-

Eben Ṣabbâḥ, the lord of al-Kwejt, together with Sa'dûn al-Ašḳar, the head chief of the Muntifeḳ, made a raid on Eben Rašîd, whose troops offered resistance. Each troop consisted of the inhabitants of the same district of Ḥâjel under a flag of their own. The troop of the Lubde district took to flight, thus endangering the others. But they took heart again and drove the enemy back. To excuse themselves the Lubde men then pretended to have retreated of set purpose.

Verse 2. *Al-herǧ mâ leh zebde,* chatter without butter, signifies empty talk, gossip. He works his mouth as if churning skimmed milk but will never make butter. [521]

Advice to a Chief

1. *Jâ-bu reǧa' jâ-l-ḳarm 'endi lakom bowr*
w-eften tara-l-aḫwâr muḫṭi w-ṣâjeb
2. *jâ mâ ḥala-l-ṭja'bâr min 'enda manǧâr*
w-lâ taḳṭa' an-nahwât kûd aṣ-ṣalâjeb
3. *nanḥar eben ka'lân w-al-'ezz madjûr*
jâ 'ezz min dâr al-ḥara' w-al-ḥardjeb
4. *naskof min aš-šâma elja-l-ḫerr abu šôḳer*
marâte' aš-šidḳ al-abkâr al-anâjeb
5. *rwejlât w-en ḥaṭṭaw bihen kill ḳibâr*
ṭarîḥahom taǧbor 'alejk an-naṣâjeb
6. *awlâd 'abdallâh ma' awlâd mašhûr*
merwin ḥadd muṣabbaḥât al-ḳêṣâjeb
7. *w-en ǧaw hal al-belâd da'âjîr w-dâ'ṭîr*
bejmînahom tamreǧ 'alê ṣâjer ṭâjeb.

539k
726k

1. O Abu Reġa', I have advice for you,
But, remember, advice sometimes misses, sometimes reaches its aim.
2. How sweet to ford the Euphrates at Manġûr!
And yet a strong neck only will destroy firm plans.
3. We shall go to Eben Ša'lân to find power there,
Oh, that power in a camp from which both friendship and wars arise!
4. Our tents we shall pitch from aš-Šâma to al-Ḫerr abu Zowr
On pastures for young camels with wide mouths and humps.
5. Such the Rwala are who, when they dig the whole spur into the flanks of their mares,
Throw everyone from his saddle and send him to his fate.
6. The sons of 'Abdallâh with the sons of Mašhûr
Give the cheeks of their daggers with their shining blades [blood] to drink.
7. And if the Swâlme shall come, troop after troop,
In their right hands [weapons will flash] robbing a horse of its rider without quarter.

The poet was Sâġer ar-Rafadi; the reciters, Prince an-Nûri and Ḥmâr abu 'Awwâd. The chief Abu Reġa' and his clan, as-Selḳa, having quarreled with the head chief Eben Haḏḏâl, prepared for war. Eben Haḏḏâl camped at that time on the left bank of the Euphrates, Abu Reġa' on the right. When the latter tried to ford the river at Manġûr, he was warned against the unequal contest and advised to find allies first, as one of whom Eben Ša'lân was recommended. Abu Reġa' took the advice and emigrated with his people to the Rwala, then camping in the inner desert.

[101] Verse 1. *Muḫṭi w-ṣâjeb*, missing and reaching, are expressions used in hunting and shooting at a target. 3. *Al-ḳara'* means charity, generosity, friendship. 5. Rwejlât is used instead of Rwala in both a flattering and a contemptuous sense. 6. Awlâd 'Abdallâh and Awlâd Mašhûr are members of the reigning kin. *Muṣabbeḥât al-ḳeṣâjeb* are the blades and handles of daggers variously ornamented with silver, gold, and precious stones. 7. *Hal al-belha* means the Swâlme, whose war cry is: "*Ḫajjâl al-belha*, the rider protecting the Belha!" as they call their camel herds. *Da'âṯir w-da'ṯûr* are the different troops

as they follow each other from the various camps to the 726* battle ground. *Tamroǧ* is said of a riderless mare running 539* about the battle field. *'Ala ġejr ḥâjeb* is a fight in which no quarter is given, *lâ jamaa'*.

ANECDOTES OF WARS AND RAIDS

Ṭrâd al-'Årefa with forty men mounted on riding camels undertook from al-Hazim a raid against the Ṣkûr. After passing through ar-Rwêšdât they met some Ṣlejb, from whom they learned that a Ṣkûr detachment was encamped with Bender eben Haḏḏâl at the foot of the al-Bišri mountains. On coming near the place they saw herds of camels in the distance and therefore sent scouts on camels, *sbûr*, ahead to ascertain if there were camps near the herds and, if so, their number. The *sbûr* returned with the report that they had found no camp in the whole neighborhood and the herds seemed to be spending the night all alone, *'azib*. After sunset the raiders prepared to attack. Thirty warriors mounted on fifteen camels threw themselves on the resting herds, while the other riding camels remained with Ṭrâd and ten men in reserve, *ṣâbûr*. On reaching the herds fifteen dismounted, began to untie fetters on the left forelegs of the kneeling camels, and in a little while had collected a group of about thirty animals. But at that moment the herdsmen, waking up, raised the alarm and, quickly blowing up the red hot coals of their fires which had been covered for the night, they ignited large handsfull of *šîḥ* which they threw burning among the herds. The frightened animals shied, and those already unfettered began to run away, carrying the enemy's riding camels along with them. Moreover, the cries and the flaring up of the fires alarmed the camp hidden in a neighboring gully, from where a troop of rescuers arrived on the scene, surrounding the place of the attack in a large circle. The attackers tried to hide but were discovered after sunrise; those who resisted were slain, three were pardoned, and nine succeeded in making their escape, *twallahow*, to the Ṣkûr camp, where they asked the women and children for protection and thus saved their lives. These nine lost all their weapons, while the three who were pardoned received theirs back. The leader Ṭrâd took to flight with his whole reserve as soon as he heard the alarm cries and the shooting.

726x 539x Once the Rwala camp was in the watershed of al-Ḥamâd, *far' al-ḥamâd*, when it was learned that the Dahâmše were moving from the al-Wudijân territory to al-Ḳa'ara. As there was hostility between them at that time, the Rwala decided to attack. Providing themselves with barley for their mares and with flour, truffles, *čema*, dry locusts, *ǵerâd*, and dry dates for themselves, they set out under the command of Nawwâf. Having traversed the upper part of aṣ-Ṣwâb, after the fifth night they sent out scouts, who succeeded in capturing three men traveling on donkeys, *ḳṣebow zilm 'ala lhom ḥmâr*. Having obtained from them the welcome information of the location of the Dahâmše camp, they hastened towards it as soon as the moon rose; but the enemy had left, having resumed their march in the meanwhile. When the Rwala followed their tracks, *naḳṣob aṯarhom*, they found them in the afternoon building a new camp; but the raiders decided to rest till the morning star, *niǵmet aṣ-ṣubeḥ*, made its appearance. Then they delivered their attack, *ṣabbaḥnâhom*, and, having captured the enemy's camels, horses, tents, and various utensils, began their return march. In the afternoon clouds of dust suddenly rose behind them, whirled up by the troops sent from the other Dahâmše camps to help their attacked brothers; arriving too late to be of any use, they had gone in pursuit of the raiders. But the Rwala instantly threw themselves between their booty and the pursuers, killed two men and two mares, and compelled the Dahâmše to retreat. After three nights they brought their whole booty home.

The Ṣḳûr clan of the 'Amârât had a stud horse, so famous throughout the country that even the Rwala had their best mares covered by him. But when war broke out between them the Rwala dared not bring their mares there as formerly. One of the young chiefs of the latter regretted that he did not know where to take his mare. Mindîl al-Ḳaṭ'i, who happened to be present in his tent, said that, as there was no better stallion in the world than the one owned by the Ṣḳûr, he should lead the mare to him, offering to do so himself for a consideration.

The chief laughed, claiming that it was quite impossible.

"Promise me the first filly the mare bears, and I will have her covered by that stallion in thy presence!"

"Thou shalt get the first filly, if thou dost as thou sayest." 726*

"Who guarantees that thou wilt fulfill thy promise?" 539*

"So-and-So will guarantee."

"We guarantee."

Mindîl then rose, saddled his camel and rode away. Shortly afterwards he and a comrade of his set out in the direction of the Ṣkûr camp, bent on robbery. Coming near the camp where the stud horse was kept, they first hid in a gully. Leaving his comrade with the she-camels, Mindîl crawled to the camp alone. He had arranged with the comrade that he was to stay in the gully till the next evening and to start for home in case he, Mindîl, should not have returned by that time. He reached the camp when the dew had passed. At some distance from the camp he saw the tent where, as a rule, the stud horse was kept. The animal was tied up in the shade under the tent; three slaves charged with the care of him were lying not far off. As the camp was situated beside a large watering place, Mindîl thought it well to wait until they either led the horse to the water or watered him in the tent. Shortly before noon he saw one of the slaves saddle the animal, while another unlocked his fetters and laid them down in the tent. One slave then jumped in the saddle and rode to the water, the other two walking beside him. At the watering place hundreds of camels were crowding, all impatient to drink. This was Mindîl's opportunity. Pushing his way among the dense mass, he reached, unobserved, the place where the slaves were watering their charge, leaped at them, revolver in hand, shot the slave from the saddle, with another shot felled the one holding the bridle, jumped in the saddle himself, and dashed into the desert. The camels grazing near by protected him against shots that might have been fired after him, and as soon as he was out of range he turned into a deep gully, changed his course, reached before long a stony plain, and, crossing this to the opposite side of the Ṣkûr camp, hid between two crags. When it grew dark, he started for home, arriving there without any mishap. Having watered and fed the stud horse, he put on better clothes, mounted his camel, and brought the horse to the chief, from whom he received twenty she-camels in exchange. A half of them went to Mindîl's comrade in the venture, but he himself had also the filly two years later, as originally agreed.

726 539 Mindîl al-Ḳaṭ'i had as neighbor, *kaṣir*, a Šammari, the father of a boy about sixteen years old. Once, when going on a private raid to the Ḥwêṭât territory, Mindîl took the boy with him. On reaching the Ḥwêṭât's herds, the youngster was sent ahead as a spy, but, being incautious, he was caught by the herdsmen and led into the camp. Some Šarârât, who happened to be there, recognized him at once, and the Ḥwêṭât thus learned that his father was camping with the Rwala, with whom they were then at war. When the boy refused to answer their questions, they bound his legs with a chain used in fettering horses and, tying his hands also, they laid him down in a tent of one of the chief's slaves. After waiting for the boy's return a long time, Mindîl guessed that he had met with some mishap and, hiding both the camels he came on, crawled cautiously towards the herdsmen and arrived just in time to see them lead their captive to the camp. As the camp was located in a rocky territory, he was able to hide in a crevice, from where he could observe the tent occupied by the chief. Next day Mindîl saw two slaves dragging the boy, still in chains, into a tent close to the hillside where he was hiding. A young bay mare with her legs fettered was standing in front of the tent. Towards noon a young female slave appeared, unlocked the mare's fetters and was about to lead her to the watering place; she entered the tent for a moment, evidently to get a bowl and the bucket. That very instant Mindîl leapt down from the hillside, picked up the boy, and, mounting the saddled mare, broke the rein which held her to the tent and disappeared among the crags. The women in the tent shrieked in alarm, but, as some of the men were having their midday sleep and others were busy at the watering place, it was some time before they could start in pursuit of the fugitive. Mindîl cunningly rode in the direction of the pastures, where the herds were guarded by men on horseback, and thus obliterated the tracks of his mare. On reaching a strip covered with rough gravel he changed his course, found the place where his she-camels and both his and the boy's rifles were hidden, and there he stopped. Breaking the boy's fetters he climbed with him to a crag where they hid behind a pile of stones and waited for the pursuers. But not a single one appeared, as they had failed to find their tracks; thus Mindîl was able to return home that evening, bringing a young mare as his booty.

726ˣ
539ˣ

STORIES OF WARS AND RAIDS TOLD BY BLEJHÂN EBEN ẒERI

Blejhân eben Ẓeri of the Âl Meṣreb kin of the al-Ḳmuṣa division of the Sba'a tribe related the following stories:

"The warriors of the Ḳmuṣa, commanded by Fejâẓ Âl Meṣreb, of the 'Ebede division, who were led by Turki eben Wâjel, of the Fed'ân tribe, at whose head was Čedû' al-Karah, of the Šammar tribe in Mesopotamia under the chief Šâmân al-Ḥajjâṭ, and of the 'Ašâîre kin, who were led by Zejd eben Ḥrejmis, went on a raid together. They numbered over four hundred and were mounted partly on the horses, partly on the camels, *mâ bên ḫejl w-al-ǵejš*. They intended to attack the tribes and clans called Ahl aš-Šemâl. I rode with them. We started our march, *ṭawwarna*, from the valley of al-Murabba'a and spent the night, *emraḥna*, near aṣ-Ṣafri in the valley of al-Mijâh. Another march brought us to the castle of Burḳu', and, although we examined, *ḥammejna*, its neighborhood thoroughly, we found nobody and therefore turned south keeping between the black and white country, *w-ṣâr darbna 'ala ḥadd swâd min bêjâẓ*, and entered, *nakett*, the valley of Nâ'em, which comes from Šâmat al-Wâdi. In the lowland of ar-Raârâšijje we made our supper. The next morning we mounted our animals again and rode up, *sanadna*, the *še'îb* of al-Ḥṣâjde. When the day declined, *jowmen ǧâ tâlût an-nahâr*, Ṭe'es al-Hadani, Čedû' al-Karah, and Barġas eben Wâjel advanced to spy out the country. They returned at night with four camels big with young, *ma'âšir*. As we learned sometime afterwards, these animals had run away from captured herds which raiders of the 'Amârât tribe were driving before them. The leaders of our raiding party, *al-'oḳada*, wanted to have the camels slaughtered for the use of the warriors, but the scouts declared:

'May Allâh seize you! Whoever brings anything, much or little, he brings it for himself, not for you. *Jâḫedkom allâh alli ǧâjeb šaj'en* (sic) *šeġîren walla' ḳallîlen jâḫodah lek.*' The she-camels thus remained their property and were driven along with us in the morning. It was then that Čedû' al-Karah said:

'Look at these four pregnant she-camels, *hal-'ašâjer*! Think ye not that their owners will make search for them? Send out a few riders to seek their owners, *ḫajjâlaten jetaḳâḳijjahawn ahalhen*.'

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726* 539* "Then Čenwân al-Karah and Barǧas eben Wâjel rode up a high hill and from there sighted a rider on a whitish camel, *râ'i delûlen zerka*, with a water bag, following the tracks of the camels. Dashing down and unsaddling him, they put his camel with the four already captured. On we marched looking for Arabs, *w-mašijna netaṭalle' lil-'arab*, but it was not until the following noon that we saw the first group of the migrating Ahl aš-Šemâl. Some were just pitching their tents and others were still on the march, *awwal al-meẓâhir nâzele w-tâlihom mâ nazal*, so that it was quite easy for us to take not only their tents but also their supplies and whole outfit, *bujût w-azwâd w-ḥelwât*. But we were soon overtaken by their protecting troop, numbering about thirty men on horseback. They were led by a warrior seated on a bay, who shouted at us:

'A rider trusting in the Merciful trembles with a longing for you; ye shall know him, ye infamous thieves! Where are your commanders? *Ḫajjâl ar-raḥmân sakrân ḫajjâlen te're-fûnek al-bowkân sowdân al-waǧih wên 'okadakom.*'

"He was answered by Ǧedû': 'What is that, thou riff-raff? Are we not the sons of 'Obejd? We take from you because we have declared war on you, *'ala waẓah an-neka' âḫdinkom.*'

"Then we offered resistance and assailed, *nekarmet*, both the riders on the horses and on the camels, who also had come up with us in the meantime. Ǧedû' struck the warrior who was mounted on the bay mare such a blow with his spear that he threw him out of the saddle. The bay started to run away with Ǧedû' in hot pursuit. It seemed as if the enemy were on the point of rescuing the animal, but at that moment Eben Wâjel appeared on the scene and captured her himself. Ǧedû' later laid claim to her, and after some dispute the matter was put before a judge, *'ârefa*, who decided that she belonged to Ǧedû' but that he must give her first filly to Eben Wâjel and a she-camel besides. We killed many of the enemy warriors on that expedition and captured not only the horses of the fallen, *ḫejl al-kara'a*, but their grazing herds as well, *aḫaḏna al-ḥalâl min al-fela'*, and then started back home by the same route. Near Ḫabra-ṣ-Ṣlubijje we divided our booty, every one then going with his share to his kin, *w-killen aḥad ḳasmeh w-nahar ahleh*. We arrived there without any mishap to our booty, *menâčif*. Our kinsfolk were not camping at al-Murabba'a any longer, but at al-Biḏri."

"Once we camped with the Bṭejnât clan between aṣ-Ṣaḫri and the Radîr aṭ-Ṭejr. It was in winter time. One night it was snowing, *lejlet aṯ-ṯelǧ*, and in that very night we were attacked by Eben Ḫanǧar of the Flete kin, al-Freǵe clan, Rwala tribe, who, taking our camels, *w-aḫad 'alejna debeš*, disappeared under the cover of darkness, *ġada taḥt al-lejl*. In the morning I, that is Blejhân, followed their tracks, *w-ṯâni-l-jowm inni jâ blejhân ḳaṣṣejt aṯarhom*, finding such unmistakable traces of them that I could trail them like a guide who knows the desert as well as the *ḳaṭa'* birds, *delîl ḳaṭâwi*. When we asked help of the chief Eben Meršed in a neighboring camp, he joined us in the pursuit of the raiders, whom we found near as-Sîb, where they were just dividing their booty. Concealing our camels in a gully, I, that is Blejhân, went to them and asked:

'Who are ye, ye riders on camels?'

"They replied: 'We are the men commanded by Eben Ḫanǧar, and these she-camels we took from the Fed'ân.'

'And where did ye encounter them? *wên kuntom 'alejhom*.'

'At ad-Defâjen, yesterday morning. And who are thy comrades?'

'They are the warriors commanded by Eben Me'ǧel.' In the meantime my comrades had surrounded the raiders, and Eben Meršed showed himself to them, crying:

'Oh, woe, what news is this that makes me tremble and grow angry? Ye, our friends, and ye attack our Arabs at night and take their camels? Such are not the ways of a trusted friend, *mâ taǧri 'ala-ṣ-ṣiddîž*.' We then took not only all our camels from them but their own, too, and, returned home with them."

"On another occasion we camped between al-Rurâb and at-Tinf. Side by side with us were the camps of Ṣaḳr and Fejâḍ âl Meṣreb, of the Ab-as-Snûn kin of the Ḫraṣa clan of the Fed'ân tribe, and of Eben Hdejb of the 'Ebede division of the as-Sba'a tribe. The chiefs had much whispering among themselves for a few days, and, when they had finished, *tenâǧow aš-šujûḫ bênhom w-jowmen ḫalaṣow min hal-manǧwi*, they announced to us:

'Behold a raid! He who has no comrade with a pack camel, let him seek one; *tarâkom ġazw w-illi mâ 'endeh zammâl jedawwer leh zammâl*.'

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726 539 "A pack camel should be an animal of some strength to be able to carry water and food for both itself and two riders. A man owning a horse usually pays to a comrade with a camel of that kind ten *meğîdijjât* [$9.00] or a grown goat, or the owner of the pack camel declares, *jefenn râ'i-z-zammâl fen*:

'I want an equal part of thy booty and do not care whether it be much or little, *inni šerîč billi tğîb čeṯîren willa' želîlen*.'

"The raid was directed against the kinsfolk of Eben Mezjed of the al-Ḥsene tribe and against the as-Sa'ad clan of the 'Umûr tribe, who we learned were encamped in al-Ǵwejf. When we were marching on the third day, we sighted a small fire at night, *ṭala'na-n-nîre bil-lejl*, between the south and the west. This moved Ṣaḳr âl Meṣreb to say:

'Who will find out something about the Arabs of that fire? *jâ min jeḫberhom jâ min jenoṣṣhom*.'

"Everyone thought that somebody should go there so that we could know whether they were the Arabs we were seeking or not. But as a venture of this kind is very dangerous, every commander must fix the special reward the spy is to get. *Ḳâlow al-mwâjje bhâḏa wâḥed jeğîhom bal ḥaṭṭw leh 'ala kill 'aḳîd medle ja'ni ṭalbe*. When this had been done by each commander, one of the warriors started on the dangerous trip. Putting on a cloak of gazelle skins such as is worn by the Ṣlejb, he rode in the direction of the fire. When near it, he made his she-camel kneel on a flat-topped height, *nawwaḫ ḏelûleh bhâk al-matne al-'âlja*, and approached them on foot, *naḥarhom zelema*. Walking slowly he passed from one tent to another, *w-lawwad 'ala hâk al-bejt 'ala hâk al-bejt*, finally saluting a woman with the words:

'May God increase thy strength, O girl! *ḳawwet jâ bint*.'

'Welcome to thee, hungry one. May God preserve thee! *Jâ hala marḥaba bil-ḫwi jâ-llâh ḥajjeh*.'

"Because of the cloak he wore the woman took him for a hungry Ṣlubi. Then he said: 'God is oppressing me, *ana b'eḏâb allâh*. My little donkeys were tired, so I left them with my kin in that hollow yonder and came to see who these Arabs were; *ḫmejrâti tlajjelen ahli ḫallejthom bihal-ḫerr šebdâkom w-ğîtkom aḫûf minhom hal-'arab*. I shall return and bring my relatives to one of the chiefs here, *ağîb ahli 'ala-ḥad haš-šujûḫ*.'

"The woman told him willingly: 'These are the 'Abîd of the Ḥsene, those are the Sa'ad of the 'Umûr, and those over there the Fwâ're.'

"This satisfied the man, who said: 'Oh, may God prolong their lives! They are the very people I am looking for, *čājen udawwerhom*. Now I can go back at once and bring my people.' 726ʳ 539ˣ

"After a while he asked: 'Are ye going to migrate tomorrow or shall ye stay here? *bāčer entom raḥîl willa mķîmîn*.'

'Yes, we shall migrate, *raḥîl*.'

"Returning to his comrades, *rab'eh*, he reported, *'allemhom*, what he had learned. But the woman also related to her neighbors, *'allamat eķṣaraha*:

'A Ṣlubi came to me just now. He wanted to know all about the Arabs here and then left to bring his folk.' When the other women told their husbands about it, all tried to find the pretended Ṣlubi, *w-ṭaḥammaḥû aṣ-ṣlubi jedawwerûn 'alejh*, but, when he could not be seen anywhere, they became suspicious:

'That man surely was a spy of a raiding troop, *hâḏa sadejse ġazw*.' Some then left the camp that very night, taking their tents and flocks with them; others again prepared both for flight and defense.

"When the morning star appeared we sighted their migrating pack camels, attacked them, and took everything they had. Nejtûl from whom thou, O Mûsa, hast bought the greyhound Ķaṭṭâf, captured a yellowish she-camel, *raḥûlen ṣafra*, laden with linen trousers full of tobacco, a saddle bag filled with coffee, a wooden mortar, *nijr ḫašab*, and a large sack of dry cheese, *ķiṭk*. On our side, that is to say of the warriors who took part in the raid, both brothers Âl Snûne who commanded the Fed'ân warriors were killed. After some obstinate fighting we secured the whole booty and I, Blejhân, got five sheep. Returning to our old camping ground, I found it deserted. Some traveler, *ṭâreš*, of the Dwâm kin of the 'Ebede, had told our relatives of a good pasturage by the as-Sulṭâni road, and thither they had gone."

"Fejâṣ Âl Meṣreb promised to care for my sheep, and I started on a new raid. There were twelve of us on six camels with Čâseb eben 'Omejm of the Sba'a as commander. Our plan was to slip through towards the Rwala, *'ajjarna lema-r-rwala*, who were then camping between Ŗîrân al-Banât, al-Mṛejr, and Sâķ al-Ḥerr. We drank and also watered our camels at a *mšâš* in the hillocks, behind which the settlements of al-Krejjât [Dûmat al-Ĝandalijje and the other oases in the al-Ĝôba

726* basin] were hidden; next we stopped at Umm Ṭarfa, and then
539* we went up through a valley unknown to me in a southwesterly direction. There we sighted some people with four riding camels, *ṭala'na hal arba' račâjeb.* Before they noticed us we made our she-camels kneel and waited for them. They were riding at a fast gait through the valley where we were hidden. When they came within shooting distance, we leapt at them, *fa'na 'alêhom ja'ni rkaṣnâ 'alejhom,* and threw them out of the saddles, *ṭaraḥnâhom.* But as it appeared, they were not our enemies, therefore we could take nothing from them, and, as they had nothing to eat, we gave them some dates. They turned east then, where they disappeared, *lemâ haffow ja'ni ab'adow.* West of Sidd al-Ḥerr we found some Arabs. Lying down on the opposite side we sent out a spy to have a look at them, *naddasna 'alejhom.* He was a man from the Ṣkûr clan. After a while he returned with the report that they belonged to the Ǵmejsât kin of the Dahâmše whose chief was Eben Meǧîâd. As we lived in friendship with them we turned to the west, avoiding a raiding troop of the Šarârât who were driving, at some distance from them, flocks of sheep and goats as well as of camels which they had taken from some kin of the 'Amârât, who were on the way from the east to the inner desert, *jowm waǧhom mušarreḳ bawwal al-waḳt.* We played with these little friends [Šarârât] of ours for a while and took a few small flocks away from them. Roasting a goat and a sheep, we hid the rest in a little gully south of al-Ǵûba under the guard of four camel riders. Near Rǧûm Miǧwel we escaped, *naṣalna,* from the Rwala, who were just migrating in small groups to al-Mṛejr and aš-Šwejḥeṭ. There was abundance in the desert then and plenty of water everywhere. In such times brother does not long for brother, *w-ad-dinja rabî' mâ waddak aḫûk jeṭobb 'alejk.* At once we observed on our right a large herd of camels. We went as near to it as we dared and moved parallel with it, *naṣdayhen.* I said:

'By Allâh himself! This herd must have been bought by an 'Aḳejli.' But no sooner did its guards see us than they cried for help, *afza'ow 'alejna;* we gulped down the anxiety which took hold of us, *ǵara'na al-ḥamm alli ma'ana,* fled, *naḥakna,* and kept on fleeing for a long time, *w-aḫadna waḳet w-henna menhâšîn.* When we reached the head of the Ab-al-Ḳûr valley and saw nobody there, we thought we were at last safe but were sadly mistaken. Suddenly we were con-

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

fronted by the sons of the Ṛšûm, who overtook us on their fast mares and bade us yield, with the words: 726*

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'O ye camel riders, by Eben Ṛašem!'

"Our answer was: 'Faith, we are of the 'Amârât, *zâd ḥenna-l-'amârât.*'

"Then they said: 'May God grant long life to you! If that is true, ye will ride to us with full honors. *Ḥajjâkom elja' čân elḥaḳow 'ala šime w-ḥašime.*'

"And we replied: 'O Eben Ṛašem, ye camp too far from here, and we do not want either to return or to turn aside from our course.'

"Then one shouted: 'Ye are enemies. Ye are no 'Amârât' and began to shoot at us. They had two rifles, we had three. I, that is Blejhân, attacked with my spear one of the enemy, who also had only a spear. He was about to stab at me, but missed; *naṭaḥ w-ṣarabni biš-šalfa w-aḫṭâni.* I knocked him from his mare and captured her. One of my comrades unsaddled another enemy, not forgetting to take his mare. In the beginning of the melée our pursuers took two riding camels from us, but as God gave us victory we recaptured them, and the enemy had to retire to their people. We reached by a roundabout way our comrades who were hiding south of Ǧâwa, traversed all of al-Ḥamâd, and did not return to our camp at al-Ḥwêr until a month after our departure."

"Ṣaḳr âl Meṣreb once camped between aṣ-Ṣwâb and al-Wa'ar. I, that is Blejhân, camped with him. One day after the dew had passed, *aṣ-ṣaḥa min an-nahâr*, Ṣaḳr went hunting and took his glasses with him. Ascending the high bank of the al-Wa'ar valley, *jowm tahâjaḳ 'ala še'ib al-wa'ar ja'ni adraf 'ala-l-wa'ar*, he saw in the valley below a troop of raiders. They were just dividing their camels, *ja'zel al-ǧejš*, in two groups: one to carry their provisions and the other to form a reserve, *ṣâbûr*. Their cavalry was to attack our herds, *jaridûn jaṣirûn 'eḳb al-'azl*. Approaching nearer through dead ground, *w-darakhom ma' al-ṛaṭâr*, so as not to be noticed, Ṣaḳr cried out:

'Here stands, O ye camel riders, Ṣaḳr âl Meṣreb. What are your intentions? Now you must either bargain with me for your lives or I shall order my enraged kin to mount their horses and slay you all, *jaḥebb taredûn ma'i 'ala 'azizkom jaḥebb uṣalli 'abbâs jeraččeb dijâs.*'

726k "Then he gave the alarm cry: 'O riders on horseback, help!'

539k "When the enemy's cavalry noticed that a rider on horseback was holding up their *ṣâbûr*, they gave up their attack on the herds and pursued Ṣakr instead. But before they could reach the camp they were met by galloping Arab riders, and the raiding troop was surrounded in a moment. The enemy horse riders saved themselves by flight, but the men on camels had to yield. [Fejâẓ Âl Meṣreb's share of the booty, *ḥaṣṣeh*, was three riding camels, Ṣakr's twenty-eight; and the rest of the camels, with the waterbags and supplies, the Arabs divided among themselves."

7

"Under the commander Barakât eben Štêwi of the Eben Meršed of the Ḳmuṣa division, we once undertook a raid from as-Se'en and as-Su'ên, places lying southwest of Esrija. Second in command was Čebel aš-Šeḳâwi of the 'Awâǵi kin of the Weld Slejmân, that is of the Fed'ân. We rode on seventy she-camels against the Šammar in Neǵd, that is against the Sinǵâra. who were reported to be camping somewhere between aš-Šubeče and al-Lifijje. Our road led past al-Ḳdejm, aṭ-Ṭajjibe, as-Suḫne, and Wâdi al-Mijâh, where we drank from the Warka wells; then to al-Herijjân, where the grave of Turki eben Mhejd is located. We halted to drink at al-Ṛarri, proceeded farther past al-Lmât and aš-Šrejfijje, and rested south of Ḳârt al-Židr at the very beginning of 'Âmež. Our next night's rest was at the outlet of al-Hazimi into al-Ṛadaf below the wells of Umm aṣ-Ṣerim. But our fires were noticed by some raiders of the Sinǵâra, as we discovered, against whom we had come out. They approached quite close and began to shoot as we lay down to sleep. Taken by surprise, the thought of everyone of us was to reach his camel and make an escape, because in the darkness we could not even see the position of the enemy nor how many there were of them. They killed six of our men, wounded many, and took thirty-seven of our she-camels.

"Loading the lightly wounded on the remaining camels, we scattered in all directions, but all aimed to reach al-Lmât. There we found the Ṣlejb chief Ḥlejs eben Mâleč, left our wounded with his people, refreshed ourselves with the Ṣlejb kin of Âl Fowzi by the al-Ṛarri well, and cut across aṣ-Ṣwejbât to Wâdi al-Mijâh, where we also found hospitality with the Ṣlejb. Then we rode to al-Hejl, slept there, left again shortly before sunrise, and next noon arrived in as-Suḫne. 726* 539*

"In that place we learned that the Sinǵâra had captured some herds from the 'Ebede and were sending them home under the protection of a few guards, while the rest of the raiders still remained at al-Kowm and aṭ-Ṭajjibe, planning fresh attacks from there against the Sba'a and the Fed'ân. Having eaten, we left as-Suḫne for aṭ-Ṭajjibe. A spy sent out by us came back with the information that the Sinǵâra were spending their night somewhere in al-Minšâr. That gave us an idea. Agreeing among ourselves to divide our booty equally, we at once sped on our camels to this place. The Sinǵâra we soon found; first fettering our camels, we surrounded the enemy while still asleep, but, as most of us had lost our rifles, we had to provide ourselves with heavy clubs, *maḏârib*. The men thus armed were first to assail the enemy, while those with rifles stayed behind in order to prevent their escaping. I, that is Blejhân, swung a long club, *maḏrûb*, which put more than one of the sleepers to sleep for ever. But the Sinǵâra were superior in numbers. They began to shoot at us, but, the night being dark and moonless, they were unable to take aim, whereas their burning fires helped us to see them well. We took five mares and about fifty camels from them and freed all the herds they had captured from the 'Ebede. On the same night we fled with the whole booty, singing merrily all the way home, which was in a camp near Esrija."

"Once we camped for a considerable length of time, *keṭenin*, at Ǵibb together with the Fed'ân. Sammîṭ eben Mhejd of the Fed'ân and our Ṣaḳr âl Meṣreb arranged to make a raid together against the Rwala. There were about three hundred of us on both horses and camels. After two days out we drank from the 'Aḳlat Ṣwâb, wheeled about, *newḳez*, towards the grave of Turki eben Mhejd, rode up the valley of al-Heri abu-r-Ruṣuma, and spent the night above al-Mloṣi, *bfowḳi-l-mloṣi*. The following evening and the next day we rested by the water hole Berim al-Bint. We did not water our horses at first, *neṣfel al-ḫejl*, either in the evening or in the morning but only showed them water in order to increase their thirst the more. At last when they began to demand it, angrily neighing and rearing, *estaḳraben*, we gave them to drink — and then so thoroughly as to enable them to go without

726k water for two days. Leaving the next morning, we arrived in
539k the evening at al-Maẓâri', fed the horses there, again rode all night, and finally reached, beyond ʿEnâza, the head of ar-Rwêšed, which forms at that point a hollow, *sowḥ*, changing later into a valley, *šeʿîb*. There our guide, Ǵâzi abu Fanḫa of the ʿAžâžre kin, subject to Eben Ḥrejmîs, told us to rest, as a chief of a smaller kin of the Ṣlejb, aṭ-Ṭarâfi by name, was encamped in the neighborhood. He set off to that camp and soon returned, driving a few goats before him, which we cooked for our supper. Finally, between al-Ḫwejmât and Burḳuʿ we sighted some herds, which we knew as we approached them at night, *ḥâẓejnâhom*, must be grazing far from their camp, *ʿazib*. Attacking them in the morning, we drove away a considerable booty and did not stop before al-Maẓâri'. At this place the heavy black clouds which had been hanging above us for some time sent down a copious rain, by which all were greatly refreshed, we, the sons of Adam, and our mares and she-camels as well. Then full of joy we returned to our kinsfolk, whom we found near the stone heaps between Ǵibb and the *šeʿîb* of aṣ-Ṣlubi."

"Čâseb eben ʿOmejm once invited us to join him on a plundering expedition, *ʿajjarna*. There were twelve of us on ten she-camels, *mrâdif*. Having mounted our camels in our camp between at-Tinf and al-Ṛurâb, we first drank from al-Mâšš and headed for Żelîb Hdejb and Ṣwêr, passing the settlement of Skâka. Stopping for a chat with the inhabitants of this settlement, *saḥarna ʿala-l ḥâk al-blejdât*, we learned that there were some Rwala camping between Ambaṭ and the Nefûd. On our way to them we attacked some haymakers, but returned everything to them, *ʿaddejnâhom*, when we found them to be inhabitants of al-Ǵowf. Soon afterwards we found tracks, evidently made by the ʿAbdelle. Water we found in the shallow hollows, *ḥsâja*, of the rocky eminence at al-Ǵebaʿ. To the east of these we concealed ourselves in a small deep gully, where fires could be lit without being seen from the outside, *šeʿejjeb alli ndreh mâ tedwer*. But the notorious Ḫalaf abu Ḥaṯlên of the Ṣḳûr, who with his band of robbers had a hiding place near by, soon discovered our presence and, creeping to the very bank of our gully, observed us from above and called his men. Suddenly we found ourselves surrounded on all sides. The menacing band cried as with one voice:

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'Where are ye from, ye crowd down there?'

"We were just then preparing for supper. Jumping away from the fire, we lay down on our bellies — for we feared they might shoot — and began to crawl out of the gully. A few of us answered: 'We are the sons of 'Obejd and ye — whence are ye? We entreat you by Him who strengthens, who speaks the truth and punishes with cowardice him that lies.'

'He need not punish us with cowardice. We are the Ṣkûr. Your language told us that ye are really 'Obejd's sons. And which ones?'

'Of the Ḃben Meṣreb kin.'

"So they brought their camels and sat down with us to supper. There were twelve of them in all. Next morning we rode out together against the 'Abdelle, whose herds we soon sighted south of Kasr Ambaṭ. Then we concealed ourselves. As soon as it grew dark, we fettered our camels near the place and crept towards the camp. At midnight we were close to the tents, *nestakeṭ 'alejhom*. But they were not arranged in rows; some stood in the full light on the level land, others were hidden in the darkness of the dale. This fact prevented us from coming in between them without being noticed by some of the watchmen, *w-lâ ṣâr lena medla' 'alejhom*. On Ḥalaf's advice four camel riders were to make a feint attack, *ḥaṣṣâjât*, in order to draw attention to themselves; and so it was done, but the 'Abdelle would not be deceived. Only a few offered resistance, while the others, posting themselves in smaller groups at various points, counter-attacked with such vehemence that we could only run back quickly to our fettered she-camels. But the 'Abdelle pursued us even there, and one of them, [illegible]bejrân by name, shot two of our good animals. Then we fled with the Nefûd on our left after our leader Ḥalaf, the 'Abdelle keeping close at our heels and sending their stones [bullets] after us rapidly. To save ourselves we fettered the left foreleg of our best camel and left it with both the saddle and ribbons to the pursuers. A camel thus abandoned is called *ḳa'ajjed redde*, signifying that the pursued will not harm the pursuer any more. However, the 'Abdelle did not stop. O Allâh, what toil we had to escape with our bare lives! Behind us there was uninterrupted lightning, and the stones [bullets] fell among us like so much hail. A terrible fright took hold of us, *jufaḳna-l-mpḷs*, and we were about to disperse, when at the last moment Eben Sa'îd with

726* 539* his troop came up with us before sunrise, threw himself upon the 'Abdelle, and thus rescued us from their hands. So we returned to our people camping in Wâdi al-Mijâh not far from the aṣ-Ṣaẓri wells, without having achieved anything."

"Four members of the Hwejšân kin went on a raid on foot, *ḥanšalow*. Ḥejrân eben Mesleṭ was their leader. They crossed aṣ-Ṣwâb, heading for Mesopotamia against the Šammar then encamped at ad-Demîm and as-Saba', east of al-Mijâdin. As soon as the herds were sighted they separated, two stealing at night up to the place where the herds were resting, *al-marḥ*. One called *źa'ida* stayed with their clothing, the other crawled half-naked to the camels, intending to unfetter a few and drive them towards his comrade. Succeeding in unfettering them, he hurried the animals toward the spot where they had agreed to meet when a certain star had reached a certain height. He was pursued, however, but when the *źa'ida* man guarding the clothing began to shoot at the pursuers, they halted. After waiting a long time for the other two comrades they finally rode away with their booty, *messer*. The other two had no success owing to the vigilance of the dogs, who, on scenting the man approaching the herd, began to bark, causing both of them, the *źa'ida* as well as the plunderer, to flee. Then they hid in a gully and the following night went out to plunder again. Allâh having granted them booty, they hastened with it towards the Euphrates. Yet the Šammar pursued and overtook them by the ford. There the robbers abandoned their booty and fled. But they now tried a third time to take booty, *'âwadow ṭâleṭ nôba*. This time they got two camels and, after breaking her iron fetters, a mare. One man galloped away with the she-camels, the other rode the mare. But this animal balked, and he was left far behind his comrade. When he urged her by blows to run faster, she began to neigh and would not stir. Finally he had to abandon the mare and try to overtake his comrade on foot. Thirsty and hungry he at last sat down below a slope, fearing that he would perish miserably. In this distress he said with a sigh: 'O Allâh, if thou desirest my welfare, then either feed me or take my soul to thyself!' And it happened by Allâh's will that the unfortunate man's comrade was hiding a little higher up on the same slope and sighted him from there. Descending to him, he heard his words and rolled

down a stone which fell almost at his side. Alarmed by this 726x
the exhausted man cried out: 'O Allâh, thou dost not hasten 539x
to send food, but my soul thou wouldst have at once!' At this his comrade began to laugh and gave him enough to eat and drink from the supplies carried by the camels. They luckily reached the Euphrates, crossed it, and remained all day on its right bank hidden in the thicket resting. While there they saw a large troop of the Šammar, who were out on a raid against the 'Aneze, approaching the Euphrates. One half of them forded the river the same day, while the other remained on the left bank. Our *ḥenšel* drew near the Šammar, whose mares had been left to graze among the bushes, stole two docile ones, and, mounting them, drove the camels before them into the desert, finally reaching their kin without further mishap."

"When we were camping in al-Ḥeǧijje with Ṣaḳr eben Meṣreb, he once asked us, *nabbah 'alejna*, to go out on a raid with him. My brother, 'Ašwân, the father of the lad, *abu-l-'ejâl*, who was driving our camels to the pasture grounds near al-Mloḥi, was willing to go and so was our younger brother, Ǧi'ân. 'Ašwân already had a partner, but for Ǧi'ân we first had to find a camel rider who would carry both his food supply and the fodder for his mare. But, as Ǧi'ân was still young and imprudent, *ǧâhel*, nobody would go with him except for a full half of everything he might capture with his mare, *ḥiṣer*. We tried to persuade Ǧi'ân to stay at home, but he refused; and so we had to promise to satisfy the camel rider, *zeml*, ourselves. Altogether there set off with Ṣaḳr about a hundred camel riders, *ǧejš*, and about thirty horseback riders, *ḫerwat ṭalâṭîn ḫajjâl*. Ṣaḳr led them against the Rwala camping around Hdejb and Ṣwêr. On the way they drank from the wells of Ḥzêrân and Ḍebâǧeb, from those dug in the channel of al-Obejjeḍ, which are known by the name of Nḫejb, from the similar ones, Ǧdejjedet 'Ar'ar, and finally from al-Ḫṣej. Leaving this point they rode cautiously all night and all day till they saw herds in the vicinity of al-Wad'a, a great rock lying north of Hdejb and Ṣwêr. Here they made a halt to wait for the heat to pass and the coolness of the day to set in, *jowmen zallat al-ḳâ'ile wa-bradat ad-dinja*. Then they watered their mares from the water bags, selected the reserve camels, *ǵibâr*, and loaded all the fodder and provisions on the

726+ fatigued camels, *afhakow al-ǧejš.* Ṣaḳr gave orders for the latter to wait for him at the beginning of the *še'îb* of al-Helâl all night and the next day. But in case he was not able to join them before sunset of the next day, they were to proceed to al-Barrît. These camels laden with water and food supplies departed for al-Helâl, while the others with the horse riders attacked some herds approaching Ṣwêr. Surrounding them completely, *jelḥafûnaha*, every rider whether on horseback or camel drove before him what he had captured. Ǧl'ân and four youths imprudent as himself kept together, *ṣâr waǵhahom ǵamî'*, and captured a herd numbering over fifty head. Full of joy, they drove the animals before them, unmindful of either their comrades or the course they were to take. They ran all night and all the following forenoon without finding the beginning of al-Helâl, the place appointed for meeting the supplies sent there by Ṣaḳr. At noon they knew each other no more, such was the thirst torturing them. At that moment an older member of the raid, *razzâj*, happened to pass there on his camel and saw them. Finding them perishing with thirst he said:

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'I will save both you and your mares, but only if you promise to give me a colt for each mare and two camels besides, *ḥazîre w-'âjde*.'

"When they had promised, he let them drink from the remnants of water still in his pouch and then asked them to follow him. They rode until evening, they rode all night, and finally came across the tracks of their comrades leading from al-Helâl to al-Barrît. But the mares, tormented by thirst, could go no farther. Then Ǧl'ân's comrades mounted the best she-camels and, abandoning the booty as well as their own mares, sped after their guide in order to save their lives. Ǧl'ân, however, exclaimed:

'By Allâh, I will die first before I desert my mare!' And taking the reins of the abandoned mares in his right hand he rode slowly in the tracks of his comrades. The heat of the day passed, the sun had already gone down in the west, and he was still in the saddle. At night he stuck to the course he had followed in the daytime. Seeing himself thus isolated, he was seized with a terrible fear. The torments caused by thirst became well-nigh unbearable, and he heard a buzzing in his ears, *tasalleḳ*. After resting a little he rode on farther. Then he let the reins of the mares drop, twisted his hand

into the mane of his own mare, laid his head on her neck, 726x
and rode on as if asleep. When the dew had passed, he slid 539x
down from the saddle, spread his mantle over the perennials, and lay down under it. He thought he must surely die. But his mare licked his face, and this refreshed him a little. Rising from the ground and mounting again, he wearily resumed his journey. The mare still carried him faithfully and finally brought him to the nearest water, the wells of al-Barrît, where she stopped. The wells were entirely deserted. Rolling down from the saddle, he crawled, rather than walked, to the nearest well. He saw water there but had neither rope nor bucket. He thought of throwing himself down the well, but this Allâh did not permit. He fell asleep or fainted — he was not sure afterwards which — and remained lying beside the well.

"In the meantime Ṣaḳr with all his booty was camping by the wells of al-Maḍmen, whither also the riders who had stopped at the beginning of al-Helâl were now turning, because the scouts sent by Ṣaḳr signaled to them not to touch al-Barrît. Neither did Ǧî'ân's comrades, who followed in the tracks of these riders, stop at al-Barrît but joined the rest of the troop at al-Maḍmen. As soon as Ṣaḳr heard that Ǧî'ân was missing, he at once hired some Ṣlejb then camping at al-Maḍmen to take water with them and go in search of him. Finding his tracks, they followed them and before long came at al-Barrît to the place where he was lying unconscious. They opened his mouth and dropped melted butter down his throat until he began to swallow and regained consciousness, but it was nearly two days before he could sit in the saddle unaided. When they returned with him and the mares to al-Maḍmen they found nobody there, the raiders having left in the meantime with their booty for their home at al-Ḥeǧijje.

"I began at once to look for Ǧî'ân, his mare, and spear but was told by 'Adwân what had happened. The youth's mother mourned bitterly, and we all thought that we should see him no more. A few days afterwards we migrated, our she-camels being in front. Suddenly a man who was examining the neighborhood came running to me shouting at the top of his voice: 'O Blejhân, bear glad news! Thy young brother is perfectly well!' After a while I sighted two Ṣlejb with my brother and the mares. The Ṣlejb received five she-camels."

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"We were camping near the wells of Ǧibb when someone came to us, ǵâna min ǵâna, with the news that he had sighted not far off a large troop of riders on camels. Jumping on our mares, we drove in the riding camels, saddled them, and went in the direction indicated. All we could see were five camel riders, but they were soon lost to our sight. We took them for scouts, *sbûr*, and judged that the hostile troop had five commanders. Some thought we should return, but others were for going ahead. When, however, we were overtaken by the auxiliary troops of Ḥamad eben 'Ejde and Zejdân âl 'Awâǧi, we resolved to attack the enemy before they were likely to throw themselves on our herds. At night we succeeded in surprising and surrounding them. They wounded two of our men, while we killed one of their leaders. We also held them surrounded till the dew had passed — they were in a basin and we on the height above them. Seeing that escape was impossible, they begged for mercy, *jeṭir al-man'*. We took all their camels but allowed them to retain their arms, kept them as our guests for two days longer, and then lent them a few camels so that they could return home. They complained bitterly of their scouts, *sbûr*, for having fled after sighting us without warning them, as this had enabled us to surprise and surround them. Every member of our expedition received four or five camels as his share."

"Once we camped in Irak near Bradân and al-'Eṣêle. The world was full of pasture. Dry grass stood thickly around all the wells, and of the *ḥaẓâẓ* there was abundance everywhere. After our herds had grazed in the neighborhood of the wells, we pitched our tents about a winter day's march from them, *manda*. Then Maǩbûr eben Merǩed proposed to us to go on a raid with him. Soon a troop of about three hundred riding camels and a hundred riders, *waḳm mâje ḫajjâl*, were accompanying him, first against aẓ-Ẓefîr. We drank at al-Loṣof, then from the 'Aḳlat Meǩben, and soon reached the level country, where we were surprised by the *ṭrajjâwi* rain. The low-lying land resembled a swamp, *hawr*. Our camels could not make any headway there, and so we had to return without success, *menâǩif*. But the Bdûr, who usually encamped on the Euphrates, somehow learned where we were and without delay sent *ṭalab*, pursuers, on camels after us. They overtook us, *laḥaḳûna*, compelled us twice to make our camels kneel,

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maarwaḥoarna, and soon a fight began to rage—may Allâh never bring any true friend of thine into such a fight! *'asa ṣiddîḳ ḳalbak mâ jeḥdar hâk al-manâḫ.* At first shots were exchanged, then we fought with spears, and finally bare fists were used. We took all their riding camels, attacked their herds, and brought our booty away safely, although they pursued us as far as the Wâdi al-Obejjeẓ. That year we still call the year of violence, *senet raṣbe,* because we drove the captured herds to our camp by sheer force. The commander got thirty camels, the others five or six each."

"While camping by the river al-'Âṣi between Ḥomṣ and Ḥama', Ṣâḳr asked us to undertake a raid with him. We set out, took up fresh water in Ǧhâr, and halted at the edge of the plain of ad-Daw to feed our horses. Riding all night, we reached in the morning the big dam below the watering place of al-Bârde. When day broke Ṣaḳr surveyed the country around the wells with his glasses, but, seeing nothing, he nodded to us, and we had our breakfast there. After a short stop we resumed our ride and did not rest until between aṣ-Ṣwêwîne and the wells of al-'Elejjânijje. From here we rode again till we saw Ṛurâb al-Ḥadâli appearing in the distance. After resting again, we reached first the low ridge on the right bank of al-Minḳâṭ and then Burḳu'. There we lingered in the shade all day and until the following noon. Having watered both our horses and riding camels, *ḑejš,* we did not lie down to sleep before reaching a gully between Tell Ṛṣên and Tell Sa'âda. Next day towards noon we found a water hole near al-'Abd w-Awlâdeh.

"Taking a few riders with him, Ṣaḳr went up the western summit of al-'Abd, whence he sighted with his glasses herds of camels grazing on the eastern slope of the Ḥawrân. Returning he said: 'May this good news gladden your hearts! Our booty is near!' As soon as the morning star appeared, we began our march and did not stop till sunrise, when Ṣaḳr ascended a hill the better to observe the movements of the herds. The moment they left their camps, he gave the signal for attack. We surrounded and drove them before us without any effort, just as if we had been their herdsmen. They belonged to the Zeben kin of the Beni Ṣâḫr. We fled with the booty all day and all night, the rescuing troops of the Zeben not overtaking us until the day after, but we repulsed

726 k them easily, even capturing ten mares in the encounter. We
539 x continued our flight. Suddenly we came across fresh tracks of horses and camels heading north towards the rain water reservoirs near the castle of Burḳuʿ. Not knowing whether it was a friend or an enemy who had passed before us, we should have preferred to steer clear of Burḳuʿ, but at the same time we were in great need of water for ourselves and the horses. The scouts sent out to investigate returned with the report that a strange troop had watered at Burḳuʿ but had left again. Giving praise to Allâh for that, we hastened to the water, drank ourselves, let the mares also drink, filled our water bags, watered the camels, and lay down to rest. But Allâh willed otherwise.

"The strange troop returned and took us by surprise. They were the Ḥwêṭât, our enemies. They took all our captured and even our own camels from us, but the majority of our mares we saved by timely flight. That night we wandered about the volcanic area. The next day we found a tiny camp of the Ṣlejb, where we waited for our scattered comrades. On the third day we borrowed five she-camels and a number of asses of good breed, *ḥiḥâra*, of our Ṣlejb hosts and proceeded on our way but immediately met with an Ahl al-Ĝebel raiding troop, returning from an expedition against the inhabitants of Tudmor, Tedâmre. We scattered before them like chaff in all directions, *nešaheǧhom sehǧe*; however, as soon as they lay down for their night's rest we crept to them silently, *nendaleb ʿalejhom*, fell upon them while asleep, and drove away sixty of their riding camels and nearly two hundred of those they had captured from the Tedâmre. And although they pursued us as far as al-Ĝwejf we succeeded in making our escape, were able to rest at al-Ḥufejjer, and from there reached al-Ẑerjitejn at the passing of the dew. There we divided our booty, and every one went home. We, that is to say the people, *ḳowm*, of Âl Meṣreb, learned that our tents were then at al-Ŝembul, east of Salamja."

"Our camp was in the little *šeʿîb* of al-Maġna which winds from Lâha eastwards. It was known that Ṣaḳr was preparing for a new raid. Finally he sent us word:

'Let all who wish to go along come tomorrow at noon!'

"On the morning of the day fixed for the departure Ṣaḳr rode up the top of Lâha, whence there was a wide view on

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all sides, *burrez beha*. Surveying the country with his glasses he saw a troop of raiders to the west. Dispatching at once two *sbâr* on camels to watch the strangers, he set out with his men to outflank them. In the evening his scouts returned with news that the raiders were Sirḥân with whom his people, *ḳowm ṣaḳr*, were then living in a state of enmity. Dividing his troop into two parts, Ṣaḳr ordered one to attack the enemy in front and the other, which he led in person, from the rear. The stratagem succeeded — the Sirḥân losing all their riding camels and half of their horses. Ṣaḳr himself captured a fine mare, which he sent home at once, as many of his men refused to continue the raid now when booty had been sent them by Allâh.

"With the rest Ṣaḳr rode to the borders of the volcanic territory, where, in a tiny valley, *ḥerwat al-ḥenw*, south of Abu Râsên, he found traces of a camp recently abandoned. And before long he also sighted with his glasses a few migrating kins of the Weld ʿAli and Rwala. Riding ahead of them with his troop, when it became dark, *adwas ad-dmâs*, he lay down for a good rest. In the morning he waited till the herdsmen should drive out their herds and the Bedouins load the tents on camels. When this was done and the pack camels began to march, the signal for attack was given. Ṣaḳr himself made for the herd belonging to Eben ʿAnejzân, while his comrades surrounded the herds of Abu Nawâs and Ǵabbâr. But Eben ʿAnejzân's herdsman had a rifle. Catching sight of Ṣaḳr, he took aim, and Allâh willed that his bullet should not miss. It hit the muzzle of Ṣaḳr's rifle, which it shattered, and wounded our leader in the left hand, throwing him from the saddle. Praise be to Allâh that He would not let the herdsman assail Ṣaḳr while in this condition but suggested to him to flee with his herd! Ṣaḳr, when falling, grasped the mane of his mare and after a moment got into the saddle again but was without a weapon, and the enemy's riders were already beginning to close upon him. Then we cried out to Allâh: 'O Allâh, help Ṣaḳr and Thou shalt receive an old she-camel! *jâ-llâh beṣaḳr w-fâṭer lwaǵhak*.' Allâh helped. Ṣaḳr got back among us, took a spear from a comrade, and encouraged us: 'If we show ourselves cowards, who will fight? *low ḏallejna min jehâd*. I am the rider protecting al-Ḳawda. We shall be laughed at if we let fear conquer us; *barḳam ʿaṣ-ṣaḥak low ḫifna*.' And his spear caught a rider on a bay mare, but she

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escaped. He captured fourteen camels himself, we four or five each and then returned home with good luck, *nakefna la-halna.*"

"We camped with Ṣaḳr eben Meṣreb in the *še'ibân* of aṣ-Ṣwejbât where they join and form the valley of aṣ-Ṣwâb, and undertook a raid with him against the Šammar in Mesopotamia. Crossing the Euphrates at al-Mijâdîn, we attacked them and returned home with the booty. But here sad news awaited us. Eben Mâẓi, the chief of the Âl 'Îsa clan belonging to the Ahl al-Ǧebel, had surprised Ṣaḳr's people during our absence, had taken our herds, and even driven away all Ṣaḳr's white camels. Ṣaḳr beat his face with his hand and shouted his war cry, *entaḥa*: 'I am the rider protecting al-Ḳawda! By Allâh himself! May Allâh deprive me of my wits, *dmâṛi*, should I ever forget my white camels and not deliver them from thy hands!'

"As there was no water in aṣ-Ṣwejbât at that time, we started for the settled territory, *nuṛarreb*, migrating east and camping with our relatives on the banks of the Euphrates near Ḳal'at Ǧa'bar and Abu Hrêra, *zowr abu hrêra*. There Ṣaḳr cried out: 'We will go on a raid!' All knew at once whither and against whom. Our animals numbered sixty mares and sixty camels, with 110 men in all to mount them. We drank ourselves and watered our animals from the wells of al-Čidd and then moved towards the volcanic territory. The Ṣlejb told us that Eben Mâẓi was camping on its borders, near Manḳa' ar-Raḥba. Finally Ṣaḳr sighted some herds, *adbâš*, with his glasses and at once sent Šerâ'i abu Ḥsejjen and Ršejd eben Ẓeri, both on horseback, as *'ujûn* to ascertain where the Arabs were encamped. Before long they reached some herds and stopped at the one which Eben Mâẓi had taken entire from Eben Ḥâwi, the chief of the Šarârât, even with the leading she-camel, *al-ša'ada*. One herdsman came running up, then another, saluting the riders and looking them over. They did not recognize the riders as the Ḳmuṣa, because both had put on light-weight black mantles, *mezwi aswad* — or, as we call them, *al-ḥâčijje*, such as are worn by the Šemâlât, inhabitants of the country around the Ḥawrân. The herdsmen invited them:

'Dismount, riders! What tidings do ye carry in your saddles?'

'We wish to buy camels, *eḥna wassâḳe.* Tell us where to 726x
find those of 'Abṭân.' 539x

"At that moment the herdsmen sighted Ṣaḳr's troop appearing on the eastern horizon and gave the alarm cry: 'Halt, halt! Ye are bloody enemies; tremble! *Ja' ja' entom al-ḳowm al-ḥamra',*' and began to wave their kerchief as a signal for help from the camp, the tents of which looked in the distance like isolated knolls, *al-heẓâb.* Šerâ'i now threw himself on 'Abṭân's herd, Rŝejd on 'Enâd's, while their comrades, the raiders who had just arrived, surrounded all the herds, assailed the enemy's riders, entered the camp, took the tents there, and started back with their booty. The troops which came to protect the herds were repulsed and the booty made safe. The captured white camels were divided between Mišref eben Ḥrejmis and Ṣaḳr âl Meṣreb, and we retired to our people on the Euphrates in peace."

CHAPTER XXII

LAWS OF INHERITANCE

421 425 431 No Bedouin may give away the property of his family either to strangers, or to his wife or even to his daughters. If he does so, his son or his nearest kinsman outside of his immediate family has the right to demand the return of the gifts. This right is called *menn*. As the saying has it: "Thou wilt give it to me, but thy son will take it away from me by the right of *menn*: *ent teʿṭîni wa-bnak jemennak minni.*" It is not necessary to demand the gifts back at once; that may be done later, even after some years have elapsed. The witnesses summoned will testify that the claimant's father gave away certain property, and the receiver must return everything plus any increase which the gift has brought in the meantime. If, for example, he received a she-camel ten years ago, he is bound to return not only the old animal, but all her offspring. If, again, he has given or sold the she-camel to somebody else, suitable compensation is fixed. Only in cases when the gift was made by some member of the Eben Ǵandal or Eben Ṛubejn kin, *ṣaṭa' ǵandalijje* or *ṛubejnijje*. will the *menn* lose its validity. No Ṛwejli could explain to me the reason of this custom, but all maintained that it had been the practice since time immemorial. To give an instance: Fâjez eben Ǵandal once returned from a raid of which he was a commander, *ʿaḳîd*, with rich booty. One of his warriors, Ḫalaf al-Flejḥi, captured four camels, males, *zwâmel*, which were to go to Fâjez, as, according to the Bedouin law, every captured he-camel belongs to the leader. However, as this particular raid was not made on the basis of sharing the booty, *ṛejr ḫiṣer*, but everybody was to keep what he had captured, Ḫalaf would have received nothing at all. He therefore went to Fâjez's tent and entered the part reserved for the women, where the wife of Fâjez, Felǧa, was suckling her two-year-old baby son, Ǵedʿân. Ḫalaf stroked him caressingly and begged her help:

"O Felǧa," he said, "put in a kind word for me and make the baby, *ʿajjel*, say: 'I give those *zwâmel* to Ḫalaf.'"

When Felǧa obligingly repeated his words, Ǵedʿân said: "I give Ḫalaf the *zwâmel*."

Filled with joy, Ḫalaf rode to his tent, branded the camels 421
with his mark, and let them be driven to pasture. But soon 425
afterwards Fâjez, ignorant of Ḫalaf's stratagem, sent a slave 431
to demand the animals. Ḫalaf, of course, sent back the answer:

"The *zwámel* are mine. Eben Ĝandal gave them to me."

The slave asked: "Which Eben Ĝandal?"

"Ĝedʿân eben Ĝandal."

On hearing the message, Fâjez inquired of his wife and, learning what had happened in his absence, let Ḫalaf have the camels with the words: "A gift of Eben Ĝandal knows no menn."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property, *mâ leha šerîk ill-allâh.*

When a Rwejli dies, leaving a widow with a baby daughter, 428
his kin takes his tent as well as his camels. The widow goes 768
back with her daughter to her own kin. From the price that 591
had been paid for her she gets a she-camel, *baʿîr*, which also
belongs to her only. The little daughter remains with her till
she grows up, returning then to her father's kin.

If a Rwejli leaves two widows with little boys, his prop- 768
erty is divided temporarily between both widows to enable 428
them to bring up the boys. At the sons' maturity the estate
is divided among them according to law, i. e. the first-born
is given one camel more than his brothers. This male or female
camel is called *nefel*. The tent and the saber belong, as is the
Arab custom, *ṭardjeẓ al-ʿarab*, to the youngest. The gift, *ne-* [825
ḫîle, which the boy receives on his circumcision is his own 425]
property, which he shares with nobody.

A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḫalaf âl Iḏen, who became their guardian, *wáṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nûri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *ṭardjeẓ al-ʿarab.*

If after the father's death his sons also die, the widow's

768
428 share of her husband's property is three she-camels, so called *neẓîle* (pl., *neẓâjel*), that is, the first as the price of her womb, *ḥaḳḳ baṭnaha*, in which she carried her sons; the second as the price of her breasts, *ḥaḳḳ dajdaha*; and the third as the price of her hip, on which she lay while suckling them, *ḥaḳḳ matnaha*. Besides these she takes a fourth camel as the price of her husband, whom she served till his death. When this widow dies, the fourth camel, *ḥaḳḳ rukubatha*, is inherited by her kin while the first three, *neẓâjel*, fall to the kin of her late husband.

When a man dies leaving only married daughters, each of them is entitled to two she-camels out of the estate, one on account of the dowry, *sijâḳ*, which was paid for her, and the other in remembrance of the father.

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[562] The right of inheritance, *ḥaḳḳ al-warṯa*, is vested in sons alone. The eldest selects first two she-camels called *mḥawwe w-ḥarîm*, then the others take one each, then the eldest son takes another camel, and so on until all the camels are divided. The mare, too, goes to the eldest; its first filly to the second; its second to the third; while the fourth son will get the filly of that which went to the second. The tent itself belongs to the youngest brother, its whole internal equipment to the eldest. Every daughter is given two she-camels, *wârda w-ṣâdera*, going for water and returning with it, or *ḥalûba w-rakûba*, milking and riding.

In case the sons will not divide the estate but use it in common, *elja' taḥâšarow*, the eldest offers a *ḏabîḥt al-ḫišer*, common sacrifice.

When an uncle on the father's side dies without male issue, all that he leaves belongs to his nephews. If the eldest of them rides his uncle's mare on raids and captures horses or camels, he must not keep them. The mare was owned by the uncle, and to his estate belongs the booty, in which, therefore, all the nephews share. Should they divide the estate [429] among themselves but after some time agree to administer it in common, the eldest immolates a *ḏabîḥt al-ḫišer*, common sacrifice. He also offers a sacrifice on the day of commemoration for all who have departed that year.

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428 A married woman may have her own estate. This comes either from her kin or her husband's or from her savings. All that she has bought from her savings she can sell at will, but, as to her other property, she must be directed by the will

of her husband or her *ahl*. After her death her son inherits 421 562
all that came from her kin. the rest goes to her husband. 428

A father can leave his property to his daughters if he 429
has no son, but he must appoint a guardian for them, who
is also called father. This is done with the words: "Behold,
I exclude the flesh and blood from which I descend. Thee I
appoint to be the father of my daughter (or daughters). My
whole estate I present to my daughter. My relatives of the
flesh and blood from which I descend must take nothing from
her. Thou wilt see to it. But on the commemoration day of
all faithful departed. *ṣaḥijje*. my daughter should not forget 428
me." In case this daughter marries, her property is inherited
by her son, or, if there is no son, by her *ahl*; her husband
can claim nothing.

The right of inheritance belongs to all relatives up to the ninth degree, *rá' tis'a ǧdûd jaret*. In the absence of lawful heirs, that is if the kin has entirely died out. *temši 'alejhom ad-dinja' mâ jeẓall kûd al-ḥurma*. the woman most nearly related to it receives whatever estate is left and is bound to a sacrifice on the *ṣaḥijje* day.

Já wanneti wannet jetîm
'oḳb al-ṛala' 'ammeh walâh
jaṣîḥ w-jowmi beš-šelîl
w-jaḳûl walli min ḥaja'

This is the lament of an orphan
Who, having lost his father, receives orders from an uncle.
He gives the alarm cry, waves the hem of his cloak,
And says to himself: 'Vanish from life.'

Al-ṛala' is a father who appointed a brother of his to 429
be the guardian of his son. The orphan, dissatisfied with his guardian, sights the enemy. Giving the alarm cry, he waves his mantle in the direction of the approaching danger and encourages himself, *nesmeh* or *nafseh*, to resist the enemy even at the risk of losing his life. In the latter event, at least, his mourning for the loss of a dear father would cease.

CHAPTER XXIII

DEATH AND AFTER DEATH

DISEASES AND WOUNDS

165 Few Rwala reach a very old age. More than four-fifths of the men either fall in war or perish in consequence of wounds received, 164 while the women die mostly when suckling their babies. Such women as survive this period generally grow to be very old. From diseases the Rwala suffer chiefly in the months of July and August, when they camp in the neighborhood of Damascus, in al-Ruta, Gowlan, al-Mzerib, and Kerajat al-Meleh (the vicinity of Ezra and Caf). Kerajat al-Meleh are notorious for their ague, hemma, and malaria, shune; in al-Guta the flies are a real pest; likewise the strong winds which blow there all the time, whirling up the fine sand and dust, are very injurious to the eyes. All these districts are called bilad mabijje by the Rwala, who therefore prefer to camp in either the Nefud or al-Hamad, where the atmosphere is both clear and salubrious, bilad 'adijje.

The following are the diseases most universally known.

164 Hubta: pains in the spine and the head combined with a strong 757 fever. The patient wants to lie only on the flat of his back. For a cure he is burnt with a red-hot iron about the head and temples. This occurs most frequently in winter.

Gederi: smallpox. Treated with red clay diluted in water, which is then poured into the patient's eyes. This disease breaks out towards the end of the sferi season (October--December).

Sarba: pains in the stomach combined with fever and endless thirst. Its cure: the root of the nose is cut through so that it bleeds profusely, and the shoulders are burnt all over. Sometimes a thick thread is pulled through the skin of the shoulder and left there until the wound suppurates. The disease appears in winter, especially after one drinks cold water.

Mwallje: pains in the intestines, accompanied by swelling; also the abdomen hardens. It is treated by laxatives;

appears mostly in summer, eating of meat being most frequently the cause. 164

757

Ḥemma: ague. The cure: burning about the neck. Appears in midsummer.

Sḫûne: a violent fever; lasts two or three days, ceases for a while, and reappears in the months of July, August, and September. The cure: drinking tamarind water.

Ḥeben: ulcers. They are treated with poultices of the *ḥaltîta* and *mbâraka* drugs till the pus flows out.

Šoṭob: hemorrhoids. The cure: a piece of clay is kneaded, shaped like a large nail, allowed to dry, burned to a white heat, and then inserted into the rectum in order to burn out the hemorrhoids.

Rîḥ: rheumatic pains, especially in the *ṣferi* season (October—December). The afflicted limb is burnt for a cure.

Ramad: diseases of the eye. The cure: *ḳosṭ al-eḥt* or *ḳeṣra* and *twejtijjân* drugs are bought, crushed, mixed with woman's milk, and applied to the eye.

Aba ẓhejr: pains in the small of the back compelling the afflicted person to walk with a stoop. It is treated with burning about the small of the back.

Sâbeʿ: chronic fever combined with headache; otherwise the patient feels well but has no appetite, grows thin and weak, and finally dies. This is treated by burning from the nape of the neck across the top of the head down to the nose.

Ḥubejǧe: measles. The cure: dates mixed with pepper and butter warmed up and given the patient to eat. Occurs mostly in winter.

ʿAkunkuš: eruption on parts of the body, with itching of the skin. This is treated by drinking the *ḥebbḥâr* and *ṯûm* drugs in milk. It occurs in the months of January and February.

ʿAnḳûd: a severe cough accompanied by vomiting, *jaǧḏef*. As a cure the sick man drinks asses' milk. Occurs mostly in winter.

Aba waǧh: stiffness of some part of the face. As a cure they burn the corners of the mouth and stick three lead balls under the skin of the part of the face affected, which is then covered with a red cloth.

Lwêṛef: venereal disease. Cured by inhaling the smoke of some drug strewn over hot coals. It is very rare among the Rwala.

On falling sick a Rwejli instantly ties into his hair or 000

757 On falling sick a Rwejli instantly ties into his hair or to his head rope some red or green thread as a preventive, *ḥeǧâb*, against pain. If he gets worse and the home remedies will no longer suffice, his relatives send for a seer, *ṣâḥeb as-sirr*, entreating him to come and help the patient. A she-camel is promised to Allâh as a sacrifice for restoring health to their sick relative in these words: "O thou face of Allâh, if thou curest this man and liberatest him from the captivity of his disease, I will give thee this she-camel in sacrifice; *jâ wağh allâh in ṭajjebt hal-walad w-fakkejteh min hal-maraṣ ilak hal-ǧezûr.*"

752 Fractures are healed by a Bedouin versed in the art. He sets the broken bone, lays the limb between narrow boards, and then packs it round with dough made of barley flour, salt, and eggs, or lacking these of tragacanth, *ḥelbe*. This composition hardens like rock. After the expiration of twenty-five days the bandage is loosened but it is not removed until after forty days. During that time the patient must not eat anything sweet and is fed on meat only, or, if that cannot be had, on milk.

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757 A small wound is called *ṣwâb*, a large one *ǧurḥ*. The wounded man, *ṣawîb*, is assigned a separate corner in the tent always on the windward side, so that no bad odor can reach him. Any scent, *rîḥa*, opens the wound anew, increasing the pain and swelling, *tirfer* or *tiṣerr*. Harmless are the odors of tar, *ḳaṭrân*, and the drugs of *ḥanṭîta*, *ǧaweiijje*, *ekḥel*, *sa'ed*, *ḥasanǧawwa*, *'ûd al-hawa*, *damm al-eḫwên*, the smoke from the camel manure, *ǧelle*, tobacco smoke, and sulphur. The wounded person stops his nose with the *kejṣarân* or *ḥanṭîta* drug as a protection against injurious odors. Also he must deny himself sweet dishes, which according to the local belief would cause the wound to fester, *jiddi*, still more. At first soap is applied to the wound, later the *ṣubl* drug. The urine of little children, *bowl al-wurdân*, is used in cleaning wounds. [821] As the wound could not heal if reached by the light of stars, the couch of the wounded person is curtained on all sides by clothing and carpets, and he must not leave it even to satisfy his natural wants. If it is intended to camp in the same place for some length of time, a separate small tent is put up for the patient, closed on all sides, *ḥeǧra*, and at some distance from the camp. Visitors sit round the tent and converse with him, but no one will go inside except his nearest relative. For there might be a visitor who, having just had sexual inter-

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course, has not yet washed himself, and such an unclean one, 752 758
neǵes, would make the wound still worse, *mustarfer*. The visitor 831
salutes with the words: "May thy evil disappear! *jizûl šarrak*." Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǵîk*." To avoid informing the patient that he looks ill, [576]
and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

If the patient gets worse, nobody must mourn. "We have 761
a soul, and he has a soul obeying Allâh. *ma'ana nesem w-ma'eh nesem taḥat allâh*." The patient gets worse every Wednes- 777
day and Friday, for these are the heavy days, *jowm aṭ-ṭaḳîl*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

A demoniac is called *mharfal*. As such they consider the 732
imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

If a mad dog, *čalb mṛalâṭ*, bites, *ji'azz*, a man, sulphur 752
is applied to the wound, which is then burned with a red-hot 758
nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

In the case of a snake bite the soothsayer, *ḳarrâj*, is sent 752
for and cures the bitten man with his spittle. The *ḳarrâj* 755
learns this art from a member of the Rifâ'ijje Order at an-Nuḳra in the neighborhood of Damascus, paying one quarter of a *meǵidijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *'abas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *'ankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

A person seriously ill appoints a guardian for his young 763
children with the words: "O So-and-So, I do not know what 429

763 Allah will write to me, therefore, behold, I put my children and
429 my estate like the ring of a turtle dove's neck from my neck on thy neck. In the high station /before Allah/ I shall inquire of thee about them. "Ja flan ana ma-dri was allah jaktob 'alejji mar tara 'ejali w-halali towk hamamaten min rukubti birukubtak ansedk 'anhom bel-makan al-'azim."

The answer will be: "I shall take thy place. May Allah have mercy on thee. Ana lak bel-makan allah jarhamk."

In the absence of him whom he would like to appoint as guardian the sick man will declare before one or two men: "O ye, X and Y, I ask you to witness that I put my children on the neck of So-and-So."

/567/ In the majority of cases the sick man prefers to appoint a faithful slave to the guardianship. Sometimes he also names the camels which are to go to one or other of his children and what she-camel he wishes to be sacrificed for him. However, any of his stipulations may be annulled by his first-born son. Neither the father nor the mother give their children any last advice.

DEATH

764 Water is dropped into a dying person's mouth without any words. They do not close the eyes of the dead, nor stop his nostrils, dead bodies
/767/being carefully avoided by the Rwala. If they camp near a settlement, or some fellahin happen to be with them at the time, they hire them to bury the dead. Rubbing the body over with a wet cloth, they wrap it in its shirt, or when that is torn they lay it on a piece of white linen, cover it with the same material, then sew both pieces in three places, load the body thus enshrouded on a mule and carry it to the grave. This must be deeper for a woman than for a man. Its depth for a woman must be such that even the breast could not be seen if the body were placed upright; for the man its depth is only to his knees when in a standing posture. A stone is put under the head and the body is laid invariably with its right side downwards and facing south. Covering it then with a few stones they shovel in the excavated earth. For a man two stones, nasajeb, are raised above the grave, one for a woman. One and a half megidijje ($ 1.36) is paid to the grave-digger for this work. In the inner desert a grave about twenty-five centimeters deep is dug

764 anywhere, the body wrapped in its cloak, *‘abe*, laid into it on its right side and facing south; then all is covered with stones or earth.

In the desert a man's body is never accompanied to the grave by a woman, and a woman's body is buried by women alone. The whole funeral procession consists of no more than two, at the most four people. The body is carried either on two staves or two ropes. Neither the staves, nor the ropes, nor even the handle of the mattock used in digging the grave may be brought into the tent, such is the fear of everything that has come into contact with the dead body. If there is water enough, it is poured over the grave so that the dead may not suffer from thirst.

765 No one mourns for the dead except his mother, wife, sister, or daughter. In the tent they may utter, quietly, only one cry, then they go outside the camp, lament twice more, tear their dress at the breast, scratch their faces, *jeẓarrehen wuǵûh*, throw dust all over themselves, *jetkawwahen bet-trâb*, wind a white band, *‘aṣîbe bêḍa*, around their foreheads, weep, and then return to the camp. Only the sister and daughter may cut off their hair, *jeḳuṣṣen rûshen*, which they either hang over or lay on the grave. There is no other mourning. The white band is worn by the women until the third night, or to the next *aṣ-ṣaḥijje* holiday. For three nights in succession no salutation is offered to the dead person's next of kin. It is said of them:

"So-and-So is not in a good temper, his father (brother or cousin) is dead; *ḫâṭreh mâ hu ṭajjeb majjiten abûh walla' aḫûh walla' eben ‘ammeh*."

They try to console him with the words: "O So-and-So, this has come from Allâh; it happens not to thee alone but to all people. May Allâh replace him who has passed away! *Jâ flân hâḏi min allâh mâ hu ‘alejk ente waḥed mâr ‘ala-n-nâs killehom allâh je‘awweḍ mâ râḥ*."

His answer is: "What can I do? Allâh is omnipotent. *Wušu bîdi allâh aḳwa'*."

Towards the evening of the third day a *ḏbîḥa* sacrifice is prepared for the dead; either a camel or (if it can be bought) a sheep or goat is tied to the spot where he died, or simply bread is baked. The animal is killed with the accompanying words: "O Allâh, this is the *ḏbîḥa* of So-and-So." The flesh is cooked and the bread baked on the spot where he died, but outside the tent, which on this occasion is removed, its rear wall taken off and the ropes loosened, so that it looks as if it would fall down. Not before the morning following the *hbêṭa* sacrifice will the rear wall be hung up again and the ropes tightened. Nobody is invited to the supper given after the sacrifice. Whoever wishes, comes and eats. The meat from the sacrificed animal, the bread baked, and everything prepared for the *hbêṭa*, must be eaten outside the tent. Nothing connected with this sacrificial meat must be carried inside, not even the utensils used. For those fallen in war or murdered the *hbêṭa* is held in the night from Wednesday to Thursday or from Thursday to Friday.

At the next *aẓ-ẓaḥijje* holiday the nearest relative of the dead man saddles a fat, healthy she-camel (never a he-camel), and puts on her a traveling bag, *mezhebe*, with flour, fire flint, a leather pouch full of milk, *semîl*, a leather bag with water, and some other trifles. If a woman has died, he saddles the camel with a pack saddle, *hedâǧe*, puts on some kind of carpet, a female dress, and for the rest the same supplies as in the case of a man's death. In front of his tent, seizing the head of the camel, he announces to the dead person: "O So-and-So, come here and behold thy *ẓaḥijje*; *jâ flân dûnak ẓaḥijjetk* or *jâ flâne dûneč ẓaḥijjetč*."

Repeating this three times, he kills the animal, sprinkles her blood toward all four quarters of the world, rubs the flesh with salt, and either gives it away or cooks it outside the tent. All that the camel wore, her hide and flesh, etc., belongs to the dead person. By right all these things should be given away, but it is also possible to borrow them from the deceased, just as the knife used in killing the camel, the kettle in which the flesh was boiled, and the *ṣaḥn* or platter on which the cooked meat was piled are borrowed.

On the third day after the *ẓaḥijje* they take a small piece of the fat or tallow from the sacrificed she-camel, melt it, and pour it over *'ejš* meal. The next of kin then takes a bit of the dish in three fingers, carries it to the three stones on which the kettle used for boiling the flesh is still standing, and besmears them with *'ejš*, saying: "With this I wish to cool the fire burning So-and-So. *hâḏa brûd an-nâr 'an flân*." The rest of the *'ejš* he wipes off his fingers into the fire.

If the relatives happen to camp again near the grave of the dead person before the *ẓaḥijje* day, they prepare a supper for him, *'aša-l-majjet*, buying either a sheep or a goat, *ḏbîḥa*, which they kill with the words: "O Allâh, this is the supper 765 of our deceased." Or they take a small piece of bread and a bit of butter, throw and drop them into the fire, and say: "O Allâh, this belongs to our dead."

He who passes by the burial place of a person dear to him can do him much good if, taking a pebble from his grave, he says: "I take this in order to lighten the soul of So-and-So. May Allâh have mercy on him. *Aṣ-ḏ̣ḫef hâḏa mḫaffefen 'an rûḥ flân allâh jarḥameh.*"

That which keeps life in both man and beast is called 774 *nefes*, *nesem*, or *rûḥ*. The *nefes* (or *nesem*) of both the man and 761 the animal is alike, *wâḥed*. Whether the *nesem* of an animal ever dies is known to Allâh alone, yet, in all probability, not even an animal will die completely but will go with the man either to paradise or to hell, because animals live merely for man. The *nefes*, *nesem*, or *rûḥ* are put into the man as well as into the animal by Allâh. As long as the child lies in its mother's womb, it has no *nefes*, but the moment its head comes out at birth, Allâh opens its nostrils, *jeftaḥ allâh ḫšûmeh* or *manâḫereh*, and puts the *nefes* into its body, *jedḫel an-nesem beh*. This *nesem* had never before been in any other living being, for Allâh creates an entirely new *nesem* in every case.

Mindîl al-Ḳaṭ'i told me that every living man has a soul, 774 *nesem*. If there were no soul, he would not live. The soul cannot be seen but can be heard, being identical with the breath, *ar-rûḥ hw an-nesem*. The soul of the first man was breathed by Allâh into the nostrils, hence the human soul originates from Allâh's breath. This original soul exists in human beings to this day, because Allâh not only did not take it away from them but is still augmenting it. When a child is born, it receives the *nesem* from its mother, to whom Allâh adds from his own breath every time she conceives. The *nesem* dwells in the man's inside, *beǵabdeh wa-bṣadreh*. On the man's death the soul leaves his body through the 774 nostrils, returns to Allâh, and waits till another mother con- 775 ceives a man, *ins*, when Allâh will add the waiting soul to that of the mother.

As long as there is a *nesem* in the man, he lives, *illi nesemeh beh ḥajj*, but when it leaves his body, he dies. The *nesem* departs through his nostrils, *jeṭla' min al-manḫar*. After his death the deceased is suspended in the air above 775 his grave, head upwards. His *nesem* floats over his head.

775 Thus it remains till the *hbêṭa* sacrifice has been brought, after which the body takes its place in the grave and the *nesem* departs, no one knows where.

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673 After the *ẓaḥijje* sacrifice Allâh weighs both the good deeds, *ḥasanateh*, and the sins of the deceased, *sajâteh radijje*. Allâh punishes sins: *az-zena*, which means sexual intercourse with a girl betrothed to another or with another's wife, for that is a betrayal, *bowḳ*, of persons to whom the females belong; *al-ḫowne*, the robbery of a guest or companion who has trusted one while on the road; *ḏabḥ az-zelema*, killing of a man not subject to the blood feud or of an enemy who did not attack one; *aẓ-ẓelîme*, false testimony under oath before the court. These four sins alone are punished by Allâh both in this world and hereafter. In this world he punishes by disease, by sending robbers against the sinner's estate; by taking away his sons, or by having him murdered. In weighing these sins and good deeds, the weight of the
6 *hbêṭe* and *ẓaḥijje* sacrifices is added; also of the kettle in which the flesh was cooked; of the three stones, *hawâdi*, supporting the kettle; of all the utensils used in preparing the supper; of the fuel, as well as of everything that was laden on the she-camel sacrificed on the holiday of the commemoration of all departed, *aẓ-ẓaḥijje*. The Rwejli is certain that, as far as he is concerned, the scales will always dip in his favor and that he will enter paradise intact with both his body and his soul, *nesem*. He that falls in war needs neither the *hbêṭa* nor the *ẓaḥijje*, for all his sins were washed off with his blood. A murdered man, too, goes directly to paradise, because his sins fall on the head of the murderer, unless the latter was destined by Allâh to punish the murdered man for his sins.

HELL AND PARADISE

772
775 Paradise is somewhere below ground. There it rains regularly, there is always *rabîʿ*, abundance, good pasture, *ḫejr*, and there also the moon shines all the time. In paradise all the Rwala live together, are young, and never grow older. They can marry there and have grown children at once. Every one has a big tent, big herds, and many children. They raid hostile tribes which have been condemned to hell, where all enemies of the Rwala are sent.

772 Hell is situated either on the sun or in some other place
775 above the earth. There the sun scorches by day and night, rains are very rare, the breeding of camels meets with no success, the soil has to be irrigated artificially — and the Bedouins there must work long and hard. They serve the *fellâḥîn*, have to obey the government, are conscripted, perform military duty, and Allâh himself knows all their torments. Some call hell *ǵalʿât* and think that in that place neither the moon nor the stars ever shine.

Allâh dwells in both paradise and hell. He is omnipresent, hears and sees everything, but is himself invisible. With Allâh's permission even the dead may leave either paradise or hell and visit their kin, to whom they appear in dreams.

In the belief of the Bedouins and the Ṣlejb there is somewhere far beyond the horizon a tall moutain on each side of the earth. One half of each mountain rests on *terra firma*, the other half in the sea, into which it sinks abruptly, while towards the land it sends out a sharp spur called *ḫaśm*. These four mountains carry the whole firmament. During the rainy season the spirits and even Allâh himself prefer to dwell near the southern mountain, which the Arabs call *aś-śerḳ*, as it is supposed to be situated in the inner desert. In summer, however, Allâh moves with all the spirits to the northern mountain, *jeyarrebow*.

CHAPTER XXIV

TERMS APPLIED TO PHYSIOGRAPHIC FEATURES

101 The Rwala tribe camps in northern Arabia between lati-
131 tude 28° and 34° north and longitude 36° and 42° east. For the various topographical features of this area the tribe has strictly defined terms, of which we noted the following:

133 *ʿAbd*: black cone
Abraḳ: dark rock partly covered with reddish sand
104 *ʿAḏaʿ*: both dead and live bushes, grasses, excrements, clay, coarse sand, and any débris brought down by a torrent
ʿAḏra: pastures defiled by the excrements of countless herds
ʿAjârât or *ʿejârât*: huge, flat-topped elevations
ʿAḳla: a well by a channel or in a valley, which caves in after heavy rains and has to be restored
ʿAḳûla: a rather small, low depression in a plain, where the rain water gathers
ʿAlâme (pl., *ʿalâmât*): landmark
ʿAmijja: the pear-shaped hollow of a *moḳr* rain well
ʿAnza (dimin., *ʿunejza*): a long flat-topped hillock rising from a plain
ʿArejḳ: a long arm of a sand desert
ʿArǧa (pl., *ʿarǧât*): a turn of a valley or gully
ʿArḳûb: a slope; steep rocky hillside
ʿÂṣima: scorched tract of land without pasture or water
Aṣbaʿa (pl., *aṣâbeʿ*): "fingers," a row of low isolated cones

Baḫsa: soil from which the rain water runs off quickly
Barârit: desolate, waterless regions; camel paths across such regions
Barbak: a small artificial rain pond
Barḫûs: movable sharp ridge of sand dunes or drifts, bare of vegetation
Barrâde (pl., *barârid*): a path trodden out by camels between stones or gravel
Bâṭen: broad and deep valley without any channel
Baṭḥa (pl., *baṭḥât*): a shallow river bed
Baṭin (pl., *buṭnân*): a low hillside, slope, base

Baṭn: long depression bordered on one side by a high slope 133
Bed': abundant or large spring 104
Bejâḥa: a plateau giving a wide view
Berḳaʿ (pl., *burḳ*): a rocky hill partly covered by sand
Bilâd 'aḏijje: the salubrious districts of an-Nefûd and al-Ḥamâd
Bilâd mâbijje: the unhealthful districts of al-Rûṭa, Ĝowlân, al-Mzêrîb, Ḳerajât al-Meleḥ, and al-Ĝûba
Bîr (pl., *bijâr*): a well in general; well with spring water
Bûra: a narrow, deep ditch
Burrêš: rock salt; also mica

Čeṭṭân: a rock or stone which falls to pieces, crumbles

Dabbe: a rough ridge of flat-topped hillocks
Daḥl (pl., *duḥûl*): a long, subterranean cavern where water bubbles out, doline
Deww: a vast, elongated, level plain enclosed by two mountain chains
Demlûḳ: an isolated, blunted butte in a wide plain
Ḍerwa: a sharp summit
Dîre: the Bedouins' term for a settled territory where they get their supplies and the inhabitants of which pay them tribute

'Ebb (pl., *'ebûb*): a shallow dale, gully, bay
'Edd: a perpetual spring well
'Edwe (pl., *'edwât*): low place in a *sowḥ* valley incapable of holding rain water and therefore suitable for pitching tents
Ekšâš: a mixture of large stones and gravel
'Eleb (pl., *'elebân*): an isolated table-topped hillock
'Elejm (pl., *'alâjem*): an isolated elongated hill rising from a plain
'Erf: isolated hill, visible from afar
'Ermin (pl., *'erun* or *'arânin*): channel of a torrent; channel in a steep hillside
'Erḳ (pl., *'urûḳ*): long spur of sand

Fâǵ (pl., *fîǵân*): a wide rocky hollow
Far' (pl., *frû'*): the starting-point of a gully or valley; a branch gully of a side valley
Faraǵ: a spacious area where no danger threatens the Bedouin
Farše (pl., *frûš*): a funnel-like pit in the sand

133 164 *Fazr* (dimin., *fzêr*): a crevice in clay soil where the rain water accumulates; a narrow, deep channel

Fejǧ: a hollow of some width between two hills, with a road running through it

Fejṣa (pl., *fijâṣ*): a fertile depression

Fekâra: stony table-land

Felk (pl., *flûk*): an elongated sand dune

Ǧâbija: a shallow pit in the earth into which water for camels is poured

Ǧâdde (pl., *ǧwâdd* or *ǧwâd*): path trodden out by camels in the flat desert

Ǧâl (pl., *ǧîlân*): the bank of a river channel; the slope of a gully or valley; a long, steep escarpment by which a plateau falls off to a lower level

Ǧam῾: rain water

Ǧaww or *ǧaw*: a basin or valley with spring wells having water enough to supply big camps

Ǧeba῾: an open cistern

Ǧebb (pl., *ǧbebe* or *ǧebûb*): a deep rain well or cistern, wider at the bottom than at the top

Ǧebw: a natural hole in a rocky plain, as much as two meters deep, where rain water accumulates. Sometimes it can be covered with a big stone

Ǧeind: a rocky desert

Ǧelîbe: a low, flat-topped elevation

Ǧemede (pl., *ǧemed*): the stony foot of a *ǧâl*

Ǧer῾: a region covered with white or gray sand, where nothing will grow

Ǧhara῾: a desolate plain

Ǧilf: a steep, narrow, rough ridge

Ǧûba (pl., *ǧûbât*): a deep valley; a basin in a plain

Ǧubb: an artificial well with spring water

Ǧufra (pl., *ǧfâr* or *ǧafar*): low ground in a plain, where rain water gathers

Ǧurf: a crevice; steep river bank

Ḫabâra῾: mouse holes

Ḫabb (pl., *ḫbûb*): long, narrow strip of rocky land bordered by sand dunes

Ḥabče: narrow, elongated depression as much as three meters wide and filled with rain water

Habije: a rain water hole

Habir: stony hollow forming a passage between long sand dunes 133

Ḥabl (pl., *ḥbâl*): a narrow long sand drift 104

Ḫabra (pl., *ḫabâri*): a large or small depression in a plain in which the rain water gathers

Ḫabt: a basin covered with gravel and sand, where small ponds are sometimes formed by rain water which cannot run off

Ḥadaḳ: a round hole in either clayey or stony, but soft, soil into which water runs

Haḏlûl (pl., *haḏâlîl*): shallow valley without a visible channel

Ḥala': volcano

Ḫala': a region where the camels will find no sustenance in any particular year; all that lies beyond the camp

Ḥâlât: an area covered with basalt or lava, through which neither horse nor man can move except by a few very narrow paths

Ḫalîže: an artificial, subterranean hollow; a cave

Ḥalḳ al-želîb: the opening of a well

Ḫall: a path or trail through the sand

Ḥamâd: a barren, scorched-appearing plain covered with small gravel

Ḫarbaṭa: a region of rough hillocks

Ḫarîme (pl., *ḫarâjem*): a narrow gully shut in by steep hillsides

Ḫarîže (pl., *ḫarâjež*): a shallow well (from which water can be drawn by hand)

Ḥasa': rocky lowland covered with a layer of clay, sand, and gravel, under which the rain water gathers

Ḥaṣa': gravel

Ḫašm (pl., *ḫšûm*): a "nose" or steep spur of a ridge

Ḥawâja: shallow, artificial, stone- and mud-walled reservoirs on a rocky surface, where rain water is caught

Ḥawṭa: a fenced-in date grove

Ḥaẓba or ***ḥaẓb*** (pl., *aḥẓâb*): an extensive but isolated rocky hill

Ḫazm: a rather narrow but long height sinking down into a plain steeply on the one side and gradually on the other

Hebge: undulating country where it is possible to hide but also to be attacked from ambush

Ḥefne: a round hole by the river bank or at the foot of a hillside, where rain water gathers; it resembles the *ġadîr* hole, but the latter is usually found in the river bed itself

133 *Ḥejd*: the foot of a hill; a slope shutting in a plain
104 *Ḥemma* or *ḥamme*: lava
Ḥerr (pl., *ḥerara*): a river channel in clay soil, with steep banks
Ḥesw (pl., *ḥesjân*): a depression in a rocky river bed into which the rain water runs under sand and gravel
Ḥôr: a depression where the rain water forms numerous pools
Ḥšabe (pl., *ḥšabât*): a circular, natural rocky wall shutting in small level spaces called *krajje* (pl., *krajjât*)
Ḥubta: a depression in a flat rock, where rain water can accumulate

ʿIṭa: undulating plain covered in places with sand

Ḳâʿ (pl., *ḳîʿân*): a flat plain where the rain water forms no brooks
Ḳaʿara (pl., *ḳaʿar*): a large hollow shut in on three sides by steep slopes
Ḳaraʿ or *aḳraʿ*: a ridge
Ḳâra (pl., *ḳûr*): an isolated table mountain; a mesa
Ḳaṣʿa (pl., *ḳṣâʿ*): a shallow natural depression in a rocky surface, where the rain water remains
Ḳaṣîme (pl., *ḳaṣâjem*): isolated sand dunes in a rocky plain
Ḳasr: a large but shallow basin which becomes a pond after unusually heavy rains
Ḳaṭar (pl., *ḳṭâr*): the last spur of a mountain range
Ḳaṭṭâr: a spring the water of which does not flow actively but merely trickles drop by drop
Ḳejš: shallow holes in a channel
[202] *Ḳenna*: an isolated conical hill on top of which a beacon is lit whenever the enemy means to attack herds grazing far from the camp
Ḳîr or *ḥummar*: bitumen
Krajje (pl., *krajjât*): roughly circular basin surrounded by walls of crumbling stone

Lâl: a level plain glistening in the sun
Laṣṣâfa: a hillock with mica
Luṛaf: the eroded border of a sand desert

Maḥâl: a great distance between two wells
Maḥâri: the last spurs of a range of hillocks
Maḥfûr (pl., *maḥâfîr*): artificial rain pool

Maḥira: a small flat area flooded and thus fertilized by rain water /33 104

Marabb: low-lying ground where the rain water of a channel is absorbed

Maṣmad (pl., *maṣâmed*): an extensive but shallow crevice at the foot of a hillside, where the rain water remains. It is of greater dimensions than the *żalta*

Maṣnaʿ (pl., *maṣâneʿ*): a rocky flat area artificially changed into a large reservoir

Maṭabb: a junction of two channels

Matne: flat-topped elevation rising gradually from the surrounding plain

Maʿw: hollow on two sides bounded by sand dunes and on two merging into rocky plain

Mefâze: barren tract between two camping grounds

Meǧneb: a slope shutting in a valley through which a creek runs

Meḥîr (pl., *maḥâjer*): a basin where much water is absorbed; small hole in clay soil where the rain water accumulates

Mehmehijje: waterless desert

Melaʿ: a plain covered with a thin layer of alluvium

Mellâḥa: salina

Meẓiʿ (pl., *meẓʿân*): a shallow branch channel in a valley through which the rain water runs off into the main channel

Mizʿaże: the highest conical hill near a camp, whence warning signals can be given to herdsmen and watchers on similar hills near other camps

Mšâš: a shallow well in a clay basin into which rain water slowly percolates through the soil

Muḳra or *moḳr* (pl., *mḳûr*): half natural, half artificial well, five to ten meters deep, dug in a rock, into which the rain water flows. The opening, which is usually narrow, can be covered with a stone of moderate size [3/2]

Munṭâr: a conical hill

Mutribe: a path through a lava field

Nabʿ: spring water

Nâzije (pl., *nawâzi*): a vast sand plain

Nâẓra: height conspicuous from afar

Nebaʿ (pl., *nebjân*): isolated dome-shaped hillock

Nedra: spur of a rock

Nedwijje: a small spring disappearing in gravel

133 *Nîʿ*: a ditch around a tent for draining off the rain water
104 *Nijâṭ*: a boundless stony plain
Nuḳra: basin into which much rain water runs
Nuṛur (pl., *nuṛûr*): a hillock composed of white and dark strata

ʿObṭa: a deep basin

Raʿas (pl., *raʿûn*): a line of rocky hillocks
Rabḫ: the small stones which scatter under the hoofs of a galloping camel
Radha: a cavity in a stony slope, into which rain water runs
Radîfa (pl., *radâjef*): a low spot in a wide, shallow river bed where the rain water gathers
Ṛadîr (pl., *ṛudrân* or *ṛudr*): a hole in a channel with steep banks where rain water remains for a long time
Rahârîh: a wide plain glistening in the sun
Raḳrûḳa: a plain covered with small, crumbled stones
Ṛâr: a precipice; crevice; canyon
Ṛarb (pl., *ṛurûb*): a reservoir from which water is distributed
Ṛarmûl (pl., *ṛarâmîl*): an isolated, low, narrow hill
Rasm: an artificial well left unfinished
Rašrâš (or *rašrâšijje*): a plain with rock surfaces worn flat by wind and sand, with pebbles and gravel scattered around. When a camel treads on such pebbles, the friction against the rocky surface produces a sound not unlike the word *rašraš*, which gives such plains their name
Reğde (pl., *riğdât*): a stratum of solid rock in a steep slope
Rîʿ: a narrow, short defile
Rîf: a region with good pasture, good crops
Riğle (pl., *riğl*): a shallow valley, particularly one tributary to a main valley
Rîšijje or *rîše*: a shallow valley in an undulating stony plain
Riss (pl., *rsûs*): a well without water
Rowẓ (pl., *riẓân*): lower ground in a level desert, into which silt is deposited by rain water, producing a growth of perennials, sometimes even of annuals; a meadow
Ruẓuma: a stone, boulder, rock

Šaʿara: a spring which merely trickles and does not flow
Sabḫa: salt marsh
Šaʿfe: an elevation not necessarily high, but prominent
Ṣafḥa (pl., *ṣfâḥ*): the base of a mountain
Šâheḳ (pl., *šhûḳ* or *šehẑân*): the highest summit of a range

Saḥl (pl., *sḥûl*): a narrow channel dammed-in by rocks, where rain water accumulates under gravel 133

104

Ṣaḥṣaḥ: a plain shut in by low but steep bluffs
Šâma (pl., *šâmât*): hills of different colors; dark undulating country covered in some places with rose-tinged sand
Ṣa'nân: a deep well with no water
Ṣarâhiğ or *ṣahâriğ*: deep rock crevices with a narrow opening where the rain water remains pure for a long time
Sarḥa: a plain covered with young annuals
Šaṭne: short branch valley; a shallow channel in a plain
Ṣawwâne: tract or hill covered with flints, *ṣawwân*
Ṣedawijje: a plain covered with dark-brown gravel
Se'en: creek
Šefa': a flat top of a long ridge
Šeffa (pl., *šfâf*): the brink of a plateau sinking steeply down to a valley
Še'îb (pl., *še'ibân* or *še'bân*): a main valley or watercourse of an intermittent stream
Selîl al-ma': a wild torrent, appearing and disappearing with equal suddenness
Semâḥ: a plain covered with coarse sand, with nothing to hinder rapid movement
Ṣen' (pl., *ṣnâ'*): an artificial hollow in a rocky surface, where rain water remains
Senûd: the upper parts of a valley
Šerje: narrow gully
Siḥl: a crevice in a stony plain, where rain water remains a long time
Sirdâb: subterranean passage
Sowḥ (pl., *siḥân* or *sijâḥ*): a valley without a channel or with one partly filled in; shallow depression
Śrejf: a narrow mountain spur
Swâhiğ: small paths
Šwâhiš: high, steep, impassable mountains

Ṭablât or *ṭḥûl*: hollow knolls, domes, or "bubbles"
Ṭaffa (pl., *ṭfâf*): a plateau cleft by a deep valley
Ṭâğ: the opening of a snake hole
Tanhağ (pl., *tanâheğ*): a hillock serving as a landmark
Ṭâr: a long, high, steep escarpment
Ṯaṛab (pl., *ṯuṛbân*): a crevice in a rock or a small hole in a rocky gully, where rain water gathers

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

133 *Ṭaraḳ* (pl., *ṭrûḳ* or *ṭrâḳ*): a long, low ridge

104 *Tel‘* (pl., *tlâ‘*): a small gully ending in a tributary of a main valley

Tell (pl., *tlûl*): an isolated hill standing high above the surrounding country; volcano

Ṯemîle (pl., *ṯemâjel*): a small depression in a rocky river bed, into which the rain water runs under the gravel

Ṯenijje (pl., *ṯenâja*): a mountain defile; passage between two rows of tents

Ṭomijje: hillocks, slopes, and depressions formed in sand by the wind

‘Ôd: a narrow valley in rocks

Wâdi (pl., *wudijân*): a long and wide main valley

Waššâš: cascade

Wizij (pl., *wuzâje*): cavities in the solid stony strata of a steep hillside

Wuṭi: ditch around a tent for draining off the rain water

Żadme: a projection from a rocky hillside

Żalta (pl., *żlât*): a crevice in a rocky slope, at least one meter deep, where rain water accumulates

Ẓel‘: an isolated, rugged mountain, usually of granite

Żelîb (pl., *ḳulbân*): a well, whether walled and deep or unwalled and wide

Zemle (pl., *zeml*): a low elevation; a rise

Zerâże: vast arid plains

Ẓoboṭ (pl., *ẓubṭân*): the clay foot of a *ǧâl*.

685 - 686 BLANK

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

INDEX

700

The positions of place names occurring on the author's map of Northern Arabia accompanying his Arabia Deserta, The Middle Euphrates, Palmyrena, *and* Northern Neǧd, *New York, 1927—1928, are indicated in the index in parentheses by key letters and figures referring to the quadrangles on the map. The letters* SM *refer to the author's map of Southern Mesopotamia which accompanies his* The Middle Euphrates.

Brief, non-technical characterizations are given in parentheses for the majority of the Arabic botanical terms. The Latin names of such plants as have been identified by J. Velenovský[1] *are also given.*

Ab-. *See* main part of topographical proper name
Ab-al-Ḫeẓl, member of the 'Aneze, 46
Ab-as-Sedâ, kin of the Ḫraṣa clan of the Fed'ân, 643
Ab-aṭ-Ṭhejḥ, reptile, 42
Al-'Abd (m11), 211, 212
Al-'Abd w-Awlâdeh (h6—7), 667
'Abdal'azîz eben Met'eb eben Rašîd (1897—1906), 306
'Abdalkerîm (or 'Abdalkarîm) Âl Ğarba', 317, 551
'Abdallâh eben 'Ali eben Rašîd (1834—1847), 57, 301—304, 307, 308
'Abdallâh eben Ḥasan eben 'Askar, 298, 299
'Abdallâh eben Meṣreb, 46
'Abdallâh eben Ša'lân, 57; descendants of, 563, 565, 686
'Abdallâh eben Sbejjel, lord of the oasis of Nefi, 182, 292, 297—300
'Abdallâh al-Maṭrûd, 182, 184, 297, 303, 308, 311
'Abde, tribe of the Šammar in Mesopotamia, 566, 568; tribe of the Šammar in Neǧd (e11—r16), 301, 302, 441
'Abdelle, clan of al-Mḥâlef, 129, 562, 565, 630, 659—662
Abdul-Hamid II (1876—1909), 603
'Abejde, Eben, mayor of Ḳnâ', 467
Al-'Abîd of the Ḥesne, 644
'Ablân, Eben, of the 'Adwân tribe, 194, 199
'Abṭân, a Kwâḳel, 444
'Abṭân of the Âl 'Îsa, 661
Abu. *See* main part of topographical proper name
Abu Bejdar, 285—287
Abu-d-Dhûr, tribal emblem, 546, 571—574, 605, 631, 632. *See also* Al-Markab and Tribal emblem
Abu Farḥân. *See* Moḥammad eben Dûḥi eben Smejr
Abu Ğabha (or Fanḫûr abu Ğabha), chief of the Mṭejrât, 612, 615
Abu-l-Ḥala, Rwala's name for every Ṣlubi, 255
Abu ḥemed. See *Ḍabb*
Abu Mâjele, 520
Abu Manṣûr (or Saṭṭâm eben Ša'lân), 612, 616
Abu Nawâs, 660
Abu Nawwâf. *See* An-Nûri eben Hazzâ' eben Ša'lân
Abu Rašîd, 171, 172
Abu Reǧâ' of as-Selḳa, 436
Abu Rimân, a Bedouin, 366
Abu Rweje eben Ǧârallâh, 568, 569
Abu Šâme, ruling house of the Serâḥîn near Ḥajbar, 57
Abu Sbejjel, 181. *See also* 'Abdallâh eben Sbejjel
Abu Tâjeh, ruling house of the Ḥwêṭât, 603, 604, 610, 612
Abu Ṭamad, a Kwêčbi, 227, 229
Abu Zejd, hero of stories, 12, 13, 291, 292
Academy of Sciences, Vienna, xiii
Adam and serpent, 23; descendants of = slay serpents, 23
Âdǧâp (or Âl Iǧen, kin of the Rwala), 238
Adjuration, 435; *form*, 490
'Aǧrûb, a Rwejli, 141
'Aǧâb eben Maǧwel, 59
'Adwân, tribe in al-Belḳa', 165, 192, 193, 199; southeast of Mecca, 284
Al-'Afâjef, Tlûl (e12—13), 413, 414
'Âfet, a Bedouin, 500
'Aǧâǧ al-Meǧḥi, a Rwejli, 198
'Aǧâǧ', Âl, kin of the al-Mwâǧe clan of the 'Ebede, 427
'Aǧel al-Jâḳîn, 588, 589
'Aǧla, camel's name, 335
'Aǧmân, tribe, 120, 134
Al-'Aǧradi, Barḳ (q20), 301
Al-'Aǧrafi, a Dahmeši, 501, 502

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[1] J. Velenovský, *Plantae arabicae ex ultimo itinere A. Musili a. 1915:* constituting *Věstník král. české společnosti nauk. Třída II. ve roce 1921—1922 (Mémoires de la Société Royale des Sciences de Bohême, Classe des Sciences, 1921—1922)*, No. 4, Prague, 1923; idem, *Plantae arabicae Musilianae,* constituting: *Věstník král. české společnosti nauk. Třída mathematicko-přírodovědecká (Sitzungsberichte der königl. böhm. Gesellschaft der Wissenschaften. Math.-naturwiss. Classe)*, 1911, No. 11, Prague, 1912.

000

'*Aġram* (shrub with long, stiff branches and scaled, needle-shaped leaves; resembles *rimṯ*), 338
Agreements, must be made carefully, 394
Al-'Aġrûmijjât, Ḥabâri (111), 577
'Aġrumijje swamps, 501
Ahâli-l-Kerak, inhabitants of al-Kerak, 50
Aḥejjer, Âl or Eben, 414
Aḥejjer, Ḳaṣr eben (or âl) (h18—19), 155, 243
Ahl al-Ĝebel, inhabitants of Ĝebel Ḥawrân, 50, 434, 660
Ahl 'Îsa (or Âl 'Îsa), clan of the Ahl al-Ĝebel, 615, 660
Ahl aš-Šemâl, 128, 615, 641, 642, 658
Aḫu Bneijje al-Jemini, 436
Aḫu Dinja (or Nâjef aḫu Dinja), 588, 589
Aḫu Ḳuṭne, head chief of the Fed'ân, 558
Aḫu Šâha, war leader of the Aslam, 566, 567
Aḫu Ṣlta (or Eben Ša'lân), 563
A'îd, negro, 579, 580
Al-Âjde, division of the Weld 'Ali, 319, 320
'Aḳâb, a Bedouin, 192, 193, 196
'Aḳejl, camel traders, 112, 219, 278—281, 314, 315, 348, 439; tent of, 62
'Aḳejli, member of the 'Aḳejl, 279—281, 315, 646
'Aḳlat. *See* proper name
Âl. *See* main part of proper name
Al-'Ala' (b5—6), 536
Alarm cry, giving of, 518, 525, 559; recalling of, 525
Alarm fires lit, 396
Alarms sent from tall cones, 543
'Aleijje, Riǧm (n16), 618
Aleppo, 184, 239, 441
Alexandretta, 184
'Ali, kin of the 'Aḳejl, 315
'Ali, Âl or Eben, ruling house of the Šammar, 300, 301, 308, 312, 313
'Ali, Eben, chief of the Ḥrebe, 611, 615
'Ali al-Fḳiḳi, chief of the 'Ebede, 533, 534
'Ali al-Ḥâšemi, 212
'Ali ibn Abi Ṭâleb (d. 661), 314, 403, 454
'Alja', camel herds of the Rwala, 262, 420, 516, 528, 560, 594, 596, 601, 610, 614
'Alja, camel's name, 236
'Alja, sweetheart of Abu Zejd, 12, 13
'Aljân, camel herds of the Rwala, 262. *See also* 'Alja'
Allâh, adds to a man's days, 139; adds waiting soul to that of the pregnant mother, 673; and guest, 461, 462, 469; and sacrifice of the sorcerers, 402; and virginity, 240; and vows, 420—425; anger of, 421, 427; assures against treachery, 529, 563, 571; bestows love, 135, 221; blesses camels, 329; blesses fighters, 610; blesses tent, 229; breathed the soul of the first man into the nostrils, 673; brings kinsfolk together, 260, 265; brings pasture, 6; built heaven, 625; called to witness, 426; carries out what He desires, 86; comforts, 174, 209, 210; created all spirits, 411; created no horses in Arabia, 371; created the night, 309; creates men, 100; creator of wealth, 474; cures man, 668; curses, 394; cuts fate, 345; decides between enemies, 594; decides fate, 323, 422, 670; desires welfare, 652; destroys, 394, 395; does not permit suicide, 655; dwells in both paradise and hell, 675; dwells in heart, 211; enthroned above the earth, 272; exalts a man's name in this world and hereafter, 493; expands heart with joy, 463; facilitates vengeance, 529; fear of ~ assures conjugal fidelity, 563; for Allâh's sake thieves are let go free, 116; forgiver, 172, 394, 512; given praise for protection against enemy, 658; gives chance of eating, 87; gives clear mind, 261; gives prey to wolves, 611; gives rain, 7, 290, 542, 610; gives signs by means of Abu-d-Dhûr, 574; gives victory, 578; good, 290; gracious, 542; grants boy, 244; grants favor, 434; grants forgiveness and paradise, 323; grants good news, 541; grants life, 538; grants luck, 364, 512, 524; grants lucky guidance, 541; grants security, 455; grants success, 291, 420, 454, 508, 625; has forbidden some things, 86; has pity on men, 172; heals broken bones, 306; heals cholera, 424; helps men, 172, 563; helps paupers, 453; helps to destroy an enemy, 528, 546, 547, 595, 606, 612; honored by prayers, 135; increases strength, 644; increases welfare, 463; invisible, 675; judges between men, 117; knows all secrets, 197; knows all things, 290; knows hell torments, 675; knows working of love, 144; law and tradition of, 466; leads raiders, 507, 600, 607; liberates from disease, 668; light and right of, 430; looks after the Bedouins, 86; Lord of stairs leading to the heights, 512; Lord of this world, 477; makes fate clear, 323; makes something deceitful, 178; makes sound sleep possible, 398; merciful, 6, 116, 642, 670; merciful to dead, 673; messenger of, 7; migration of, 675; moderation for the sake of, 197; most generous, 546; name of, 265, 311; obeyed by clouds, 6; obeyed by souls, 669; omnipotent, 671; omnipresent, 675; one only, 218; opens the child's nostrils and puts the life into its body, 673; opens the gate of freedom, 474; permits dead to visit their kin in dreams, 675; power of ~ eminent, 430; preserves health, 454, 461, 462; preserves travelers, 463; prevents blood flowing, 529; prolongs life, 12, 612, 645, 647; protection of ~ asked, 497; protects against evil eye, 311; protects children, 11; protects hoisted bucket, 343; protects man, 30, 95, 167, 265, 271; punishes, 401; punishes anger, 254; punishes sins, 172, 674; punishes perjury, 429; punishes those who persecute seers, 401, 402; punishes untrue finder, 453, 454; punishes with sickness, 168; pursues the enemy of the Rwala, 427; puts life into the man as well as into the animal, 673; quick of hearing, 474; reads hearts, 421; remembered at the beginning of every purpose, 290; removes evil, 446; replaces dead, 671; restores fortunes, 210; returns the distant, 421, 422; rewards, 116; rewards sufferers, 272; rids of disturbers, 402; rules man, 7, 344; saves from evil, 114; saves life, 490, 491, 493; sees everything, 675; sends angel to drive the clouds, 6, 7; sends breeze, 18; sends celestial spirits to man, 411; sends dreams, 395, 396,

000

399; sends food, 652, 653; sends leader, 406; sends rain clouds, 7, 419; sends sufferings, 671; sends those who have sinned against their tribe to ǵalfât, 342; shapes women, 143; spokesman of, 396, 400, 401; spokesman of ∼ in the shape of a rider seated on a white mare, 400; steadfast in his decisions, 591; strong, 6; swearing by, 2, 54, 183, 193, 196—198, 200, 213, 218, 219, 221, 227, 308, 317, 318, 346, 361, 423, 426, 429, 434, 436, 453, 462, 472, 507, 536, 562, 564, 565, 578, 599, 610, 623, 646, 648, 669; takes soul to himself, 652, 653; tongue of ∼ truthful, 430; trusted in by raiders, 642; weighs both the good deeds and the sins of the deceased, 674; weights of ∼ are just, 430; whitens face, 452, 493; will of, 524, 596, 604, 652, 658; wills success, 396; witness, 651
Allium atroviolaceum, Boiss. See *Karrâţ*
'Allôš, Eben, of the 'Ebede, 427
'Allôš, Eben (or Moḥḥen eben 'Allôš), 432, 433
'Alôb as-Sidr, tavern on the Ambâr-Baġdad road, 314, 315
Al-'Amad, Umm, 606
'Amârât, tribe (h12—16), 46, 82, 85, 131, 148, 250, 291, 292, 304, 309, 420, 440, 449, 503, 521, 522, 546, 551, 574, 628, 641, 646
Al-Ambâr (SM f 10), 315
Ambaţ, Kasr (m-n15), 650, 651
'Âmer, Eben, settler of Čâf, 220
'Âmeš, Š. (f14), 416, 648
'Amlûš ab-al-Wiżal, 286, 287
Ammunition belt, 131, 530
'Amra', camel's name, 335
'Amša, mother of Fâres âl Ġarba', 274, 275
'Amûd, Tell (j10), 78
'Am'ûm, a Bedouin, 364
Anarrhinum orientale, Bth. See *Mwdąsl*
'Anejza (q15), 111, 112
'Anejzân, Eben, 660
'Aneze, xiii, 134, 137, 184, 267, 279, 292, 304, 419, 440, 441, 538; division of, 46
Angel, angry with Bedouins, 4; announces Allâh's will, 400, 411; brings success, 625; causes lightning and thunder, 6; death ∼ visits men, 545; kills a disobedient seer, 400; rides a white mare, 400; rides camels, 7; rules over the rain clouds, 6, 14; speaks to seers, 402
Animals, bad and good signs of, 392, 394, 395; given as recompense for a man killed by them, 499; protection of, 448, 446
Al-'Anķari. *See* Fejşal al-'Anķari
Annuals, essential for rabî', 16, 542; sprout after abundant aş-şrajjâri rain, 226
Ant, 48; and urm ašlem, 41
'Antar, hero of tales, 292
Antelope, 26; hunted by the Şlejb, 225; use of ∼ skin, 225
Appeal to a board of judges, 431, 435, 436
Arabian desert, 186, 345
Arabic letters, transliteration of, xiii, xiv
Arabs, are inhabitants of black tents, 44; 42, 44, 45, 141, 155, 161, 163—165, 172, 208, 222, 223, 247, 264, 326, 346, 367, 423, 425, 461, 466, 497, 500, 516, 574, 584, 587, 600, 602, 606, 618, 621, 643—644, 646; of Ḥâîl, 222
'*Arâd* (shrub with thin branches and yellowish, hairy leaves; resembles *râţe*), 338
'*Arâjef*, mares or camels looted and later rescued, 629
'*Arâşa* or 'a ra, proclamation of fidelity to the chief, 81, 526, 541, 578, 625
'Areſ'er, Âl, ruling house of the Beni Ḫâled, 215
Al-'Arejš (n9—o10), 38
Al-'Âreş, 367
'Arfa, camel herds of the Sba'a, 81, 449, 535
Al-'Arfaǧijje, 301, 302
Aristida plumosa, L. See *Naşi*
Arķaţ (i10), 418
Armor worn under the clothes, 388
'Arsân abu Žiǧle, 594
Arţa (*Calligonum comosum*, L.: nearly leafless shrub with scaled branches, clusters of small flowers, and nut-shaped hairy fruit), 231, 337; serves as wisp, 473
'Arûǧ, Eben, chief of the Beni Lâm, 158, 367
'*Arşa*. See '*Arâşa*
Al-'Âşi, Orontes (b—c5), 657
Al-'Âşi eben Farḥân, chief of the Aslam, 566—568
'Asîr eben 'Awde al-Kwêčbi, 244
Al-Ašķar, nickname of Sa'dûn, head chief of the Muntifež, 557
'Askar, Eben. *See* 'Abdallâh eben Ḥasan eben 'Askar
Aslam, tribe of the Šammar in Mesopotamia, 506, 568, 569; tribe of the Šammar in Neǧd (r17—p20), 441
Al-'Assâfijje (p9), 206
Asses, pure-blood ∼ bred by the Şlejb, 197
'Ašwân eben Ibrâhîm eben Dâfer eben Żeri eben Meşreb, 48, 653, 655
'Atejbe, 264, 298, 364, 628
'Atejbi, member of the 'Atejbe, 362
Al-'Âţen, a Šarâri, 496
'Aţfa, fancy litter, 214—216, 540, 541, 546, 571; lost forever, if captured by the enemy, 215, 296, 297, 541
'Aţijje, Beni (m4—p6), 186, 584, 613, 614
Atriplex, L. See *Ķaţaf*
Atriplex dimorphostegia, K. K. See *Roġejle*
Atriplex leucoclada, Boiss. See *Roġol*
Attack, 523—599; after midnight or shortly before sunrise prohibited among *beni al-'amm*; 47; announced by an alarm cry, 107; causes panic in camp, 173; feint ∼ made to draw attention elsewhere, 651; frequent when the dew has evaporated, 365; honorable, 523; made by the horse riders, 505; noise during, 251; on a migrating tribe, 107; prohibited among friends, 449, 608, 614; riders in an ∼ clothed in their gray shirts, 614
Author, poem composed in honor of the, 291
'Awâǧi, Âl, clan of the Weld Slejmân, 170, 171, 596, 648
'Awde abu Burkân al-Kwêčbi, 147, 212, 224—228, 244, 296, 430, 434, 437, 438, 588, 599, 613, 614, 631, 633, 634
'Awde abu Tâjeh, 523, 613
'Awejmân eben Sa'îd, judge, 427, 447

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

000 'Awênân eben Sa'îd, a Ḳmâṣi, 490
'Awja', camel's name, 335
Awlâd Ǧezʿân (Daʿmân, Nṣejr, and Šlâš eben Šaʿlân), 587, 589
Awlâd al-Ḥala (or Ṣlejb), 325
Awlâd Mašhûr of the reigning kin of Eben Šaʿlân, 636
Awlâd Ḳânem (or Ṣlejb), 325
'Awna, Helper, name of a mare, 383
'Awseǧ (*Lycium arabicum*, Schw.: dense thorny shrub with sweet reddish berries) inhabited by spirits, 416
'Awwâd eben Ṭâḥûs of the Mlḥâḳ kin of the Swâlme clan, 436, 437
'Aššâre, clan of the Fedʿân, 641, 650
'Aṣejb eben Mowʿed, chief of the Ṣâjeḥ kin of the Aslam, 569
'Aṣejb eben Mowʿed, Rwejli hero, 517, 518
'Âsem, despised tribe of Arabia, 136
Al-'Ašêr, Arabian harbor on the Persian Gulf, 290
Al-'Ašib (b—c7), 412
'Ašil eben Meǧlâd, 546
'Aziz eben Štâwi of the as-Sḥejm clan of the Ḳmuṣa, 427
Al-Azraḳ (i5), 25, 40, 370
'Azzâm, sword of Ǧdʿeʿ eben Haḏḏâl, 85

Badger, 22, 30
Bagdad, Âl Sâlem live in, 279; commercial caravans from — to Syria, 315; commercial relations of 'Aneiza with, 112; peddler from, 125; road from Damascus to, 420
Baḥatri (*Erodium cicutarium*, L.; *Erodium pulverulentum*, L.; gray herb with reddish flower heads), 95, 271
Bâjer, Ḳaṣr (j6—7), 415
Baḳʿa (q15—16), 389
Baḳara bint Ḥmâr abu 'Awwâd, 244
Bakr, Eben. *See* Maš'ân eben Bakr
Balja, camel's name, 335
Banana bush, 323
Barakât, aš-Šerîf, 484
Barakât eben Štâwi, 448
Barê. *See* proper name
Barǧas eben Hdejb, 449, 521
Barǧas eben Mašhûr (d. 1859), 58
Barǧas eben Wâjel, 641, 642
Al-Barḳ (i10), 418
Barṛaš eben Saʿîd, 427
Baṭri eben Dâjer eben Ẓeri eben Meṣreb, 48
Al-Barrît (i17), 654, 655
Basalt area, difficult access to, 614
Bâšeḳ or *bâša*, hawk, 35
A. Baṣra, agents of Eben Bassâm in, 278; apricots of, 213; camels sold in, 279, 623; district of — settled, 214; imitation of St. Etienne rifles manufactured in, 134; Turkish troops march from — to al-Ḥasa', 184
Bassâm, settlement in al-Ḳaṣîm, 278
Bassâm, Eben, 278, 279
Bassia muricata, L. See *Orajabe*
Baṭḥa bint 'Awwâd, a recognized sorceress, 402
Al-Baṭîn, basin east of Eḏraʿât, 532
Baṭṭâḥ (or Šmejr), Eben, 427
Battle, 578, 586, 587, 601, 606, 619—622; in a — riders bare their heads, 247. See also War
Baṭṭâl, plant with red fruits, 172
Bauer, Archbishop Dr. František, Olomouc, xiii
Bawwa, bird, 39
Bâz, sparrow hawk, 35
Al-Bdêni, stud horse of the Mṭejr tribe, 384, 385
Bdûr (Oppressed) of the Eššâje'a, 589; have an unlucky sign, 391
Beard, 115; cutting of chin — great insult, 116, 117, 341, 587, 589; shaved in a dream is bad omen, 398
Bedouins are those who spend the greater part of the year in the interior of the desert and who breed mostly camels, 45
Bees, 43
Begetting, faculty of — strengthened or destroyed by witches, 407
Beggars, 452
Belha, camel herds, 636
Belhân eben Mnazzel, 443, 444
Beli, tribe, 584, 613
Al-Belḳa', 191—193, 387, 583, 585
Belts fasten the *ṯowb* and *zebûn*, 119; on bare bodies, 118, 150, 313; on bare bodies loosened in litters, 259; over the dress of wealthy women, 254
Bender eben Haḏḏâl, 637
Bender eben Ṭalâl eben Rašîd (d. 1869), 369
Benefactors, recognition of, 452
Beni. *See* main part of proper name
Berîm al-Bint (f10), 649
Berzân in Ḥâjel, 183—185
Bewitched person cured by fumigation, 408
Bewitching, faculty of — destroyed by eating human excrement, 408, 409
Bez' eben 'Arej'er, 184
Al-Bešše (near al-Mšêrib), 366, 367
Bhejder, a chief from the Freǧe, 59
Al-Bijâḍ (i10—11), 78
Bird (r9—10), 227, 228
Birds, 31—41; brought down from the air by the evil eye, 409; heart thrown away, 97; of prey, 31—37; of prey level the floors of their nests, 271
Bišr, ancestor of the Fedʿân, Sbaʿa, and 'Amârât, 420
Al-Bišri (b—a10), 307, 309, 458, 637, 642
Black, flag indicates dishonor, 451; tent canvas on the neck of a camel indicates sad event, 604
Blacksmiths, 281, 282; cure sick, 199; forbidden to marry Bedouins, 136, 137, 297; receive flesh from slaughtered camels, 96
Blechová, Anna, xiv
Blejhân eben Ibrâhîm eben Dâjer eben Ẓeri eben Meṣreb, xiii, 48, 81, 83, 179, 180, 273, 404, 418, 420, 424, 425, 432—434, 443, 641, 643, 645, 647, 649, 655
Blisters caused by uneven saddle, 262
Blood, of an enemy drunk, 527, 528; of killed animals left for earthly spirits, 411; of slaughtered camels eaten, 97; of the sacrificed animal sprinkled on the tombstone, 418, 420; sprinkled toward world quarters, 672

000

Blood feud, aid in a ═ is gratis, 498; rewards of the court in judgments of, 487
Blood marks, on a guest's camel, 466, 467, 469, 470; on the face of a man, 422, 425
Blood price, abatement of, 492, 496; arrangements for payment of, 491—494; among bent al-'amm, 47; among unrelated tribes, 47; for an eloper, 138; for caused miscarriage, 494
Blood relationship, derived from the father's side, 46, 47; granted to unrelated tribes, 47; representative of, 49
Blunt, W. S., 58
Bacijje, Eben, kin of the Rwala, 57, 96, 303, 304
Bombay, Eben Bassâm in, 278
Booty, capturing of, 524; desired, 489; disputed, 433—435; division of, 510, 511; not shared by independent leaders, 579; returned to a girl, 580; securing of, 524, 531; songs of, 527
Boṣra, 16, 296
Boṣra bint 'Oreiğ, a soothsayer of the Ḥawâmem tribe, 405
Boulders believed to be spirits' herds, 415
Box, 113; rare and admired, 329
Boys, can be begotten on the night from Thursday to Friday, 231; circumcised, 244—255; games of, 256—258; boys increase mother's esteem, 254; newly born destroyed by earthly spirits, 417; small ═ must not go on a raid, 508
Bradân (f18), 664
Bravery, 471, 472; depicted, 514, 515, 545; in war, 453; of a commander, 482, 526, 527
Bread, baking of, 91, 92; convex sheet of iron for baking, 72; kinds of, 92
Breakfast, pancake bread for ═ for guests, 92; unknown, 87, 305
Brejda in al-Ḳaṣîm, 307
Al-Bṛêṯijje (p8), 604
Bride, compensation for, 138, 222; compensation for a ═ among the 'Adwân, 198; dowry, 139, 140; dowry belongs to the ═ only, 236; dowry of a ═ bought by husband, 229; dowry of a ═ not returned easily, 235; fixed price for, 198; al-mṣallelât gifts for a ═ among unrelated families, 445
Brother-protector receives tax, 60, 280, 281
Bṣejjel (species of onion), 95
Bṣejjen eben Miṯhaṛ eben Meršed, 418
Bṣejnât, clan of the al-'Amâra division of the Ḳwaṣṣa, 427, 643
Bulbs enjoyed, 15
Burial, 670, 671
Burḳa' (g8), 641, 650, 657, 658
Burying places not permanent, 418
Bushes inhabited by spirits, 416
Butter, for guests only, 468; may not be sold, 129; measured in a pear-shaped vessel, 130; dropped into a parched throat, 95, 655
Buṭmen tree, 96
Bwêṭa, camel's name, 335

Al-Ča'ali, ki'ân of (h15—14), 415
Čâl (j7), 94, 226, 227

Caftan, worn by women, 124; silk ═, mesâwî, worn by wealthy women, 178
Cairo, agent of Eben Bassâm in, 278
Calendula aegyptiaca, Desf. See *Ḥenwe*
Calendula micrantha, Boiss. See *Ḥenwe*
Calligonum comosum, L. See *Arṭa*
Camels, 329—370; accompanied by ravens, 36; abandoned ═ caught during a raid are handed over to the commander, 510; and Čibrîn, 5; appellatives of, 12; bald spot on the right shoulder blade proof of long journeys, 365; best riding ═ raised by the Šarârât, 165, 291, 296; big with young entitled to protection, 550; big with young frightened easily 549; big with young not sold, 330; black predominate in Neğd, 264; black ═ raised by the 'Atejbe, 364; branded, 312; broad and bony, 158; calves killed if weaklings, 200; calves of ═ journeying far killed, 194; calves prevented from sucking, 80, 296; calves suck strange, 87, 88; calves without herdman's care would perish, 221; cared for by son or daughter, 262; cautious mountain climbers, 168; colors of, 165, 334, 335, 348; cured by flesh of short snakes, 42; dislike settled territory, 226; examined, 330; exchanged for arms and ammunition, 280; exchanged for wares, 270; exhausted ═ cannot be frightened, 589; fat boiled and preserved is preferred to butter, 97; fat or marrow used for rubbing hide, 70; fat ═ liked, 155; fatten rapidly eating rîṯe, 600; feeble ═ left on the camping ground, 197; find no pasture in the neighborhood of settlements, 312; flesh as food, 96, 97; forced to go fast, 592; frightened easily, 290; frightened purposely, 637; frightened ═ run away, 524, 549, 550; give milk to their young, 476; good qualities in, 294, 295, 298, 329, 334, 355; good-tempered, enduring ═ are precious for long raids, 475; gray shoulder blades and white spots below belts, 298, 308; graze while riding, 296; hair of white ═ carefully gathered, 336; hair spun, 67; head never set before guests, 470; hedgehog skin tied around the neck of timid, 28; herds of, 159; herds guarded by warriors, 283, 475, 525; herds have special names, 262; hide dressing, 70; hump covered with long thick hair, if never saddled, 548; judged after the sloping of the back to the tail, 555; kept together, 224; killed in honor of important guests, 214, 608; kneeling, 152, 312, 313; loins sink in on insufficient pasture, 290; lose their humps on long fatiguing journeys, 308; lost ═ discovered by a soothsayer, 405; male ═ carry a chief's equipment, 262; markets, 270; merchants, 278—281; merchants spread news, 628; migrating ═ kept quiet by the dear calls, 549; milk as main nourishment, 87—90, 348; milk not churned, 89; milk, procuring of, 21, 22, 87—89; milk of ═ from six to ten years old tastes best, 330; milk of young white ═ is best, 175; milk seldom given to a mare, 521; milk, sour, serves as supper, 87; milking many ═ with the aid of one calf, 209; milking ═ never sold, 89; milking of, 88; mare

000

than twenty years old not restricted in their freedom, 547; most fatigued when traveling in midsummer, 182; mourn their young lost, 195; named differently according to the stages of pregnancy, 324; names, 335; of inner desert enduring, 197; of a mission, 319; of settlers graze with the herds of Bedouins, 312; on distant pasture, 300; pace and trot of, 286; pack = on raids, 644; pasturing, 336—338; price of = dependent on cotton crop in Egypt, 279; promised to Allâh in vows, 421—425; protected by spring water from the al-ǵodd disease, 584; pure blood not recognised, 191; quiet in danger of attack, 549; rest before sunrise and after sunset, 368; rest during ḳêjile, 189; rest three months after long marches, 298, 357; ridden for a short time are very fast and disobedient, 582; rider behind the saddle, radîf, 313; riding = belong to those who capture them, 629; riding = fatten when not ridden, 189; riding on white = desired by women, 281; run of = likened to that of a scared male ostrich, 583; saddle covers, ḳerḳ'ed, 368; saddles, 350-354; saddles cause blisters, 282, 370; saddles of pack = end in conical ornament, 273; sexual desire is the stronger the better is the pasture, 600; she- = are more enduring than male, 588; slaughtering, 96; speed at night, 157; speed before and after sunset, 148, 356; speed of, 356, 357; stained with blood of riders are sold, 395; strong = liked by women, 141; suet may not be sold, 97; teats closed with sharp clamps, 296; thoroughbred imported from 'Omân, 312; thrive best upon the ḥamż pasture, 83; trade in, 278—281; turning a flush wheel not used for breeding purposes, 322; urine used for washing hair, 117, 118; used for long raids in hot season, 508; uses of, 348, 349; walking on lava, 275; watering of, 208, 338—340; watering of = chief work of slaves, 276; watering from a deep well tiresome, 344; weak young killed to secure milk, 87, 88, 194; white = form the pride of every tribe, 261, 335, 336, 397; with bruised soles, 275, 300; with galled backs, 397; with large and fat humps, 313; young = protected before beasts of prey by Solomon's circle, 348; young sterile = run after the best pasture, 547
Camping grounds, 76–78; in dangerous localities, 258
Camps, form and extent, 77, 81; in different periods, 384; in lowlands in midsummer, 164; in the shape of an ellipse, 77, 180; protected against wind, 346; of less than ten tents, 136; of less than thirty tents, 81; tents dispersed when there is no danger, 149; tents in parallel lines, 180; together in times of danger, 621
Captive, sharing of booty with, 484
Captured herds, warriors driving = can easily be overcome by the enemy, 152, 331, 649, 651, 656
Caravan going to buy supplies, 182
Cardamom added to black coffee, also used as perfume, 562
Carpets, 64, 66
Čâreb eben 'Omejm, 645, 650
Čehaf Ḥamme (al-Ḥamme, a11), 303
Čen'ân âl Ṭajjâr, 172, 175
Čenhâh, nickname of the Eṃâǵe'a, 631, 632
Chameleon, 42
Charity, principal motive for = is care for honor, 451
Chief, advances himself by marriage, 232, 233; cannot interfere with the jurisdiction of the hereditary judges, 427; distinguished member of his kin, 50, 507; endangered by a military leader, 50, 51, 507; follows public opinion, 507, 600; gets a tax from every camel bought by the 'Aḳejl, 280; insubordinate = punished severely, 59; of enemies' tribe often friends, 503—505, 507; power of a = in his slaves' hands, 277; protects despoiled fellow tribesmen, 613; qualities required from, 471, 496; rides at the head of a migrating tribe, 76; šejḫ or šujâḫ, 58; sons are brought up by slaves, 277; supplies despoiled fellow tribesmen, 90; supplies water when scarce, 249; supplies of = carried by male camels, 282
Children, 243—246; care for, 126, 127; dress, 126; endangered by earthly spirits, 416, 417; growth of = increased or hindered by Ṣlejb women, 406; inherit their parents' qualities, 288, 289; inheritance, 663; property of their parents, 495; protected against diseases by hyena's teeth, 20; raising of, 255, 256; small = fed with a thin paste, 94; till the age of seven stay with their mother, 236; who kill one of their parents must leave tribe forever, 495
China, dishes brought from, 104; wandering dervishes from, 327
Christians, daughters of = mentioned, 196; use the phrase w-an-nebi, by the Prophet himself, 219
Circassians inhabit al-Meêrefe, 535
Circumcision ceremonies, 244—246
Al-Čiâbât (h13—14), 415
Clans, bearing a bad omen, 391, 392; bearing a good omen, 391
Cleanliness not cared for, 134
Cleome arabica, L. See *Ẓorrêṭ an-na'âm*
Cloak, 'aba', 120; cheap, 10; men's, 120, 121; required by decency, 126; winter, 149, 150; women's, 123
Clothes, 118—125
Clouds, and rain, 5—7; watched carefully, 345
Coffee, fresh for guests, 469; pounding of beans, 469; preparation of, 100—102, 104, 107, 468, 469; prepared in the men's tent, 562; roasting of, 107, 113; spiced, 104, 110, 114, 290; twice-boiled, 107
Coffeepots, 100—102, 117, 137; resemble black geese, 103, 106, 107
Commander, in raids, 510; must be brave, 526, 527; shares in booty, 510
Constantinople, Saṭṭâm eben Ša'lân in, 603, 605, 613

Countenance, compensation for lost, 444; white = possessed by Bedouins only, 479
Countenance blackened, 451; black feathers on a spear indicate, 532; black tent cloth on a tent pole shows, 615; by an attack after midnight, 534; by an attack without a declaration of war, 614; by keeping lost articles, 454; by not returning robbed property to a protected traveler, 439; by offering a guest anything less than pure milk, 556; by refusing protection or declining its obligation, 441, 443; by remaining behind comrades in a fight, 529; by stealing from a fellow tribesman or neighbor, 450; by yielding a guest to the enemy, 498; feared, 451
Countenance or protection, 438—440; granted by an absent hero, 55, 574; lent assures safety, 55
Counter attack, 525, 530
Cowards, bring no luck, 564; hated, 202, 209, 475, 567
Cradle, 128
Culprit fleeing before an avenger cannot become traveling companion, 440
Curses, 394; of seers feared, 401, 402
Cushion, *mirake*, for rider's legs, 171, 291, 351—353
Customs, fixed = guide the social and private undertakings, 399
Cynomorium coccineum, L. See *Ṭarṯûṯ*
Cynomorium giganteum, Vel. See *Ṭarṯûṯ*

Ad-da'â', variety of *semḥ*, 95
Dagger, 133
Ad-Daḥal, Ḫubejrât (i9—10), 596
Dahâmše (j16—20), 84, 85, 309, 328, 502, 505, 546, 570, 619, 638, 646
Daḥḥâm, a Ḥarbi, 634
Daḫîlallâh, a Šammari, 100
Ḏa'lûq (*Scorzonera Musili*, Vel.; perennial with long roots, white, dense branches, and hairy heads of yellowish flowers), 95
Da'mân, hero, 589
Damascus (e4—5), 36, 37, 71, 78, 82, 85, 109, 112, 168, 171, 266, 228, 273, 278, 279, 321, 362, 407, 420, 422, 439, 469, 565, 584, 666, 669
Darb. *See* proper name
Dâyer eben Ṭeri eben Meṣreb, 48
Da'sân eben Hemd, Šarâri warrior, 528
Dates, *ḥelwa*, most delicious variety, 211; meals of, 94
Dâûd, Jewish armorer, 84, 85
Dâûd eben Suleimân eben Ṣâleḥ, al-Ḫâṭṭ, Damascus, xiii
Ad-Daw (d7), 657
Ad-Dawîš, an Aslami, 589
Dawwâs (SM g11), 368
Day, division of, 4; *jowm*, from sunset to sunset, 477; significance of, 389—391
Dbaije, a girl, 143
Dead, are avoided, 670; benefitted when one takes a pebble from the grave, 673; supper for, 672, 673
Death, awaits everybody, 550; causes a stir, 489; inevitable, 484
Ḍebâjeb (h17), 653
Debts, cause much torment, 269; contracted easily, 270; contracted with the Kubejsât paid regularly, 270;
Decency requires sufficient clothes, 86, 126
Ad-Defâjen (h10), 643
Defrân eben Baṭṭri eben Dâyer eben Ṭeri eben Meṣreb, 48
Ad-Dejr (Dejr az-Zôr, b12), 133, 418, 519, 520
Ad-Demim, Ṭâr (b4—c5), 652
Demon drops urine into a yawning mouth, 399
Demoniac fettered and left to perish of thirst, 669
Der', a girl, 154
Ḏera', millet, 93, 189
Der'ân, Eben, of the Âl Mur'aṣ, 280, 605, 610, 613
Ḍer'ât (g4), 226
Ad-Der'ijje, 279
Desert, population on the borders of = changes according to the government, 45
Dew, 17, 18
Ḏhejjen, 40
Dialects, differences between the Šammar and Rwala, 517
Ḏiba, She Wolf, a mare's name, 383
Dibân, white slave of Eben Meǧwel, 138
Ḏijâb, a Bedouin, 106
Ḏijâb eben Nedi eben Ṣâleḥ eben Ṭeri eben Meṣreb, 48
Ḏijâb eben Ḡânem, 274, 275
Direction by stars, 355
Diseases, 666, 667; and ostrich fat, 30; hyena's teeth protect children against, 20; of camels, 365—370; of camels and flesh of short snakes, 42; of the eye cured by skin shed by a serpent, 42; of [illegible], 383
Dishonor. *See* Co[illegible]ce blackened
Dispute, about a [illegible], 444—446; about a camel, 446; about a captured mare, 642; of three wives about a carpet, 242; settlements of, 426;
Disputed territories, 200, 261
Distribution of property forbidden, 662
Ditties, appropriated by others than the author, 140; at circumcision ceremonies, 246—255; love, 140—227; of travelers, 437—439; sung by defenders of their camp, 541—570; sung by girls, 258—266; sung when camels are watered, 340—347
Divorce, 232—239
Divorced wife, is the sole owner of the camel, given to her by her husband, 663; may be limited in her freedom, 233
Dlejjel, a girl, 318
Dlejjil bint Mâṣi, recognized sorceress, 402
Ḏlejmân aš-Šrejfi, 604, 611, 613
Dmejm, a Bedouin, 488
Ḍmejr (e5), environs of = preferred camping grounds, 44, 168, 172
Ad-Dmejṭe (h8), 307
Dogs, and foxes, 25; bite of a mad =, 326, 669; in the women's compartment, 73, 360; kept by the Ṣlejb, 325
Dowšân, clan of the Mṭejr, 182, 296, 299
Drajjem, a Bedouin, 533

000

Dyaijem eben Haǧǧâl, 521
Dreams, as omens, 396—399; concerning return from an important undertaking, 396—398; on raids, 509
Ad-Dre'ī eben Ǧandal, war chief of the Rwala at the beginning of the 19th century, 57
Ad-Dre'ī eben Mašhûr, 53
Ad-Dre'ī eben Ša'lân, head chief of the Rwala at the beginning of the 19th century, 574, 575
Drejḥ, kin of the Ḳmuṣa, 498
Dreijem aṣ-Ṣalmâwi, 469
Dress, 115—125; difference in, 134; opinion about, 126
Drums used by the inhabitants of villages by the Euphrates, 85
Druses, aid the Beni Ṣaḫr against the Rwala, 618; aid Muḥammad eben Smejr against the Rwala, 588; Allâh cares for — too, 129; fought by Turkish troops, 558; inhabit Hermon, 589
Duel with a famous hero fought during a raid, 527, 529
Duḥejna, a camel's name, 335
Ad-Duḥejne (c13), 356
Dûmat al-Ǧandalijje (m11), 645
Durmân, clan of the Rwala, 148, 576, 604, 618, 633
Durmi, Eben, of the Âl Ǧlâs, 427
Dwâm, kin of the 'Ebede, 645
Dwejle, a girl, 166
Dyrynk, Karel, xiv

Eagle, 36
Earth, conception of Bedouins and Ṣlejb, 675
Eating, 98—100, 462, 463; of *'ejš*, 129
'Ebši, a Šammari, 322
'Ebede, division of the Sba'a, 160, 161, 239, 391, 417, 423, 427, 449, 496—498, 521, 534, 602, 641, 643, 645, 649
Eben. *See* main part of proper name
Eben al-'amm, compels the reserved girl to marry him, 234, 235; hinders marriage of a girl, 219; rights of, 137, 225, 444, 560
Edible plants, 95
Eḏra'ât (or Der'ât, g4), Eben Smejr defeated near, 582; Rwala surprised in the vicinity of, 606
Egoist turns his back when meeting his benefactor, 496
Egypt, 'Aḳejl drive camels to, 112; camels sold in, 112, 278, 280, 348; cane sugar imported from, 179; imitations of St. Etienne revolvers manufactured in, 134; many Bedouins visit — as camel drivers, 247, 628; old English military rifles imported from, 132; price of cotton in — affects prices of camels in Arabia, 349; wholesale camel merchants live in, 278
Eḥdejjân, a Ḳmâṣi, 434, 435
'Ejâd eben 'Arṭân al-Freǧi, 557
'Ejda, a camel's name, 335
'Ejda, Snappy, a mare's name, 383
'Ejfe eben Mǧejd, 583, 585
'Ejš, boiled wheat, 92 [in, 57
Al-'Ela' (a8), court at, 297; judge al-mbalie'
Al-'Elejjânijje (e8), 637
Al-'Elejm (o12), 35
Elopement, ditties on, 199—201; of a married woman dissolves the marriage, 239; punished with death, 203; with a girl revenged as is murder, 138
Eloper, blood money for, 138
'Elwa, division of the Mṭejr, 146, 147, 296, 299
Emex spinosus, L. See *Ḥumbejz*
Al-Emir. *See* Muḥammad eben Rašîd
'Enâd of the Âl 'Îsa, 661
'Enâza (h10), 650
'Erbîd near as-Samâwa, 631, 632
Erodium bryoniaefolium, Boiss. See *Ṭummejr*
Erodium ciconium, L. See *Ṭummejr*
Erodium cicutarium, L. See *Baḫatri*
Al-Eššâǧe'a, 301, 509, 581, 584, 589, 595, 602, 632; recognize an-Nûri as their head, 596
'Elba bint Hmezi, recognized sorceress, 402
Al-'Eǧǧie (f—g18), 656
Earija (b7), 180, 181, 648, 649
Eṭra (j7), 94
Euphrates, 85, 131, 133, 160—162, 184, 190, 210, 229, 250, 269, 274, 275, 292, 304, 309, 314, 315, 322, 418, 443, 484, 491, 520, 551, 559, 568, 577, 631, 636, 652, 653, 660, 661
Europe, rabbit of, 27; weapons made in, 314
Europeans buy mares, 377
Evil eye, 407—410
Al-'Êweǧ (n17), 626
Experience makes every enterprise succeed, 292
Eyebrows dyed black, 193
Eyelids dyed black, 124, 125, 177, 178, 193
Eyes praised, 555—557
Eye-witness entitled to compensation, 428
'Ezzaddin, 404

Fahad, panther, 20
Fahad eben Haǧǧâl, 131, 546, 547
Fahad eben Hazzâ' eben Nâjef eben Ša'lân (d. 1905), 58, 236, 237
Fahad eben Mašhûr, 59
Fahad eben Ṣbejḥ, poet, 205, 579, 580, 617
Fahad's father (or Hâjes eben Meǧlâd), 501-503
Fâjez, Eben, ruling house of the Beni Ṣaḫr, 571
Fâjez eben Ǧandal, 662, 663
Falconer scares a falcon by swinging a decoy, 475, 485
Falcons, and falconry, 31—35; and the *ḥabâra*, 37, 570; best which find prey in fog, 171, 615; do not return when meeting a wild one, 239; *heǧâ'*, swiftest, 167; hunt when the dew has evaporated, 615; largest species, 615; young do not desert their prey, 199
Falḥa, Bringing Good Luck, a mare's name, 383
Fallâǧ eben Šôbwi of the as-Sḥejm clan of the al-'Amira division of the Ḳmuṣa, 427
Fame assured by successful raids, 474, 583, 584
Family, *'ejle*, 50
Fanḫûr abu Ǧabḥa, 615
Faraǧ eben Murâbbeṭ, 445

000

Fâres of the Âl Ğarba' family of the Šammar, 274, 275
Farḥa, Joy, a mare's name, 383
Farḥân, a Bedouin, 153
Farḥân eben Hdejb, 484, 521
Farhûd, chief of the 'Amârât, 314
Fast in vows, 428
Fate, against = all self-help is useless, 187; bound up with a man, 627; changes, 627; cut by Allâh, 345; foreordained by Allâh, 324
Fâṭma bint Muḥammad, 454
Faṭṭâl, Ḫalîl, Damascus, xiii
Fâ'ûr, Eben, of the 'Ebede, 239
Fâs, mattock-hatchet, 66
Faṣîl, Eben of the 'Ebede division of the Sba'a, 423
Al-Fed'ân (a9—c12), 46, 58, 82, 117, 130, 253, 288, 289, 291, 292, 303, 304, 391, 419, 420, 491, 498, 506, 533, 534, 538, 591, 596, 595, 597, 600—603, 641, 643, 645, 648, 649
Fed'âni, a member of the Fed'ân, 53
Fedne, a girl, 166
Fejer eben Ṣulhân, 403
Fejer eben Ṭaijeb of the Mwâhib clan, 403
Fejr (o8), 604
Feilchenfeld, Dr. Otto, Prague, xiii
Fejâṣ (or Fejjâṣ) Âl Meṣreb, 641, 643, 645, 649
Fejd (r15), 311, 313
Fejḥân (n18), 187, 618, 624, 626, 629
Fejḥân eben Ẓâ'ed eben Zrejbân, 102, 292, 296—300
Fejṣal, comrade of an-Nûri eben Ša'lân, 168
Fejṣal al-'Anṭari, 214—216
Fejṣal eben Nâjef eben Ša'lân (d. 1864), 57, 58, 582, 584
Feḍḍa, wife of Fâjez eben Čandal, 662
Fellâḥîn. *See* Settlers
Fertâẓ, 174
Ferteẓ, Ğaw, southwest of Ḥâjel, 175
Fetna, a girl, 241
Fettering of a man to prevent him from informing his kinsmen about approaching raid, 619
Fever assuaged by hyena's gall mixed with water, 20
Fhejd, a camel herdsman of Ḳna', 469
Fhejd eben Ma'abhel, 53, 55, 56, 439
Al-Fhejjât, a despised Arabian tribe, 136
Fidelity can be assured only by fear of Allâh, 563
Fingers stretched out in surprise, 114
Fire, building of, 100; igniting depends on wisp, 473
Fireplace in the men's compartment, 88; indicates owner, 88; protected from wind by a narrow partition, 301
Fîre (scented shrub resembling wormwood), 108
Flag replaced with tribal emblem by the Rwala, 571
Fiḍfle (low, dark green, strong-scented herb), 298
Flâte (Surprised) of the Rwala, 509, 643
Flour bought not believed to be genuine, 90, 91; eaten as *lehme*, 92
Flush wheel, 222
Fnejd, Eben, kin of the Rasâlîn clan of the Ḳmuṣa, have a good omen, 391
Fog, afraid of fox, 18; *čitâm*, 515; hears human beings, 18
Food, 86—114
Footwear, 121, 122
Fowzi, Âl, kin of the Šlejb, 648
Fox, 23—25; and fog, 18; has a good sign, 392; never deserts its protégés, 30
Fractures healed by a skilful Bedouin, 668
Franks produce good arms, 367
Freǵe, clan of the Rwala, 50—52, 59, 461, 557, 575, 643; have an unlucky sign, 391
Freǵi, member of the Freǵe, 134
Frejḥa, Little Joy, a mare's name, 383
Friends not allowed to rob each other, 531, 646
Friendship, between fighting parties, 578, 579; must be proved by deeds, 484, 485
Frog, 31
Frost, 17
Fsejsi, bird, 40
Fuel, 66; gathered by the serfs, 308
Al-Fwâ're (d5—6), 644
Fṣûl, kin of aẓ-Ẓefîr, 213, 214

Ǧa'ade (*Teucrium Polium*, L.; scented, white, woolly subshrub with hanging flower heads) used as protection of armor against moths and *arṣa* borers, 53
Ǧa'bar, Ḳal'at, 660
Ǧabbâr, a Rwejli, 659
Gadfly, 36
Gagea reticulata, Pall. *See* *Šaḥḥâm*
Ǧâhel, a youth who is imprudent and will be neither advised nor remonstrated with, 536, 633
Ǧaḥla, camel herds of Eben Bakr, 502, 503
Čandal, Eben, ruling house of the Swâlme, 50, 57, 237, 290, 323, 324, 532, 552, 606, 662; chief judge in the Âl Ǧlâs group, 427; gift of = must not be demanded back, 552, 663; renown for his protection, 491
Ǧârallâh, chief of the 'Abde in Mesopotamia, 566—568
Ǧarba', Âl, ruling house of the Šammar in Mesopotamia, 275, 303, 317
Ǧarǧara, bird, 40
Ǧaw. *See* proper name
Ǧâwa (m11), 415, 647
Gazelles, 26, 27; *ǵwâzi* never taste water, 529; hunted by Šlejb, 325; in constant fear, 552, 553; in the hollows of the Nefûd, 145; led and warned by an old goat, 176, 201, 308; miscarry from exhaustion, 538; thrive in the pure air of the desert, 201
Ǧâzi, Eben, of the Ḥwêṭât, 604
Ǧâzi abu Fanḥa, 650
Ǧazzâ', Eben, of the 'Ebede, 427
Ǧbâl, a Bedouin, 343
Ǧdî' eben Haḏḏâl, chief of the still united 'Amârât and Dahâmše, 85
Ǧdî' eben Mašhûr, 298, 300
Ǧdejjedet 'Ar'ar (l-j14), 658
Al-Ǧebâ' (n14), 666
Ǧebel. *See* proper name

000

Ĝe'ad ab-Šeṭḥâwi, 648
Ĝeṭʿa, protectors of (or al-Ebâḳeʿa), 387, 589
Ĝeṭʿân eben Fâjez eben Ĝandal, 521, 662, 663
Ĝedîʿ, a Bedouin, 361, 362
Ĝedîʿ al-Karah, 641, 642
Al-Ĝejdûr (or an-Nuḳra), 37, 382, 384, 385
Ĝ tems, 35
Ĝenâwa (m11), 415
Generosity, inherited from parents, 471; praised by guests, 465
Ĝenk, Âl, of the Druses, 617, 618
Gentility, granting of protection is a mark of, 443
Gentleman, eben ḥalâl, a man against whose parents there is no reproach, 345; qualities of, 460, 461; ṣâḥeb al-marǵala, 52, 471; ṣâḥeb al-murwwa, 275, 471; walad al-ḥalâl, an honest, godly man, 327
Geographical Society, Vienna, xiii
Al-Ĝerânijjât, Ḳûr (e8), 612
Al-Ĝerâwi (19), 366, 367, 617
Ĝerdi, 28, 29; and jerboa, 28, 29; young of = gnawed by ṣabri, 40
Ĝerida, a camel's name, 225
Al-Ĝeṣîʿa (h9), 566
Al-Ĝezîre, civil war among the Šammar in, 566; a guilty kin of the Ḳmuṣa flees to, 443
Ĝezâʿ eben Mṣîlâd, 501, 503
Ĝhâr (c7), 657
Al-Ĝhejr eben Swejṭ, 576, 577
Ĝîʿân eben Ibrâhîm eben Dâṛer eben Zeri eben Meṣreb, 48, 404, 405, 653—655
Ĝibb (e12), 649, 650, 656
Ĝibbe worn by a wealthy Rwejlijje, 124
Ĝibrîn, angel, and the Rwala, 14
Al-Ĝidd, Ḳ. (g11—12), 660
Gifts, defective = injure the giver, 313; demanded back by the giver's heir, 236, 552, 662; of Eben Ĝâwîal must not be demanded back, 663
Ĝimlân, goat and sheep breeders, have an unlucky sign, 391
Ĝinn. See Spirits, earthly
Ĝirân walad Dṛejjel, 414
Ĝirǵîr (Senecio coronopifolius, Desf.; herb with alternate leaves and heads of yellow flowers; species of groundsel), 95
Girls, belong by right to their eben al-ʿamm, 137, 415, 560; encourage kinsmen in dangerous fight, 104, 105, 147, 223, 327, 540, 560, 563, 565; escape to meet lovers, 166; exchanged for their father's wife, 137; hindered in marriage by eben al-ʿamm, 219; in danger from earthly spirits, 413; in ʿAṭfa litters, 214, 215; unmarried pregnant = threatened by death, 612, 615
Al-Ĝlâs, valley at Ḫajbar, 57
Ĝlâs, Âl, division of the Zana Muslim, 46, 127, 362, 365
Ĝlejdân eben Ṣâleḥ eben Zeri eben Meṣreb, 48
Al-Ĝmejjât, kin of the Dahâmše, 646
Goat and sheep breeders. See Šwâje
Goose, depiction of, 328
Gossip cannot be foundation for acts, 478
Government, population on the borders of the desert changes according to, 45
Al-Ĝowf (m11), 52, 120, 184, 185, 205, 211, 212, 223, 286, 291, 298, 309, 312, 329, 478, 565, 659
Ĝowfân eben Sûdân of the Ḳmuṣa, 405
Al-Ĝowlân, unhealthful district, 606, 677
Ĝraijed, Eben, chief of the Beni ʿAṭijje, 610, 614
Graves, different kinds of reverence for, 182; digging of, 670; hearth stones placed on = of women, 182; revered rarely, 417—420; stone-covered = filled with earth, 228
Greeks sell good weapons, 367
Greeting, 185; of a guest, 460, 461; of the commander by partakers of the raid, 510; of returning raiders, 528. See also Salutation
Ĝrejd eben Mowzân, 500
Greyhounds, 23, 33, 34; privileged before other dogs, 298
Guardian, appointed to small children, 669, 670; appointed to daughters who inherit their father's property, 665
Guarmani, C., 38
Al-Ĝûba (m11—112), 645, 646; flies are a real pest in, 646; Rwala spring pasture, 78; unhealthful district, 677
Al-Ĝubb (or Gibb, c12), 490
Ĝubba (p13), 146, 155, 311—313, 468, 470
Al-Ĝubejlijje in the Ḥawrân, 418
Ĝôde, a girl, 203
Guerilla warfare, 536
Guest, 455—470; camel killed in honor of an esteemed, 214; enjoys special privileges, 47, 367, 427; halts by the side wall of the men's compartment, 73, 450; mock battle performed in honor of an esteemed, 214, 561; must not get stale bread, 92; neck of a guest's camel daubed with blood of beast killed in his honor, 467, 470; of distinction offered a she-camel and a mare by Eben Rašîd, 309; room for = in settlements, 322; served with food, 97—100; welcomed by the wife, 232; who yields his = to the enemy loses his honor, 466; with Eben Haḏḏâl may stay eight days, 148
Ĝôẓ, 363, 365
Guide, familiar with the watering places accompanies raiders, 509; good = knows the desert as well as the ḳaṭa birds, 40, 643
Gunpowder prepared by Bedouins, 226
Gutmann, Dr. Max Ritter von, Vienna, xiii
Ĝwâd abu ʿAli al-ʿÂni, 111, 114, 129, 168, 169, 191, 192, 214, 217, 305, 311, 327, 328, 367, 467, 477, 479, 481, 484
Al-Ĝwejf (f7), 644, 658

Ḥabâri, bustards, 23, 34, 37—38, 370
Ḥabâri, plural of Ḥabra. See proper name
Ḥabra. See proper name
Al-Ḥâbûr (b12—13), 303, 304, 559
Ḥâčem eben Mhejd, 602, 603
Al-Ḥadab, hillock near Derʿât, 225, 227
Al-Haḏḏâb (or Turki eben Mhejd), 505
Haddâǧ, well in Tejma, 309
Haḏḏâl, Eben, ruling house of the ʿAmârât, 131, 148, 177, 415, 522, 546, 547, 574, 606
Al-Ḥadedijjîn, 602
Al-Hâdi eben al-ʿÂṣi, 566—570
Al-Ḥadîṯa (j6), 416

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

000

Hadlân, a Bedouin, 221
Al-Ḫaffâǧi, Ḳaṣr, 154, 155, 205, 244, 414. See also Aḫejḍer, Ḳaṣr eben
Ḫaffâǧi eben an-Nûri eben Ša'lân, 244
Haǧar eben Meǧwel of the Rwala, 471
Ḫeǧǧâǧ, kin of the Weld 'Ali, 587, 589
Ḥaǧǧâǧ, Eben, commander of Eben Rašîd, 579, 580
Al-Haǧm (l10), 418
Hair, 115—117; arrangement of girls', 118, 560; braids adorn girls', 118, 562; braids adorn vain Bedouins', 116, 564, 566; braids praised as an ornament, 143—145, 174, 175, 177—179, 190, 260, 225, 226, 272, 553, 560—563; dyed yellow with henna, 124, 211, 553; fair rare, 553; loosened and braided, 175; shaved on the top of the head, 249; washed in camel's urine, 117, 118
Ḫajbar, 57, 85, 513
Hâjel (q14), 57, 175, 184, 185, 227, 228, 301, 302, 305, 309, 312, 469, 505, 625
Hâjel eben Čandal, 532
Hâjes eben Meǧlâd, 106, 502, 508
Ḫalaf, a Bedouin, 219
Ḫalaf abu Ḥaṭlân, 650, 651
Ḫalaf âl Iḏem eben Zejd, 226—228, 305—307, 580, 617, 618, 663
Ḫalaf al-Flejḥi, 662, 663
Al-Ḫâlât, region northwest of Tejma, 604
Ḫâled, Beni, tribe of al-Ḥasa', 214
Ḫâled eben Saṭṭâm eben Ḥamad eben Ša'lân, 38, 39, 254
Ḫalîfa, a Bedouin, 177
Halimocnemis pilosa, Moq. See *Kalâ*
Haloxylon articulatum, Cav. See *Rimṯ*
Ḥama' (b5), 180, 181, 314, 315, 657
Al-Ḥamâd (d9—i10), 17, 26, 30, 60, 78, 223, 275, 345, 397, 415, 418, 584, 594, 600, 604, 613, 658, 647, 666, 677
Ḥamad eben Bneijje, military leader of the Rwala, 38
Ḥamad eben 'Ejde, 656
Ḥamad eben Nâjef eben Ša'lân, 57, 220
Ḥamad al-Hnejdi, 217
Ḥamad al-Wlêd'i (or al-Wahbi), Eben, 290
Ḥamâmde, kin of the Weld 'Ali, 587, 589
Al-Ḥamâmid, subdivision of al-Ḳa'âẓ'a, 631, 632
Hamdân, nephew of Barǧas eben Mašhûr, 58
Ḫâmi Raṭîf, 227, 228
Ḥammâd al-Ḫâwi, chief of the Šarârât, 306, 367
Ḥamma (a11), 304
Ḥamdijja bint Fâre' of the Sba'a, 425
Ḥamṣiṣ (*Rumex lacerus*, Balb.; kind of sorrel), 95
Ḥamḍ, best camel pasture, 82, 92, 237, 238
Hands dyed with henna, 144
Ḥanǧar, Eben, of the Fleta, 642
Ḥarb, chief of the Beni 'Aṭijje, 610, 613
Ḥarb, tribe, 634; allow the guest to leave the tent at any time, 464
Hare, 27, 28, 30, 34
Ḥarfûš, a Bedouin, 130
Ḥârra (*Sisymbrium Irio*, L.; *Sisymbrium irioides*, Boiss.; high species of hedge mustard), 96
Ḥarra, lava territory, 273
Ḥarrân, a Bedouin, 146
Ḥarrân, an 'Ebedi, 496—498
Ḥarûfa, a camel's name, 335
Harun ar-Rashid (Hârûn ar-Rašîd, 786-809), 335
Al-Ḥasa', Beni Ḫâled camp in, 214; occupied by Turkish troops in 1871, 184
Hasan, a Bedouin, 241
Ḥasan, Beni, tribe, 287, 621
Ḥasan, Eben. See 'Abdallâh eben Ḥasan
Ḥasan Pasha, 587, 589
Al-Ḥaṣe (n6), 301, 491
Al-Ḥaššâbijje (k8—9), 603
Ḫaṭîb teaches religion and leads prayers, 306
Ḥaw'a (or al-Ḥâwa, m12—13), 34
Al-Ḥawâzem, despised tribe of Arabia, 136, 282, 404, 405
Al-Hawǧa (c8), 583
Ḫâwi, Eben, of the Šarârât, 603, 669
Ḥawrân, Ǧebel (g—h5—6), 50, 135, 167, 191, 194, 205, 227, 228, 230, 296, 317, 329, 415, 418, 491, 532, 556, 565, 574, 577, 580, 584, 620, 621, 657, 660
Ḥaut persecutes moon and sun, 2
Ḥawra, variety of ṣamḥ, 93, 95
Ḥazâ'el (or Ḥaz'al), tribe, 190
Al-Hazb (al-Hazb al-Bajaḍ, r6, and al-Hazb al-Ḥamar, r—s8), 329
Al-Ḥazel, 20, 578
Al-Hazim (i6), 637
Al-Hazimi (g14), 646
Ḥâzmijje, a woman of the Ḥawâzem tribe, 404
Al-Ḥaṣra, in Africa, 5; (p18), 419
Hazzâ', Eben (an-Nûri eben Ša'lân), 610, 614
Hazzâ' eben Nâjef eben Ša'lân Abu-n-Nûri, 58, 307, 308, 418, 577, 578, 584
Hazzâ' eben Swejṭ, 576, 577
Ḥbejrân of the 'Abdelle, 651
Hdejb, Eben, ruling house of the 'Ebede, 423, 643
Hdejb, Ḳelîb (l12—13), 650, 653
Ḥdejja, kite, 35
Head, bare when going to battle, 247; covering *šumbar*, 124; kerchief for men, 119, 120; kerchief for women, 123; kerchief serves as a veil, 318
Hearths of inner Arabian towns, 113
Heat, 17; at its highest between one and three, 189; at noon makes air quiver, 230; rest favored when — at its highest, 290
Al-Hebdâni. See Meǧḥa' al-Hebdâni
Al-Hebeke (m16), 57
Hedgehog, 28; and fox, 24, 25
Al-Ḥeǧâz, Jews camped in, 229
Al-Ḥeǧijje, 633, 635
Heǧin (bushy subshrub with thin branches, small leaves and flowers), 386
Ḥeǧlân, chief of a Duṛmân kin, 633, 634
Al-Ḥeǧr (a7), 384
Al-Hejl (f8, d8—9, e10), 649
Al-Ḥejl, Ǧadîr (h16), 254
Ḥejrân eben Moleṭ, 652
Al-Helâl (or al-Helâli), Ḳiṣlet (k14, j14—15), 621, 634, 635
Hell, 678
Helmer, Abbot Gilbert, Teplá, xiii

000

Hemorrhoids, remedy for, 38
Ḥesari, dry grasses, 108, 369
Henna, hair, nails, and palms dyed with, 124, 145, 211
Ḥenwen (*Calendula aegyptiaca*, Desf.; *Calendula micrantha*, Boiss.: a species of marigold), 108
Al-Herbîd eben Swejd, 222
Herdsmen, 336; milk camels, 89; supper, 341; unsatisfactory ~ should be dismissed, 323
Al-Heri (one of the Še'ûân al-Herijjân), 274, 275, 419, 596
Al-Heri abu-r-Ruṣuma, 649
Al-Herijjân (e11), 564, 640
Hermon, 227, 228, 567, 569
Al-Ḥerr (m16, i—j17—18), 579, 580
Al-Ḥerr abu Zowr (al-Ḥerr, i—j17—18), 626
Ḥezma' (m2—p4), 17
Hips admired, 79, 143, 145, 174
Hît (e17), 260, 273, 314, 315, 420
Hḳejšât, clan of the Beni Ṣaḫr, 612, 615
Ḥleje eben Ḫâled, 648
Ḥmâr abu-l-Awwâd, 4, 92, 106, 147, 182, 184, 199, 214, 217, 244, 271, 275, 297, 299, 301, 305, 306, 311, 322, 327, 328, 364, 466, 467, 477, 478, 494, 567, 579, 580, 585, 588, 592, 613, 614, 626
Ḥmûd, a Bedouin, 208, 565; a Dahmaši, 326
Hmûd eben Me'ǧel, 582, 584, 585
Ḥmûd eben 'Obejd eben Rašîd, 305
Homesickness expressed in poem, 309—311
Ḥoms (c5), 160, 181, 422, 533, 657
Honesty. *See* Countenance, Name
Honor, in ~ of a youth ash-gray ostrich feathers are fastened to his spear, 551; man of ~ will rather die than allow his camel to be captured, 547; motive of charity, 451
Hoopoe, 40
Al-Ḥôr (i9—j10), 223, 504, 599, 600; Rwala winter pasture, 78
Ḥorâsân, cast steel from, 136
Horses, 371—388; captured by the slaves go to their master, 629; colts belong to their mother's breed, 372, 385; colts thrown away before a raid, 575; desired by youths, 514, 515; good ~ known throughout the desert, 386; good qualities, 139, 513, 554, 559; in fight, 552; lock of hair from each captured mare is cut and hung up in tent, 559; mares not allowed to be covered before a fight, 516, 546, 575; never shared in a raid, but belong to the captor, 510, 511; prepared for a raid, 508; protected from cold by the *ǧelle* blankets, 543; pure blood not of much importance with the Fed'ân, 286; reserved pastures for, 300; returned home from a raid stained with blood of their riders are sold, 295; ridden on short raids in *rabî'*, 508; saddle cover, 155; saddles from captured ~ belong to blacksmiths, 291, 292; seldom given camel's milk, 323; shoes with nails bent inward, 548; shown water to increase their thirst, 649; shy on hearing an alarm cry, 320; stallion more enduring than the mare, 519; stop in a gallop by pulling up the reins short, 545; stray ~ caught during a ra
are handed over to the commander, 519; t
hair of young mares clipped or cut off e
tirely, 602; the more enduring the longe
is the flesh to the right and left of the r
of the tail, 386; thoroughbred ~ enjoy fig
515; two halters, 590; white mare is a go
omen, 392; whose eyeballs vanish in a wh
circle favored, 83; with square heads u
in breeding, 386
Hospitality, 455—470; important for good re
utation, 463, 467; indicated by a blazi
fire in an open tent, 134; indicated by te
built in an easily accessible place, 134; i
dicated by the extent of the heap of ash
66; ought to be unaffected, 105
Ḥoṣṣa bint Haǧǧâl, 574—577
Host responsible for his guest, 462, 464, 4
Hour unknown, 4
Household utensils, 69, 70
Ḥowmât (or al-Ḥowme, p15—16), 612, 616
Ḥowše, a girl, 223
Al-Ḥraṣa, clan of the Fed'ân, 643
Ḥrejmîs, Eben, of the Fed'ân, 650
Hrêre, Abu (a6), 660
Ḥreše, clan of the Ahl 'Îsa, 612, 615
Al-Ḥṣâjde (j6), 641
Al-Ḥṣej (j14), 653
Al-Ḥsejbi, *še'îb* (n19), 619, 624, 626
Ḥsejjân eben Mezsal eben Nîma, 496
Ḥsejni of the Rfede kin, 496
Ḥsên (Ḥusejn ibn 'Ali ibn Abi Ṭâleb), 466
Al-Ḥseme, 57, 272, 532, 644
Hṭejš, a Bedouin, 518
Htejm, collective name for despised trib
136, 278, 332, 613, 614; pay *ḫâwe*, protecti
tax, 69
Ḥubejrat. *See* proper name
Al-Ḥufejjer (d8), 658
Al-Hufhûf, 184
Al-Ḥôš (n6), 25, 582, 583
Al-Ḥûl (p—q9), 664
Ḥulfa bint Ḥlejf âl Ḥdêred of the Sba'a, 6
Human body, names of the different par
of, 115
Human figure, outlines of, [illegible], 296
Ḥummejẓ (or *ḥammejẓ*; *Rumex spinosus*, L
a species of sorrel), 95
Al-Ḥunfa (p9—q10), 268, 604
Hunger feared, 94
Husband in the first year of his married li
ought not to accompany a raid, 509
Al-Ḥwejmât (h6), 650
Hwejṭân, kin of the Kmuṣa, 642
Hwejšân, kin of the Rmâlân clan, have
unlucky sign, 391
Ḥwêr, Ḳaṣr (b10), 647
Al-Ḥwêṭât (l3—n6), 136, 278, 291, 292, 300, 4
608, 609, 613—614, 640, 658
Ḥwêṭi, member of the Ḥwêṭât, 448, 630
Hyena, 39; a good omen, 392; young ostrich
protected against, 39
Ḥsâri', bird, 41
Ḥazzâ as-Sa'âdi, 599, 600
Al-Ḥṣejri from the southern territory, 285,
Ḥṣîra, 179, 180

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

000

Ḥuḳrḥa (g17), 663
Ḥulm, a Bedouin, 520

Ibex, 35, 36
Iblis, is not dead, 297; leads on the road of sin, 297; seduces man, 297; tempts every beloved one, 181, 182
Ibrâhîm eben Dâjer eben Šerî eben Meǵreb, 48
ʿÎd, a Dahâmši, 84; a Rwejli, 160
ʿÎd, Eben, camel breed, 339
ʿÎda, al-Šarrâfi's mare, 384, 385
Iǵen, Âl, kin of the Rwala, 220
Iǵen, Umm (j5), 345
Impotency, snake flesh as cure for, 42
India, camels and horses sold to, 254; imitation of an English military gun imported from, 132; wandering dervishes from, 287; wholesale camel merchants live in, 278
Infants. *See* Children
Ingratitude disagreeable to Bedouins, 114
Inheritance, 463—465; of an only married daughter, 446, 447
Ink, preparation of, 112, 175, 220
Inkstand in the inner Arabian towns, 112
Interest for credit 25 per cent in five months must be paid at once in cash, 280
Invitation to meal accompanied by the *ǵîre* oath of the slave Râšed, 129
Irak, camels sold in, 348; commercial relations of ʿAneze with, 112; culprit from — seeks shelter with the Ḳmuṣa, 460; Ḥoṣṣa calls for aid in, 574; al-Ḳmuṣa camped in, 604; al-Kwâḥle clans emigrated to, 58; large territory in — owned by Saʿdûn al-Ašḳar, 605; Rwala prohibited from migrating to, 629; trade caravans from — to Syria, 272, 285; wandering dervishes join moving clans in, 287; wheat imported from, 467
ʿÎsa, Âl, wholesale firm trading in camels, 278. *See also* Abû ʿÎsa
Iskanderûne (Alexandretta), 284
Išlân, ecstasy, 401, 409, 411; protection of God, 409
Islam considered weak because it cannot free the settlers from their miseries, 479
Itinerant merchant, 61, 280; accompanies the Bedouins the whole year through, 125; called Kabejsi, originated from al-Kabejsa, 269, 270; called Ṣlejbâwi, originated from aṣ-Ṣlejba, 125; *ṣalîb* exchanges goods for camel's hair, traveling bags, etc., 142; praises a chief, his protector, 278—279; searches after lost articles, 454

Jacob, patriarch, 305, 308
Al-Jâḥla. *See* ʿAjd al-Jâḥla
Jâḥeb, Ǵaw (r14), 267
Jerboa and *ǵerdi*, 28, 29; gnawed by *ṣabri*, 48
Jewelry, liked by women, 124, 175, 264; nose rings, 124, 150, 264, 261, 344; rings above the ankles, 111, 150, 174—176, 211
Jews first bred camels, 329, 330
Jidda, arms brought from, 132
Joseph, son of patriarch Jacob, 327, 330
Judges, hereditary, 426, 427
Judgments kept in mind, 431
Judicial decision, about the inheritance of a married daughter, 447; in a dispute about a bride, 445, 446
Judicial procedure, 426—467
Jûsef eben Mǵejd, poet, 272, 485, 690

Ḳ. *Abbreviation for* Ḳulbân. *See* proper name
Al-Ḳaʿîḳaʿ, judge of the Âl Ǵâṭa, 427. *See also* Ḳaʿḳaʿ
Al-Ḳaʿara (c12), 28, 418, 446, 628
Ḳaʿâṣʿa, clan of the Rwala, 294, 377, 378, 606; have a good omen, 391
Kabbân, ridge in the ʿAtejbe territory, 285, 298
Ḳabajḳe of the ʿAneze, 46, 52
Ḳâjem ar-Raʿajḳi, 209
Ḳaʿḳaʿ, 51
Kaḍâ (*Halimocnemis pilosa*, Moq.: small, bushy, gray, woolly herb with thin, prickly leaves), [338
Kaḍâra, heavy bird, 39
Al-Ḳâra (m12), 247
Â'l-Ḳaʿra. *See* Al-Ḳaʿara
Karabacek, Dr. Joseph Ritter von, Vienna, xiii
Al-Ḳarârî, war leader of the Šbeʿa, 166
Ḳardûš, Eben, of the ʿEbede, 447, 448, 497, 498
Karrâṯ (*Allium atroviolaceum*, Boiss.: garlic with bluish-purple flowers), 95
Kârt. *See* proper name
Al-Ḳaṣîm, 112, 275, 279, 314, 315
Ḳaṣmarijje (or Ḳaṣmarijje), a girl, 196
Kasr. *See* proper name
Kaṣr. *See* proper name
Ḳaṭa, description of, 160
Ḳaṭa, 38, 40; and the Bedouins, 40; fly suddenly from the rider, 363; nest in low plains covered with luxuriant grasses, 329
Kaṭaf (*Atriplex*, L.: subshrub with small drooping, yellowish flowers), 338
Kaṭwa, bird, 39
Al-Ḳawda, camel herds of Eben Meǵreb, 659, 660
Kaṣbâṣ (*Salsola inermis*, Forsk.: subshrub with grayish leaves and small flowers), 338
Kassijje bint Waḥîf, 256
Kbejsât, itinerant merchants, 61. *See also* Kabejsât
Al-Ḳdejm (h8—9), 640
Al-Ḳejṣûma (n17—18), 620
Ḳerajât al-Melaḥ, settlements in Wâdi Sirḥân, 666, 677
Al-Ḳerak, 50
Kerbela (pronounced Karbala by the Rwala, g20), 155, 449, 521, 522
Kbejšân, a Bedouin, 221
Kin, assures happiness, 192; bearing a bad omen, 391, 392, 393; bearing a good omen, 391; bound to mutual protection both aggressive and defensive, 460; camps together, 169; does not include maternal relatives, 145; explanation of, 48, 49; head of, 47—49; helps its oppressed member, 461, 462; includes second cousins, 160
Klejb, servant of Ibrâhîm eṣ-Ṣulmâwi, 466
Klinger, Jindřich, Prague, xiii
Kmâji, member of the Ḳmuṣa, 412
Al-Ḳmuṣa, division of the Šbeʿa (d8—10), xiii, 186, 261, 405, 427, 443—445, 457, 478, 498, 499, 534, 565, 642, 643, 660

2;Musil S-4,5 (no date) 1928 MD4 Rwala MD4

000

Kra' (o10), 298, 457, 469, 479
Kraiże, a girl, 178
Al-Kraine (o20), 348
Kralypinia linearis, Pall. See *Lahjat at-tajs*
Al-Kowm (h9), 66, 649
Kraje, Halwa (p10), 684
Al-Krejjât, settlements in al-Gôta, 447, 645
Krejjân eben al-Hâm, 446, 447
Kenjbee (*Plantagalis* [illegible], Boiss.: *Plagiosetis pubiurula*, DC.; [illegible]-like plant), 96
Kbûl (Chased Away) of the 'Abdelle, 569
Al-Kubejsa (e17), 125, 359, 273
Kubejsât, itinerant merchants, 61, 269, 270
Kubejsi, itinerant merchant, 125, 127, 269, 270, 454
Kubejsi Baydâdi, itinerant merchant of Bagdad, 125
Kubdân, Eben, kin of the al-Hwêsi division of the Weld 'Ali, 552, 553
Kudrijje, 143, 778
Al-Kûfa (h20), 252
Kufjân eben Hâmed of the Beni Sahr, 471
Kûr, plural of Kâra. See proper name
Al-Kûr, Ab- (j26), 646
Kurd dangerous to camels big with young, 335
Kurdi eben Ša'lân, 243, 244, 587
Kurdish soldiers, 587—589
Kurds, 589
Kurrejs (*Trigonella* [illegible], L.: bean-like annual), 96
Kurje, beast of prey similar to wildcat, 20
Kusmân, people from al-Kasîm, 355; territory (al-Kasîm), 469
Kût bint Al-Ârejfi, 55, 56
Kubaje (or *ḫejjasa*: mallow-like herb), 129
Kutma, camel herds of the Fed'ân, 156, 158, 189
Al-Kwâdbe of the Kahtân, 53—56, 58, 162, 158, 286, 368, 370, 383, 604, 613; recognize an-Nûri as their head, 168
Kwêdbi, member of the Kwâdbe, 124
Kwêbbeh, Âl, settles disputes pertaining to blood vengeance in the Âl Ôlês group, 427
Al-Kweit, arms brought from, 112, 286; camels sold in, 270
Al-Kuzejfi, 34

Lackenbacher Fund of the Theological Faculty of the University, Vienna, xiii
Lâha (h—l11), 413, 668
Lahad, a Bedouin, 167
Lahjat at-tajs (*Kaelpinia linearis*, Pall.: annual with thin, upright stalks bearing little heads of yellow flowers), 95
Lâm, Beni, 156, 367
Lamlûm, settlement in Irak, 61, 66
Laṭîfa bint Lifa, 177, 178
Lawsuits, 427—435; about paternity, 386—390
Leather vessels, 71, 83
Lepidium sativum, L. See *Rešâd*
Al-Lhejb, tribe, 339
Al-Libben (l8), 645, 648
Liechtenstein, the reigning Prince Johann von, Vienna, xiii
Lifa, Eben, a Bedouin, 177

Life, destroyed by the sun, 1, 2; lengthened or shortened by Slejb women, 408; regulated by the moon, 1
Al-Lifîjje (l17), 648
Lightning, and thunder, origin of, 5, 6; dangerous in the desert, 239; as a guide to regions where rain has fallen, 146, 147
Lîne (o13), 413, 628
Litters, poem, 65, 70, 81; *hetab*, 68, 69, 74, 75, 77, 166, 197, 236, 252, 265
Lizard, 42, 43; *be'erpi*, effects of bite of, 42
Al-Lwâh (f12—13), 359, 643
Locks, 112
Locusts, preparation and storing, 93, 94; young — crawl on each other, 112, 113, 377
Loom, 69
Al-Loṣef (l12), 664
Lost animal returned for a reward, 414
Lost articles, 463; keeping of — punished, 464
Lotus conguestissimus, L. See *Brejḫe*
Lotus Gebelia, L. See *Brejḫe*
Love, awakened or quickened by Slejb women, 406; compared with thirst, 156; declaration of, 135, 136; ditties and poems, 140—228; for married women, 166—170; foundation of marriage, 230; reciprocated, 135
Lovers, dead — lamented, 136—139; separators of — punished by Allâh, 160
Lubbêna (*Stachys affinis*, Fres.: *Stachys Nevelii*, Vel.: subshrub with dense hairy branches and small red flower racemes: of the mint family), 96
Lubde at Hâjel, 635
Lycium arabicum, Schw. See *'Awsaǵ*

Ma'ân (l13), 684
Al-Ma'âṣer (h8—9), 668
Al-Madmân, Î. (h27), 655
Mad dog, man bitten by, 436, 443
Al-Ma'ejṣfe, Tw'an (o19—19), 630
Al-Magna (h12), 628
Maha' bint Halawân, 46
Majjd' (m6), 360, 361, 614, 617
Malak, celestial spirit, 413
Malau, reptile, 42
Malbûd kin of the Mjâli clan of the Fed'ân have a good omen, 361
Mamdûḥ eben Saṭṭâm eben Ḥamad eben Ša'lân, 58, 253, 254
Mamdûḥ Pasha, commander of Turkish troops fighting the Druses in the Ḥawrân, 556
Manâḫ. See War
Manâḫ az-Zîrân, Battle-camp of the Two Starvations (war between ar-Rwala and al-Kwâdbe), 56
Al-Manâṣer (a5—c12), 38
Mâne' eben Dayal, 465
Al-Manâjer, ford on the Euphrates, 669
Manâje' ar-Raḥâle (f6—7), 666
Manâje, earthly spirit changed into a hedgehog, 424
Manâje eben Saṭṭâm eben Ša'lân, 634
Mantle, the most important part of dress, 118; light woollen, named, 118
Marches, length of, 78; lengthy — always made on camels, 549

000

Mêred, 299
Mares. *See* Horses
Al-Markab, 571, 573, 574; protected, 624, 625; sacred, must not be lost, 625. *See also* Abu-d-Dhûr
Market place, center of all news, 580; in inner Arabia, 118
Marmot, 23
Marriage, against the will of the eben al-'amm impossible, 208, 225; duty of every healthy man, 135; for love, 125, 222, 223; of a squeamish fellow, 344; with blacksmiths and slaves forbidden, 138, 278, 292; with unrelated girl not favored, 200
Married couple, quarrels among — forbidden, 234
Married life, first year of — is not favorable to important ventures, 506
Married woman, cannot vow an animal without her husband's permission, 421; dissatisfied with her husband longs for other men, ǧawâǧ, 234, 344, 469, 476, 513, 554, 557; for whom her husband has paid in full may be killed, 495, 498; may have her own estate, 663; inconveniences her brother, 494; inherits two she-camels from her father, 664; in love with another ought to be set free, 229, 230; loves other men, 150, 198, 238; material good or evil of — concerns her kin, 494; moral offences of — concern her husband, 494; rights of, 230, 231; that has been raped avenged by death of the man, 493. *See also* Wife, Woman
Ma'rûf, aš-Šejḫ, 314, 315
Ma'rûf eben Meṣreb, 48
Maš'ân eben Bakr, 302, 303
Mašhûr, Eben, 299
Mašhûr eben Merḳed, 434
Mašhûr eben aš-Šrejfi, 53, 54
Mas'ûd aṣ-Ṣbejḥi, 152
Maṭar, a Bedouin, 244
Al-Maṭârî' (g10), 680
Mâṭi, Eben, of the Ahl 'Îsa, 434, 660
Mbârek eben Ḥwêmel, serv., 7
Mḍaḥraǧ, *fedâwi*, 196
Meadows, *rijâḍ*, 226
Meals, 96, 97
Meats, 96, 97
Mecca, 'Atejbe camp east of, 264, 633; Grand Sherif of, 209; henna bought from, 134; negro children brought from, 276; Pilgrim Road from Damascus to, 236; a sherif from, 484; small plate from, 69; transport of supplies and pilgrims to, 584; wandering dervishes go to, 327
Medâjen Ṣâleḥ (a7), 584
Medḥer eben 'Abdallâh, 443, 444
Al-Medîna, 'Atejbe camp east of, 264, 633; negro children brought from, 276; a sherif from, 484; transport of supplies and pilgrims to, 584; wandering dervishes go to, 327
Me'ǧel, Eben, ruling house of al-[illegible], 56, 57, 390, 449, 559, 595, 602, 621, 622, 648
Me'ǧel eben 'Amûn of the Drejb kin of the Kmuṣa

Meǧlâd, Eben, ruling house of the Dahâmše, 576, 619, 620, 622, 626, 628, 630, 646
Meǧwel eben Meṣreb, 590
Meḥde' al-Hebdâni, 236, 391—393, 398, 600
Meḥi of the Freǧe, 52, 53
Mehîr, Eben, kin of the Sba'a, 423
Meḥsen Raḥîṣarrûḥ, chief of the 'Ebede, 180
M'ejdi, a Bedouin, 136
Melḥem, Eben, ruling house of al-Ḥasne, 57, 272
Men, caring for women despised, 348, 349; divided according to their qualities, 385, 472, 488; have to conform themselves to their surroundings, 477
Menzel eben Dûrmi, 388
Merchants, big — in camps, 276, 278—281; profit of — in hands of Allâh, 273
Merdâš, Eben, of the Sirḥân, 396
Merḳed, Eben, ruling house of the Kmuṣa, 418, 535, 643, 648
Merḳed eben Baṛri eben Dâṛer eben Ẓeri eben Meṣreb, 48
Meš'el bint Saṭṭâm eben Ša'lân, 249, 250
Al-Mesâ'îd, tribe, 576, 577, 631
Al-Meṣâlîḥ, 296, 297
Meš'ân an-Nṣejri, 613
Al-Mesâre', tavern on the Bagdad-al-Ambâr road, 214, 215
Mesekk ar-rijân, hawk, 35
Mesembryanthemum Forskahlei, Hochst. *See Semḥ*
Mesembryanthemum nodiflorum. L. *See Semḥ*
Meššen, 'Aḳlat (j18), 656
Meššen eben 'Allûš of the al-Mwâǧîḳe clan of the 'Ebede, 432, 433
Mesopotamia, ford called *maḫâḍa* in southern, 484; Šammar in, 274, 316, 317, 331
Meṣreb, Âl or Eben, 48, 641, 651, 656
Al-Mešrefe (a6), 335
Met'eb, a Bedouin, 472
Met'eb âl Hadab, 567
Met'eb walad Kurdi, 229
Meteorite, crushes everything upon which it falls, 275; origin of, 6, 7; pieces of — preserved as keepsakes, 236
Meṭḥâl, a native of Irak, 500
Meṭḥâl eben Sa'îd, 427
Me'zel eben 'Ekla' of the Mwâhib, 413
Meǧḥem eben Čandal, 369
Mezjed (or Meǧḥem), Eben, ruling house of the Ḥasne, 644
Mḥejd, Eben, of the 'Abdeže, 57, 390, 449, 595
Al-Mḥejdi, clan of the Fed'ân, 391
Al-Mḥêdi, a Freǧi, 480, 482
Mḥammad eben Sa'îd, 427
Mḥammad eben Turki, 563
Mḥammad al-Ḳaṣîr, 182, 184, 212, 214, 216, 217, 275, 297, 299, 301, 303, 305, 313, 317, 322, 362, 467, 554
Mhanna eben Ḥmûd eben 'Obejd eben Rašîd, 365
Mḥarûṭ (*Scorodosma arabica*, Vol.: scented herb with long root, tall stem, decompound, hairy leaves, and many yellow flowers), 95, 383
Al-Mḥaṭa, 636
Mḥejd, Âl or Eben, ruling house of the Fed'ân, 53, 429, 394

00e

Mḥejmed, a Bedouin, 144
Al-Mḥejser (h8), 366, 367
Al-Miḍân (e6), 532
Midsummer, camps erected in lowlands in, 164; pastures in, 384
Midwives unknown, 243
Migrating laden pack camels led by women, 199
Migrating tribe, troop leading. See Ṣalaf
Migration, chief assures safety of, 635; direction of = uncertain, 162, 165; into the inner desert, 256; separates lovers, 162, 163, 165—167; to the settled country, 162, 206; of the ʿAmârât and Dahâmše to the settled country, 380; of the Fedʿân to the settled country, 559; of the Šammar to the settled country, 210; when pasture is rich, 165
Miǧwel, Âl or Eben, 281
Miǧwel, Rǧâm (m13), 646
Miǧwel âl Miǧwel, 83
Al-Miḥlef, group of the Âl Ǧlâs, 581
Al-Mijâǧîn (b13), 490, 652, 660
Al-Mijâh, Š. (d11), 420, 443, 641, 648, 652
Milḥâḳ, kin of the Swâlme clan, 436
Military leader, 506, 507; endangers the ruling house, 50, 51, 507; takes over the functions of the head chief, 544
Milk, 91
Mindîl al-Ḳaṭʿi, 56, 116, 170, 178, 190, 194, 199, 271, 361, 362, 365, 367, 466, 481, 590, 617, 632, 638—640, 673
Al-Minḥâṭ (g6, h7), 657
Al-Minšâr (b9), 649
Minwer âl Ṭajjâr, 585
Mirage, 18, 19
Mišʿal eben Saṭṭâm eben Ḥamad eben Šaʿlân, 58
Miṭerfe, a girl, 219
Misery feared, 189
Misfortune, forgiveness invoked on hearing of, 172
Mitref eben Ḥrejmis, 661
Mitref eben Kurdi, 234, 235
Mizʿel abu Maṭar, called abu Zaʿlân, 625
Mḥâṭ eben Ǧandal, 436, 437
Mḳaṭṭaʿ, bird, 41
Mlǒsch, Dr. Melchior, Olomouc, xiii
Mlêḥa, a camel's name, 235
Mlobbit ar-raʿjân, bird, 40
Al-Mloṣi, Biǧâr (e12), 639, 649, 653
Mnâḥi eben Ḍabbây, surveyor, 402, 408
Mnawel eben Nimr, 426—428
Mnife bint Saṭṭâm eben Šaʿlân, 248, 263
Mock battle, ṭrâd al-ḫejl, performed in honor of an esteemed guest, 561
Modesty needed, 476, 477
Mole, 31
Months, individual = unknown, 4; names of, 172
Moon, 1—4; and life, 1; and stars do not shine in regions where Allâh sends men who have sinned against their tribe, 542
Moral precepts, 465—467
Moṣejre, Ǧew (m11—12), 54, 55
Al-Koṣrabi, Turkish officer, 519
Mosul, 191, 275
Moth, 31
Mother, cares most for a son, 421; denounce son who fled from fight, 54; esteem of = increased by a baby boy, 254
Mourning, for fallen raiders, 509, 540; fo relatives, 162, 163, 201, 616; girl must no cry in the tent, 163; of female relatives fo a dead man, 480; of a wife, 625; restricted, 67
Mouse, 29, 30; and cat, 30, 31
Al-Mraʿ, Wâdi or Šeʿîb (h13), 229
Mrʿi, variety of partridge, 40
Al-Mṛejr (f12), 645, 646
Mrêḥbe near the settlement of Nefi, 181, 18
Al-Mṛîṣa, Provoking, a mare's name, 288
Al-Mrâǧ, near Damascus, 582, 584
Mṣaʿ (Nitraria tridentata, Desf.: shrub with white branches, wedge-shaped leaves, hard spines, small yellowish flowers, and sweet fruit, ṣelʿ), 96
Mṣaʿ (Scorzonera, L.: with long, narrow leave and stalks bearing single heads of yellow flowers), 95
Al-Mšâš (i9), 650
Mṣejjeb, Eben, of the Mṣeke, 496, 497
Al-Mṣeke, kin of the ʿEbede, 417, 496
Mṣelli, a girl or a region in Neǧd, 146
Al-Mšowbeš, a Freǧi, 575
Mtejje, a girl, 222
Al-Mṭejr, tribe, 182, 184, 290, 384
Al-Mṭejrât, nickname of the Mṭejr, 612
Muḥammad abu Tâjeh, 613
Muḥammad âl (or eben) Mhelhel, 154, 298, 59
Muḥammad eben ʿAbdallâh eben Rašîd (1869—1897), 306, 308, 309, 316, 367, 577—579
Muḥammad eben ʿAli, Prince in Ḥâjel, 57
Muḥammad eben ʿArfeǧ âl ʿAli, 309, 311—313
Muḥammad eben Dôḫi eben Smejr, 57, 58, 534, 543, 544, 546, 557, 565, 580—582, 584, 587—589, 591—593
Muḥammad eben Ḥarb, 613
Muḥammad eben Hazzâʿ eben Nâjef eben Šaʿlân, 58, 627
Muḥammad al-Ḳâḍi of ʿAnejza, 111
Al-Muntifeǩ, tribe, 46, 229, 557, 618, 624, 625, 635; carry a flag on all their raids, 625
Al-Murabbaʿa (d11), 641, 642
Murabbeṭ, a Ḳmâṣi, 445
Murʿaṣ, Âl, clan of the Rwala, 51, 57, 603, 613
Murʿaṣi, member of the Âl Murʿaṣ, 124
Murder, cases, 495; punished by Allâh, 674; vengeance of, 489—495
Muriṣ, a Bedouin, 244
Mûsa, al-Šejḫ, the author, 291, 292, 645
Mushrooms, emerge from the ground in the ṣejf season after a copious rain, 322; search for, 15
Musical ability judged according to the pounding of coffee, 101
Musil, Alois, Arabia Deserta, xiii, 16; Northern Neǧd, xiii; Palmyrena, xiii; The Middle Euphrates, xiii; The Northern Ḥeǧâz, xiii, 575
Al-Mwâḫîb, clan of the Ḳmuṣa, 408, 413, 422
Al-Mwâjde, clan of the ʿEbede, 437, 632
Mwâli, tribe, 602
Mwâṣel (Anarrhinum orientale, Bth.: coarse herb with flower thyrsus), 388

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

000

Mwasseria, kin of the Rwala, 497, 498
Al-Mwejsem (m11), 415
Mwêne', kin of the 'Ebede, have an unlucky sign, 391
Muṭlak of the Weld Slejmân, 420
Al-Mzêrîb (f4), 367, 582, 584, 666, 677

Na'em (f7), 641
Nails dyed yellow with henna, 124
Nâjef, Eben, 209, 619
Nâjef eben 'Abdallâh eben Ša'lân, 56, 418
Nâjef az-Zu'ejbi, 549
Names, fair = lost, 505, 506; fair = returned, 504, 505; good = important, 483, 485
Nâṣer eben Me'jel, 397
Naṣi (dry sobat; *Aristida plumosa*, L.: smooth grass with roots to which sand sticks, and winged fruit), 338, 369
Naṣṣâr eben Meṣreb, 48
Na''ûs eben 'Ajde of the Rasâlîn clan, 408, 409
An-Na'wâši, a chief of the Sardîjje, 582
Nawwâf eben Ka'ejšî, 558, 559
Nawwâf eben an-Nûri eben Ša'lân, 49, 165, 224, 225, 237, 248—251, 290, 323, 383, 517, 624, 626, 629, 636; father of, 511, 615
Nâzel eben Dâḥi eben Tacijân, 356
Nedi eben Ṣâleḥ eben Zeri eben Meṣreb, 48
Nefi, settlement in Neğd, 182, 296, 297—299
An-Nefûd (o10—p15), 21, 26, 28, 30, 42, 78, 83, 135, 144—146, 184, 185, 205, 210, 229, 272, 304, 345, 419, 438, 441, 467, 470, 520, 610, 612, 616, 650, 651, 666, 677
Neğd, 51, 52, 57, 147, 182, 185, 196, 254, 276, 279, 290, 291, 294, 298, 300, 303, 320, 358, 430, 467, 477, 577, 648; saddles of = goatskin, 363; waterbag of = goatskin, 358
Neğîb eben Glejjân eben Ṣâleḥ eben Zeri eben Meṣreb, 48, 49
Neighbors, or ḳuṣara, 267—290; constant trouble for the host, 460, 461; enjoy exceptional rights, 47, 267—269, 427; poems relating to, 271
N'ejm, goat and sheep breeders, have an unlucky sign, 391
Nejîtî (perennial with high stem and green, scented leaves), 338
Nejtîl eben 'Adwân eben Meṣreb, 645
Nejtîl eben Ôdejjân, 444—446
Nejtîl eben Nedi eben Ṣâleḥ eben Zeri eben Meṣreb, 48
Nḳajb (h17), 668
Nicknames given to different kins, 377
Nights, significance of, 390; suitable for small raids, 507
Nimr eben 'Adwân, 133, 191, 192, 194, 196—199
Nimrân, creek in al-Belḳa, 103
Nira, a girl, 222, 223
Nitraria tridentata, Desf. See *Mṣa'*
Noah's ark, 196
Nobility in the veins of women, 472, 473
Nomads, division of, 44, 45
Nowwâm, Sleepy, a mare's name, 283
Nṣejr,-hero, 159
Nṣejr, Âl, kin of the Âl Mur'eḍ, 7, 608, 610, 611, 612

Nsûr, (vultures), 36; accompany warriors, 542; young ostriches protected against, 39
An-Nuḳra, 56—58, 78, 167, 205, 226, 363, 590, 669
Nûra, camel herds of Eben Rašîd, 578, 580
An-Nûri eben Hazzâ' eben Ša'lân, xiii, 4, 49, 58, 59, 102, 111, 122, 168, 169, 175, 234, 237, 238, 243, 247, 250, 251, 253, 280, 288—292, 316, 366, 383, 384, 396, 416, 438, 477, 484, 502, 505, 506, 517, 521, 567, 570, 577, 579, 581, 597, 600—605, 612—615, 618—621, 624—628, 630, 632, 636, 663
Nwa', a girl, 155, 156

Oath, disgraces a man, implying that his mere word is not believed, 427, 429; formulas of, 429—431, 435, 460, 529; *al-ǵahîre*, 430; *ǵîre* of the slave Râšed, 529; in lawsuits, 429—431; *al-meebbe'*, 430
'Obejd, descendants of, 642, 651
'Obejd eben 'Ali eben Rašîd (d. 1869), 300—302
Al-Obejjeẓ (i12, h15, g—h17), 220, 416, 522, 653, 657
Odors harm wounds, 179, 668
Oil extracted from fruit of *buṭum* trees, 95
Al-'Oḳde (q14), 302
'Omân, camels imported from, 311, 312, 332, 368; civet, 183
Omens, 389—399; desired before any act of importance, 258, 259; desired when starting on a raid, 507, 512; favorable for raids, 507; gazelle brings bad luck, 27; given by Allâh through the Abu-d-Dhûr, 574; invitation of a passer-by to eat considered good, 463; kins with bad, 509; man with his right and left upper eye-teeth missing bears misfortune, 398; natural phenomena as, 389—395; one-eyed person bears bad, 393; one raven is a bad, 36; two ravens bring good luck, 36; white means success, 511
Oppressed tribesmen emigrate and encamp as neighbors with other tribes, 316
Oppressors, protection from, 451, 452
Orejnbe (*Bassia muricata*, L.: white hairy herb covering the sand), 338
Oriental Seminar at Charles University, Prague, xiv
Orobanche, L. See *Zebb aḍ-ḍîb*
'Orpân (Misfortunates) of the Kwâčbe, 509
Ostrich, 38, 39; feathers as an ornament, 191; feathers entwined in the hair, 226; feathers fastened to the spear, 552; flees at the sight of man, 151, 152; hatched in the Nefûd, 83; hunted by the Ṣlejb, 325
Owl, 31

Palms dyed yellow with henna, 124, 148
Palmyra (e8), 38, 100, 181, 265, 345, 422
Palmyrena, gazelle flocks on the southern border of, 26; raids from northern = to Ḫajber or ar-Rma' 513; route from = to al-Ǵowf, 135; trade caravan in, 272; white frost in, 37; wild pig in, 28
Panther, 29
Parade made by warriors before a pursuit, 578; shouting the battle cry, 81. See also

000

Paradise, 587, 589, 674; rod originates in, 256; wide pastures in, 587, 589
Pardon, asked and given in danger, 529; of enemy in fight, 578
Pardoned enemy, 448, 529; head rope laid around the neck of, 140; remains in tent, 580; selling of, 615; who escapes is considered faithless, 449
Partridge, 40; drinks water regularly, 39; *mrê'i* variety, 40
Paternity cases, 236, 237, 436, 437
Patience is the key of success, 483
Peace treaties, 570, 571, 581
Pens, making of, 112
Persia, arms made in, 545; camels and horses sold to, 214; saber made in, 631; spear blade brought from, 133; wandering dervishes from, 327; wealth of, 191
Persian Gulf, 130, 184, 214
Personal qualities, 471—488; men divided according to, 385
Pig, wild, 28
Pigeons drink water regularly, 39; nest in old ruins, 154
Pilgrim Road from Damascus to Mecca, 226; under the control of Eben Melḥem, 57
Pimpinella arabica, Boiss. See *Ksejbre*
Pimpinella puberula, DC. See *Ksejbre*
Pistols replaced by revolvers, 517
Platters for serving meat, 249
Poetry, 283—328
Poets not held in esteem, 283; wait for a reward, 626; works of =: 'Abdallâh eben Rašîd, 303; 'Abdallâh eben Sbejjel, 297; 'Abejĉe, Eben, râ'i Ḳna', 467; 'Ablân, Eben, 199; Al-'Aǧrafi ad-Dahmaši, 502; 'Ali al-Ḥâzemi, 212; 'Amlûš ab-al-Wkal, 296; al-'Âjen aš-Šarâri, 487; 'Awde abu Burkân al-Kwêčbi, 224, 225, 227; Bint Ḥeǧlân ad-Duṛmi, 638; Čen'ân âl Ṭajjâr, 172, 175; Dṛejjem aẓ-Ẓulmâwi, 460; Fahad eben Ṣbejḥ, 205, 579, 617; Farhûd al-'Amâri, 315; Fejḥân eben Žâ'ed eben Zrejbân, 182; Fejṣal al-'Anḳari, 214; Ǧwâd abu 'Ali al-'Âni, 169; Ḫalaf âl Iḏen, 599; Hâjes eben Meǧlâd, 106; Ḥamad eben Nâjef eben Ša'lân, 220; al-Herbîd eben Swejd as-Sinǧâri, 322; Ḥmûd eben 'Obejd eben Rašîd, 305; al-Ḫṣejri, 386; Jûsef eben Mǧejd, 272, 583, 630; Meḥda' al-Hebdâni, 288, 591; Menzel eben Duṛmi, 588; Meš'ân an-Nṣejri, 613; al-Mhâdi al-Freǧi, 481; Miz'el aḫu Za'êla, 625; Muḥammad âl Mhelhel, 288, 592; Muḥammad eben 'Arfeǧ âl 'Ali, 311; Muḥammad al-Ḳâṣi, 111; Nimr eben 'Adwân, 128, 191, 193, 194, 197; an-Nûri eben Ša'lân, 102, 168, 291, 628; 'Obejd eben Rašîd, 301; Râkân eben Ḥaṯlên, 184; Ṛaṭîṭ al-Fedâwi, 366; Rumejzân at-Tamîmi, 477; Ṣâǧer ar-Rafadi, 636; Ṣaḳḳâr al-Kubejsi, 275; aš-Šarrâbi as-Sinǧâri, 384; Selîm al-'Abd, 627, 629, 630; Zejdân ar-Rwejli, 361; az-Zujûdi eben Ḥasan, 387
Porcupine, 28
Possessed by earthly spirits, 398, 412; cured by seers, 412; woman or girl = must not marry, 413
Postures, different = of man in tent, 64
Prayers, no call to, 625
Pregnancy, if not visible, hindrance for immediate marriage, 236
Princely power marked by Abu-d-Dhûr, 572
Property not longed for, 479
Prophecy from the position of twenty-thre objects, 404, 405
Prostitutes, children of black = of central Ar bia sold as slaves, 276
Protection, by countenance, 438—440; by request, 441—443; depends on the power and renown of a man's kin, 440; from oppre sors, 451; in danger, 519; lacked amon strangers, 501; of animals, 443, 446; of enem who voluntarily surrenders, 448; of gues 464, 465; of guilty kin, 490; of persecuted 426; of thieves, 449—451; tax causes lack o esteem, 136; tax paid by despised tribes, 5 60, 136; tax paid by *šwâja* to *bedw*, 45; ta paid by settlers, 60
Protectors shown gratitude by raising a whit flag, 49
Protégés, 30, 442
Prudence advised, 478

Rabb, 315
Rabî', 13—16; pastures in, 584
Rabies declares itself after forty days, 326
Rabîṭ, Eben, of the 'Ebede, 427
Ṛabša, a camel's name, 335
Al-Ṛadaf (f17), 522, 596, 648
Ṛadîr. *See* proper name
Ar-Ra'ejl, mare, 385, 386
Raǧa' eben Kurdi, 244
Ar-Raḥba, ancient town on the Euphrates, 12
Raiders, ask protection of women and children 637; bargain for their lives, 647; bring sacrifice on Turki eben Mhejd's grave, 419, 420 cannot spend night in a large plain, 475 disheartened by death of their leader, 618 examined by girls and women on return, 556 home coming of, 538; invite each other t supper, 522; pursued, 530; pursued = saddl the best camel and leave it to pursuers, 651 returning with booty welcomed by women 302; scattered = seek hospitality of the Ṣlejb 649; uncertain about their supper, 207, 208
Raids, 506—540; arrangements for attack, 596 destination of = kept secret, 485, 508, 509 without distribution of booty, 641
Rain, 7—10; accompanied by storm at th close of April, 248; assures luxuriant growth of annuals, 542; brought by the south wind 286; copious = causes flood in dry channels 255; follows a *saḥâ'a* cloud, 469, 470; in th *ṣejf* season copious but not long, 323; kind of, 10, 11; light and irregular = cause misery, 549; of the Pleiades gives new lif to the grass seed, 226; ponds, 249, 580; pond enable pasture in the inner desert, 584 prayers for, 10—13
Rain water, accumulated in large basins an soaked into the ground gives rise to settlements, 300; hollows in channels known t the Ṣlejb, 325; rifts in a rock filled with, 17
Rainy periods, 7—10

000

Râkân eben Ḥaṭlân, 183—185
Râkân eben Meǵlâd, 546, 547
Ramṭân, a Bedouin, 359
Ṛânem, progenitor of the Ṣlejb, 325
Ṛannâm, kin of the Dahâmše, 84, 85
Ṛannâm eben Ǧel'ûd, recognized seer, 402
Ransom offered by a fettered thief, 450
Ṛarâjes (l9—10), 606
Al-Ṛarâwi, a Rwejli, 140, 141
Ṛarb, settled territory, 45, 162, 167, 205, 210, 269, 297, 550, 568, 660, 675
Ṛarḳ, water bird, 36
Ṛarra, White Fronted, a mare's name, 383
Ṛarrâf, Saṭṭâm's slave, 597, 601, 602
Al-Ṛarri (f12), 646
Râšed, *ǵire* of the slave, 539
Râšed al-Haǵil, 309
Ṛâšem, Eben, 647
Râšen, Abu (or Eḳren, l8—9), 659
Ṛâli, a Bedouin, 222
Rašîd, Eben, ruling house of the Šammar, 184, 185, 302, 308, 309, 410, 422, 473, 505, 506, 517, 577—579, 635; attacked by the Rwala, 307
Rašîd eben Baṭṛi eben Dâṛer eben Ẓeri eben Meṣreb, 48
Ṛašmerijje (or Ḳašmerijje), a girl, 186
Ar-Rašrâšijje (j6—7), 641
Rašâlin (or Rasâlin), clan of the Ḳmuṣa, 391, 408
Ṛaṭîṭ, servant of Prince an-Nûri, 366
Ṛaṭjân walad 'Awwâẓ, 423
Raṭû', a mare, 518
Ṛaṭwân eben Meršed, 445, 446, 497—499
Raven, 36, 37; and fox, 23, 24
Ar-Rawâḳ (e5—d7), 25
Ṛaẓa (tree-like bush with long, flexible boughs and lean, needle-shaped leaves), 66, 110, 113, 135, 175, 231, 338, 415; gives best coals, 66, 113; wisp, 473
Ṛâzi, a Ḳmâẓi, 444
Ṛâzi eben Ṣabr, 445
Ṛaẓrâf (subshrub with long roots, dense branches, and rosy flowers), 338
Ar-Rbâ' (or ar-Rub'), clan of the Tûmân of the Šammar, 518
Rebse, 142
Red-hot iron, burning with, 360, 382, 383, 666, 667; laid on the stomach, 165; licked in al-'Ela', 238
Red Sea, 298
Ref'a's sisters, war cry of Eben Zejd kin of the Rwala, 616, 617
Refuge, camps recognized as places of — of guilty kins, 401
Reptiles, 41—43
Rešâd (*Lepidium sativum*, L.: species of peppergrass), 95
Ar-Reṣâfa (s9), 414
Rfede, kin, 400
Rǵêl, Âl, of the 'Ebede, 427
Rǵûm, *plural of* Riǵm. *See* proper name
Rḥama, clan of the Ḳmuṣa, chief of — are recognized judges, 427
Rḥejbâwi, originated from the ancient town of ar-Raḥba, appellative of itinerant merchants, 125
Rḥejbâwi Baṛdâdi, itinerant merchant of Bagdad, 125
Rḥejbâwijjât, itinerant merchants, 61
Ar-Rḥejbe, 31
Rheumatism, remedy for, 36
Rhymes give much trouble to a poet, 483
Ribbons fastened behind a riding saddle, 158, 292, 475
Ribšân, subdivision of al-Ḳa'âẓ'a, 51, 52, 631, 632
Riddles, 43, 327, 328
Rider thrown from the saddle ought to be helped, 542, 552
Ar-Rifâ'ijje Order, 669
Rifles, 131, 132; dropped — found during a raid are handed over to the commander, 510; old — familiar to the owner, 226; with flint locks, 189
Right when sought already lost, 385
Riǵlet. *See* proper name
Riǵm. *See* proper name
Riḥâne, sweet basil, 176
Rima, a camel's name, 335
Rimṯ (*Haloxylon articulatum*, Cav.: large bush with needle-shaped leaves and spikes of small whitish flowers), 338, 415; serves as fuel, 468; sweet juice collected, 95
Ṛirân al-Banât (m11), 643
Ar-Rma', Wâdi (s10), 384, 430, 513
Rmejḥ, Ḥabra (m16), 579, 580
Rmejḥ abu Ǧnejb eben Fâjez, 605, 612, 615, 617, 618
Robbery, of a guest or companion punished by Allâh, 674; of a man protected by the robber's fellow tribesman punished severely, 440
Roṛejla (*Atriplex dimorphostegia*, K. K.: annual with broad leaves and small green flowers), 95
Roṛol (*Atriplex leucoclada*, Boiss.: subshrub with resplendent leaves and small yellowish flowers), 338
Rothschild, Baron Louis, Vienna, xiii
Al-Ṛowr, tobacco of, 128
Ršejd, *eben al-'amm* of Ṛuṣna, 225, 226
Ršejd eben Ẓeri eben Meṣreb, 447, 448, 660, 661
Ṛṣân, Tell (h7), 657
Ṛšûm, Âl, subdivision of al-Ḳa'âẓ'a, 577, 647
Rṭa. See *Arṭa*
Rubaḥla (*Scorzonera papposa*, DC.: bulbous plant with red flowers), 95
Ṛubejn, Eben, clan of the Fed'ân, 445, 446, 662; known for his protection, 491
Ruḥmân, Eben (or ar-Ruḥmâń), chief of a small kin of the Dowšân clan, 295, 299
Ruins inhabited by spirits, 414—416
Rumejšân at-Tamîmi, 476, 477
Rumex lacerus, Balb. See *Ḥamṣîṣ*
Ṛumḥa, a girl, 273
Rûmi, Eben, Christian merchant, 194
Rummân, Eben, hero of the Weld 'Ali, 557
Al-Ṛurâb (e9), 496, 643, 650
Ṛurâb al-Ḥadâli (f7—8), 657
Ṛuṣna, a girl, 224—228
Russia, Turkish war with, 184
Al-Ṛûṭa, unhealthful, 666, 677

000

Rûṭe (*Salsola lancifolia*, Boiss.: perennial with small prickly leaves and small, pinkish flowers), 338, 600
Ar-Rwâf (s9—10), 227, 229
Ar-Rwala, chiefs of, 51; recognized as true *bedw*, xiii, 45; subject themselves readily to Allâh's will, 86
Ar-Rwêšdât (neighborhood of the ar-Rwêšed valleys, g—h8—9), 600, 637
Ar-Rwêšed (g—h8—9), 566, 650
Al-Ḳwêṭa (or Ḳwêṭa Ǵerâd, m9), 38

Š. *Abbreviation for* Še'ḫ. *See* proper name
As-Sa'ad, kin of the 'Umûr, 644
Sa'âda, Tell (h7), 657
As-Saba', Sbaḫt (SM c5), 652
Ṣabbâḥ, Eben, ruling house of al-Kwejt, 46, 635
Sâbel an-Nuṣejri, 116, 117
Ṣabr âl Murabbaṭ of the Rwala, 409
Ṣabr eben Sâjer, 445
Ṣabri, bird, 40
Ṣâbûr, camel riders who ward off attacks of the captured herds' owners, 105
Sacrifice, *'ažire* = offered by the leader within three days after his return from the raid, 539; before the Abu-d-Dhûr in honor of Allâh, 574; by a boy who brought back booty from the first raid, 539; by robbers at Turki eben Mhejd's grave, 419, 420; circumcision, 245; common = offered by sons who do not divide the inherited estate, 664; few drops of coffee poured on the ground as a sacrifice for Šâḏri, 102; for a sick man, 668; *hbâṭa* for the dead towards the evening of the third day, 671, 672; *hbâṭa* enables the body to return to its grave, 674; on a grave, 182; *temîme* for a child on the *ẓaḥijje* feast, 244; to the memory of the dead, *ẓaḥijje*, 184, 247, 634, 665, 672; to a seer's ancestor, 402; wedding, 228, 229
Sacrificed animal's blood besmeared on the humps and necks of the riding camels 539
Sa'da, Good Luck, a mare's name, 383
Saddle bag, *ḫurǧ*, 149; *mezhebe* or *mezwede*, in which food is carried on the journey, 308
Sadḥa, Lioness, a mare's name, 383
Šâḏri first boiled coffee, 102
Sa'dûn, Âl, ruling house of the Muntifeǩ, 319, 320
Sa'dûn al-Aškar, 557, 618—621, 626, 628 630, 635
Sa'dûn eben Me'ǩel, 446
Ša'êla, a camel's name, 335
Ša'êle, bird, 40
Sa'fa, a camel's name, 335
Safety is guaranteed by a returned salutation, 455
Ṣaffâra, bird, 40
Aṣ-Ṣafḥa, appellation of the Ḥwêṭât, Šarârât, and Beni 'Aṭijje territory, 610, 614
Sâǩer ar-Rafadi, 636
Sâǩûr, 288, 289
Šâha, camel herds of the Aslam, 367
Šaḥḥûm (*Gagea reticulata*, Pall.: small bulbous herb with linear leaves and a single yellow flower), 95
Saḥla, a camel's name, 335
As-Sâḥna, creek, 168
Ṣaḫr, Beni (j—l 4), 46, 116, 117, 239, 398, 415, 471, 491, 498, 570, 584, 603—606, 613, 615, 617, 618, 657
As-Sâ'i, Darb (e7, e—f14), 420
Sa'îd, kin of the Rḥama clan of the Ḳmuṣa, 427, 651
Saints, worship of = unknown, 418
Sâjer eben Faraǧ, 445
Ṣajjâḥ eben Ǧlejdân, recognized seer, 402
Ṣajjâḥ eben Ǧlejdân eben Ṣâleḥ eben Ẓeri eben Meṣreb, 48
Sâḳ al-Ḫerr, 645
Ṣaḳḳâr al-Kubejsi, 274, 275
Ṣaḳr âl (or eben) Meṣreb, 402, 643, 644, 647—649, 653—655, 657—661
Salaf, troop of warriors riding at the head of a migrating tribe, 76, 107, 162, 255
Salamja (c6), 178, 179, 658
Ša'lân, a Mur'aẓi, founder of the ruling house of Eben Ša'lân, 51, 52
Ša'lân, Eben, ruling house of the Rwala, 50, 52, 57, 136, 170, 171, 262, 268, 288, 449, 525, 526, 532, 535, 555, 563, 577—580, 583, 589, 590, 600—603, 607, 618, 619, 622, 624, 625, 629, 630, 636; decides in questions of war and peace, 427
Ṣâleḥ eben Ẓeri eben Meṣreb, 48
Sâlem, Âl, wholesale firm trading in camels, 279
Sâlem eben Ḥmûd eben 'Obejd eben Rašîd, 305, 306
Ṣalfîǩ eben Fâres âl Ǧarba', 274, 275
Ṣâlḥa bint an-Nûri eben Ša'lân, 251
Salsola inermis, Forsk. See *Ḳaẓḳâẓ*
Salsola lancifolia, Boiss. See *Rûṭe*
Salt, 94
Salutation, 455—457; first given by the visitor, 142; if repeated, assures safety to fleeing enemy, 529, 530; of a bride and bridegroom, 229
Aš-Šâma (l7—k10), 25, 285, 286, 636
Samaḳmaḳ, bird, 40
Šâmân al-Ḥajjâṭ, 641
Šâmat al-Wâdi (or Wâdi Sirḥân, l5—10), 641
As-Samâwa, settlement in Irak, 210, 502, 508, 632
Šammar, tribe, in Mesopotamia, 239, 275, 303, 316, 317, 551, 566, 567, 641, 652, 653, 660; in Neǧd, 52—54, 56, 57, 83, 116, 158, 187, 193, 205, 210, 304, 309, 322, 362, 410, 422, 439, 441, 460, 506, 517, 579, 633, 648
Šammar âl Ǧarba', 303, 491
Šammari, member of the Šammar, 52, 54, 211, 319, 441, 640
Sammîṭ eben 'Amša, 499
Sammîṭ eben Mhejd, 649
Sammâne, bird, 40
Sanad ar-Rab'i, Šammar war chief, 518
Sand drifts, 172, 175; along the borders of stony dells, 185
Sand grouse. See *Ḳaṭa'*
Sand storm, 19, 567, 614
Ṣanḳûr, negro of Ḥâjel, 304—306
Ša'rân (*Suaeda*, Forsk.: shrub with prickly leaves and small, greenish flowers), 338

000

Aš-Šarârât, tribe (16—q8), 135, 136, 165, 170, 171, 278, 282, 290, 291, 294, 298, 332, 367, 368, 441, 458, 583, 603—605, 610, 613, 614, 640, 646, 660

Šarâri, member of the Šarârât, 152, 328, 441, [474, 487

As-Sardijje, tribe, 128, 582

Šarha', a camel's name, 335

Aš-Šarrâbi, a Singâri, 384, 385

Satiety, eating to, 542

Šatli (or *šetel*), 142

Saṭṭâm eben Ḥamad eben Ša'lân (d. 1904), 46, 57, 58, 116, 117, 248, 250, 251, 253—255, 430, 431, 487, 543, 544, 558, 559, 581, 592—597, 599—603, 605, 613, 616

Sa'ûd, Eben, 46, 270, 305, 505, 542

Sa'ûd eben 'Abdal'aziz eben Rašîd (d. 1920), [505

Sa'ûd eben an-Nûri eben Ša'lân, 49

Sâ'se, bird, 40

Aṣ-Ṣawwân, Diret, district to the west of the Sirḥân depression, 291, 292

Aṣ-Ṣaḫri (e10), 641, 643, 652

As-Sba'a, xiii, 46, 57, 81, 134, 179—181, 184, 291, 418, 420, 422, 423, 425, 427, 444, 533, 534, 566, 641, 643, 645, 649; battle cry of, 81

Sbaḥt. *See* proper name

Šbêḥ (or Šbêṭ, a7), 491

Sbê'i, member of the Sba'a tribe, 81, 449

Sbejheh, Turkish commander, 588, 589

Scabiosa palaestina, L. See *Ummu rweje*

Schoeller, Philipp Alois, xiii

Scorodosma arabica, Vel. See *Mḥarût*

Scorpion, 48; cure of bites of, 669

Scorzonera, L. See *Mâs'*

Scorzonera papposa, DC. See *Rubaḥla*

Scout, *'ajn* (pl., *'ujûn*), rider on horseback examines country and chooses night quarters for raiders, 217, 511, 512, 522, 523, 596; *sabr* (pl., *sbâr*), rider on camel examines enemy's camps and herds for raiders, 523, 596; *ṭalî'*, examines the neighborhood of a camp to prevent surprise attack, 524

Seal ring token of authority, 52

As-Se'en (b7), 648

Seers, 400—404; accompany raids, 509; and rain, 7; at the bed of a sick man, 668

Še'lb. *See* proper name

Še'ibân, *plural of* Še'lb. *See* proper name

Seidlitzia Rosmarinus, Ehrnb. See *Šnân*

Ṣejd aṭ-ṭas'a, herbivorous animal, 28

Sejdarân, 416

Sejf, a Šammari, 319

Aš-Šejḫ Ma'rûf. *See* Ma'rûf, aš-Šejḫ

Aš-Šejḫ Miskîn, 51

As-Sejhed, Ṭâr, (h19), 321, 322

Self-reliance praised, 477, 478

Selim, negro, 627, 629, 680

As-Selka, clan of the 'Amârât, 85, 636

Selma (or Salma, r15), 174

Aš-Šemâlât, inhabitants of the country around the Ḥawrân, 615, 660. *See also* Ahl aš-Šemâl

Semḥ (*Mesembryanthemum Forskahlei*, Hochst.; *Mesembryanthemum nodiflorum*, L.; low, sappy annual with green, fleshy leaves and small green flowers), 15, 16, 93; substitute for wheat, 93

Senecio coronopifolius, Desf. See *Ġirġîr*

Aš-Šenini (or Umm aš-Šenin, o10), 283, 286

Sentinels behind piles of stones look for enemy, [523

Aš-Šera' (l-m3), 618

Serâḥin of the Sba'a, 57

Šerâ'i abu Ḥsejjen, 660, 661

As-Serdijje. *See* As-Sardijje

Aṣ-Ṣerim, Umm (g18), 648

Šerḳ, inner desert, 43, 90, 205, 211, 222, 227, 397, 422, 522, 575, 588, 675

Serpents, 42; shed skin of ═ remedy for eye diseases, 42

Servant, *feddawi*, 136, 166

Šeṭâṭa (g18—19), 82, 83

Šetel, rice grown on the lower Euphrates and Tigris, 181

Settlers, 42, 44; act as agents of Bedouin chiefs, 214; camp in tents with their herds and are called *ar-ra'ijje*, 292, 474; "change air" in midsummer, 214; despised by Bedouin women, 214; division of, 44; have to supply the Bedouins, 90; hunt for wealth is the root of all troubles among, 479; mistrusted by Bedouins, 479; not permitted to marry Bedouins, 288; of inner Arabia go to earn money in the Ḥawrân, 349; peace with the ═ subject to the Government not concluded, 504; pay protection tax, 60; spoken of as Arabs when living in tents 474; thrive under a strong government, 45; use camels in plowing, hauling, and threshing, 348

Ṣfajje, Ḫabra (i10), 223

Sfûḳ âl Ġarba', 274, 275, 316

Shaving, 115-117

Sheep and goats, calling for, 273; cannot endure long and swift marches, 85

Sheepskin coat, 120, 121

Shirt, *ṭowb*, for men, 118, 119; for men decorated, 240; for women, 122, 123, 144

Shooting at a target, 132

Ṣḫûr. *See* Ṣaḫr, Beni

Sîb, cross between wolf and hyena, 22

As-Sîb, a place, 643

Sîb, a Šammari, 567

Sick persons cured by seers, 403

Sidd al-Ḫerr, 646

Sidr (species of acacia with long lean boughs) inhabited by spirits, 416

Signals sent from high cones, when attacked, 543

Signs. *See* Omens

Šîḥ (kind of wormwood), 66, 100, 128, 208, 209; considered the worst fuel, 66; wisps of ═ used to light fires, 100, 473; smoldering ═ used as a remedy, 383, 408

Šîḥa, a Rwejlijje, 141

Šîḥa, Cautious, a mare's name, 383

Šijâb, members of the reigning house of Eben Nâjef, 288, 289

Sinjâr, Ġebel, southwest of Mosul, 196, 197, 438

Singâra, tribe of the Šammar, 157, 158, 210, 322, 384, 441, 648, 649 [650

Sins punished by Allâh, 674

Sirḥân, tribe, 46, 197, 239, 415, 491, 497, 500, 596

Sirḥân, Wâdi (j5—19), 20, 31, 40, 94, 117, 150, 187, 220, 286, 292, 361, 367, 395, 416, 439, 441

000

Sirḥâni, member of the Sirḥân, 46
Sisymbrium Irio, L. See *Ḥârra*
Sisymbrium irioides, Boiss. See *Ḥârra*
Ṣîta bint Saṭṭâm eben Ša'lân, 251—254
Ṣîta's brother, Eben Ša'lân's war cry, 563; sisters of, 627, 628
Aš-Šiḳlâ (m—n11), 57
Skâka (m12), 54, 632, 650
Aṣ-Ṣkûr, clan of the 'Amârât, 85, 134, 415, 637—639, 646, 650, 651
Slanderer warned, 288—290
Šlâš, hero of the Ša'lân kin, 589
Šlâš eben Fâjez, 617, 618
Slaves, 276—278; call their master uncle, 517; dig fireplace, 66; esteemed, 600, 601; have among Bedouins their uncles, 83; in love with Bedouin women expelled, 82; like to make themselves important, 509; marriage with — forbidden, 137—139
Sleep, cause of reproof, 475; made possible by Allâh, 398
Sleeping person, dressed in dangerous districts, 126; endangered by earthly spirits, 396, 412; has no soul, 398, 496; must not be killed by an avenger, 496;
Ṣlejb, 26, 77, 95, 118, 134, 136, 196, 197, 278, 282, 323—325, 406, 453, 596, 625, 626, 637, 644, 648—650; 655, 658, 675; bring failure, 391, 392; inspect pastures, 77; women believed to possess supernatural powers, 406
Slejmân eben Meršed. *See* Slimân eben Meršed
Slimân eben Meršed, 418, 534, 535
Slings, boys throw stones from, 256
Ṣlubi, member of the Ṣlejb, 323—325, 422, 596, 644, 645
Aṣ-Ṣlubi, Še'îb (c12), 650
Ṣlubijje, woman of the Ṣlejb tribe, 406, 407
Aṣ-Ṣlubijje, Ḫabra (f10), 642
Smejḥa, The Little Gentle, a mare's name, 383
Smejr (or Baṭṭâḥ), Eben, ruling house of the Weld 'Ali, 520, 532, 557, 580, 587, 591, 602, 621, 622; settles disputes pertaining to blood vengeance in the Beni Wahab group, 427
Smejr eben Zejdân, 317
Smoking pipes, 127, 128; carved by Bedouins, 287; *ṛaljûn* of cherry-tree twigs, 192; repaired when broken, 129; with a long stem used by women, 320
Snake, bitten person cured by a soothsayer, 669; bodies in ruins are dwellings of spirits, 414, 415
Šnân (*Seidlitzia Rosmarinus*, Ehrnb.: scented subshrub with white branches, greenish leaves, and winged fruit), 338; used instead of soap, 134
Snejdân, a Ḳmâṣi, 445, 446
Snow, 17
Snûne, Âl, of the Fed'ân, 645
Sobcj (called *naṣi*, when dry), 338
Solejmân, a Rwejli, 200
Solomon, son of David, circle of — protects from beasts of prey, 348
Soothsayers, 404—406; cure snake-bitten persons, 669; learn from members of the Rifâ'ijje Order, 669; know hidden things, 404. *See also* Seers
Sorcerers. *See* Seers
Sorghum substitute for wheat, 93
Soul, is in every living man, 673; is put into man by Allâh, 673; leaves sleeping body, 398; obeys Allâh, 669; of a lover dwells in that of his sweetheart, 201; originates from Allâh's breath, 673; remains not forever in human body, 550; returns to Allâh on the man's death, 673
Spear, 132, 133; adorned with ostrich feathers, 309, 385, 521; adorned with tiny chains, 520; adorned with wreath, 617; yielded to a repeating rifle, 517
Spider, 43
Spindle, 67
Spirits, earthly, 411—417; and fog, 18; and sandstorm, 19; help sorcerers, 401; must be satisfied, 389; settle in sleeping body, 398, 412
Spreading of garment in court, 428
Sprenger, A., 57
Spy of a raid rewarded, 644
Ṣṛajjer eben 'Emrân of the Mwâhib clan of the Sba'a, 422
Aš-Šrejfi, subdued by Eben Ša'lân, 52—56
Aš-Šrejfi. *See* Dlejmân aš-Šrejfi
Aš-Šrejfijje (f13), 648
St. Etienne, revolvers from, 134
Stachys affinis, Fres. See *Lubbêna*
Stachys Musili, Vel. See *Lubbêna*
Stars, and rain, 7—9, 13, 14, 225, 226, 298; have unfavorable properties to man, 399; indicate direction, 183, 185, 186, 275, 319, 355, 396; lead astray, 399; pole star is the traveler's safest guide, 275; prevent healing of wounds, 668
Státní tiskárna, Prague, xiv
Stealing from a fellow tribesman considered sin, 86, 449; from a stranger is a proof of cunning and strength, 449
Štêwi, Eben, of the as-Sḥejm clan of the al-'Amira division of the Ḳmuṣa, 427, 497
Sticks, 127, 542
Stolen property, protection of, 450, 451
Stone piles shelter spies, 191
Stork, 36
Strangers in the camp, 267—282
Suaeda, Forsk. See *Ša'rân*
Suaeda vermiculata, Forsk. See *Ṭḥama*
Aš-Šubeče (k19), 648
Aš-Šubejče (l8), 415
As-Subîḥi, 600
As-Su'ên (b7), 648
Sugar, 179
As-Suḥne (c9), 60, 458, 648, 649
Ṣulbân, a Bedouin, 408
Sulṭân al-'Amri, 575
Sulṭân eben Dawîš, 184
Sulṭân eben Ša'lân, 575
Sulṭân eben Swejṭ, chief of the Ẓefîr, 574, 575
As-Sulṭâni, Darb (b11, c10), 645
Sumarmar, bird, 40
Sumatra spice, 110
Aš-Šumbul (d6—a9), 658
Ṣummân land, 358
Sun, 1—4
Sundog, 7
Supernatural gifts are inherited, 400

000

Supernatural powers of Ṣlejb women, 406, 407
Supper principal meal, 542
Surûğ, 535 [652, 660
Aṣ-Ṣwâb (d—e11—12), 274, 275, 419, 596, 647,
Ṣwâb, 'Aḳlat (d12), 649
Šwâja, are those who camp on the edge of the desert and breed goats and sheep, 44, 45; arrange their tents in the form of an ellipse, 180; derided by Bedouins, 566; pay protection tax to Bedouins, 45
Swallow, 31, 40
As-Swâlme, clan of al-Miḥlef, 57, 436, 606, 636
Šwardi, a Šammari, 319
Sweet basil thrives at rain water holes, 176
Sweets cause wounds to fester, 668
Aṣ-Ṣwejbât, Še'ibân (beginnings of the aṣ-Ṣwâb valley), 648, 660
As-Swejda, 535, 536
As-Swejf (j14), 621
Aš-Šwejḥeṭ (l12), 646
Swejṭ, Eben, ruling house of the Ẓefîr, 575-577
Ṣwêr (l12), 631, 632, 650, 653, 654
Swêṭât, nickname of Eben Swejṭ, 577
Sword, 133; or saber covered with gray and dark strips and patches, 85
Syria, al-Beššr in, 367; commander of the Turkish garrison in ∞ sent help to Muḥammad eben Smejr against the Rwala, 588; commercial relations of al-Ḳaṣim with, 112; migration to, 162, 319; Pasha of ∞ imprisoned an 'Amârât chief, 315; Persian fabrics brought from Irak to, 272, 274; travelers from ∞ to the Šammar and Ḳuṣmân territory, 469; Turkish government prevents migration to, 519, 521; wealth of, 191; wheat brought from, 467

Ṭâfḥa, a camel's name, 335
Aṭ-Ṭâjât (k10), 205
Aṭ-Ṭâjef, Eben Bassâm's house at, 278
Ṭaijâḥa, a camel's name, 335
Ṭaijâr, Âl (or Eben), ruling house of the Weld 'Ali, 205, 520; chief judge of the Beni Wahab, 427; renowned for his protection, 491
Ṭaijebt Ism, substituted for topographical names of bad omen, 389
Aṭ-Ṭaijibe (h9—10), 60, 648, 649
Ṭaḳla bint Fâjez eben Ğandal, 58
Ṭalâl eben Fejṣal eben Ša'lân, 58, 584
Ṭalâl eben Haddâl, 546, 547
Ṭâmer eben Sa'dûn, 618—621, 627, 630
Tamîm, Beni, tribe, 477
Ṭamla, a camel's name, 335
Aṭ-Ṭanâdi near Nefi, 181, 182
Ṭâr. *See* proper name
Aṭ-Ṭarâfi, kin of the Ṣlejb subject to Eben Mâled, 690
Ṭârad eben Melfi ad-Dahmaši, 84, 326, 502
Ṭarfâ', Umm, 646
Ṭarḥâne, a girl, 536
Ṭarie, bird, 39
Ṭarṯûṯ (*Cynomorium coccineum*, L. var. *Cynomorium giganteum*, Vel.: parasite with root more than two meters long and innumerable yellow and pink flowers form-
Tattooing, 118, 191, 192; arms, 224, 251; cheeks, 196, 198
Aṭ-Ṭawîl (m—n10), 20, 25, 38, 209, 210
Ṭaw. al-Felğ (Hermon), 228
Taxes, raised by an-Nûri eben Ša'lân for the Turkish Government, 58; surplus divided among chiefs, 59. *See also* Protection tax
Tebûk (p4—5), 584
Tedâmre, inhabitants of Tudmor, 658
Ṭe'es. *See* proper name
Ṭe'es al-Hadani, 641
Teeth, add to beauty, 561; kissed, 169, 265, 361, 534, 554; praised 111, 144, 145, 156, 174, 175, 179, 191, 202, 208, 224, 563
Tejma, companion on author's journey to, 152; well in, 600; road from al-Ğowf to, 286; Rwala camp near, 78, 205, 604; Šarârât territory north of, 583; Wâḳṣa south of, 414; Weld Slejmân camp southeast of, 171
Aṭ-Ṭejr, Ḡadîr (c10), 643
Tell. *See* proper name
Telle, sweetheart of Ḥamad eben Ša'lân, 220
Tent, 61—85; complete ∞ required by social standing of the kin, 261; disgracing of ∞ punished severely, 442; male members sit by the dividing partition of, 264; for men, coffee only prepared in, 502; kinds of, 72; ropes can be accommodated to the strength of the wind, 263; sacred precincts of, 441, 442; small round ∞, *ḥeǧra*, for married couple, 228; small ∞, *ṭuzz*, 93
Testimony, false ∞ under oath before a court punished by Allâh, 674; valid, 429
Teucrium Polium, L. See *Ğa'ade*
Ṭḥama (*Suaeda vermiculata*, Forsk.: bushy perennial with green fleshy leaves and very small flowers), 338
Thanks for meals, 463; for some service, 360
Thievery, protection in cases of, 449—451
Thieves, captured ∞ are not to be bound among the *beni al-'amm*, 47, 450; divest themselves, 544; fettered when caught, 640; shot dead without liability to vengeance, 450, 495, 544
Thirst, danger for travelers, 95, 654, 655; torments animals and people, 55; torments travelers, 156; torments young she-camels, 143
Tiberias, 228
Ticks, 36
Tigris, forms the eastern boundary of the 'Aneze, 441; monuments erected to aš-Šejḥ Ma'rûf and as-Sitt Zobejde on the right bank of, 315; Šammar between the Euphrates and, 289, 275, 491, 568; *šetel* or *tummen* grown on the lower, 181
Tîḥ eben al-'Âṣi, 566—568
At-Tijâha, tribe, 332
At-Tinf (e9), 496, 582, 584, 643, 650
Ṭîṣa, 95
Tlûl, *plural of* Tell. *See* proper name
At-Tnejf, Ḫabra (e9), 496
Tombstones besmeared by blood of sacrificed animals, 418, 420
Tracks, betray enemy, 607; read by experts, 273
Ṭrâd eben Ḫalaf Âl Iḏen called al-'Âreḍa,

006

Ṭrâd eben Saṭṭâm, 46, 148, 197, 205, 319, 474
Ṭrâd eben Zeben of the Beni Ṣaḫr, 606, 607
Traitor, hired ~ may be killed without fear of vengeance, 495; will not escape punishment, 613
Transliteration, xiii, xiv
Traveler, arrival of ~ at his host's, 459, 460; ditties of, 457—459; does not conceal the position of his last host's camp, 456; journeying under protection receives back robbed property, 440; observes stars, 183, 185, 186; safest guide of ~ is the pole star, 275; salutation of, 455, 456; uncertain about his supper, 207, 208; welcoming of, 460, 461
Traveling, before the countenance, 438, 439; in the desert easy in the time of plenty, 646; in a level plain safe and easy, 178; in midsummer most fatiguing, 182
Traveling companion, 440, 441; enjoys special privileges, 47, 267, 427; makes journey easy, 440; must not be fleeing culprit, 440; prudence needed in selecting, 478
Treasures guarded by spirits, 414
Tribal emblem, 571—574
Tribes, camping by the Euphrates send gifts to the Dahâmše, 85; despised ~ pay protection tax, 59, 60, 136; inequalities among, 137; related, duties of, 47; united for mutual protection, 49, 50
Trigonella hamosa, L. See *Ḳurrêṣ*
Truffles, and mushrooms, 15; of the *zbejdi* variety, 323
Tudmor (c8), 60, 422, 658. *See also* Palmyra
Ṭu'ejme, a girl, 458
Aṭ-Ṭûḳa, division of the Beni Ṣaḫr, 615
Tûmân, tribe of the Šammar, 116, 441, 506
Tumbac injurious, 130
Tummejr (*Erodium bryoniaefolium*, Boiss.; *Erodium ciconium*, L.; a species of hemlock stork's-bill), 95
Tummen (rice grown on the lower Euphrates and Tigris), 181
Tûnis in Africa, clouds come from, 5; maidens from ~ mentioned, 196
Turcomans help Muḥammad eben Smejr against the Rwala, 587—589
Turkey, in 1875 twenty Arabian chiefs imprisoned in, 184
Turki, Eben (or Mḥammad eben Turki), 502
Turki eben Ḥmejd eben 'Arej'er, 214—216
Turki eben Mhejd, chief of the Fed'ân, 289, 419, 420, 516, 593—602, 648, 649; grave of ~ revered by raiders, 419, 420
Turki eben Wâjel, 641
Turkijje bint Mhejd, 58, 250, 253, 558, 559, 593, 595, 603
Turkish Government, hated by the Šammar in Mesopotamia, 275; invited Saṭṭâm eben Ša'lân to Constantinople, 608; Muḥammad eben Smejr devoted to, 588; protected the settlers in the [illegible], 519; taxes for ~, 58, 59
Turkish officials distrusted by Râkân eben Ḥeṯlên, 184
Turkish régime, 58
Turkish troops, help Muḥammad eben Smejr, 589, 590; occupied al-Ḥasa' in 187', 184; prevented the Rwala from entering Syria, 521
Turks, assist Prince Âl 'Ali in Ḥâjel, 301, 303; daughters of ~ mentioned, 196; fight with ~ difficult, 247, 248; imprisoned a chief of the 'Amârât, 314; not liked by the Rwala, 589
Turtle dove, 41

Umm. *See* main part of proper name
Umm sâlem, bird, 41
Ummu rweje (*Scabiosa palaestina*, L.; high annual with hairy flower stalks and leaves and heads of yellowish flowers; a species of scabious), 95
Al-'Umûr, tribe (e5—d7), 644
Unchastity, penalties for, 239, 240
Understanding leads to good counsel, 483
Unfaithfulness consoled with fights, 185

Vengeance, 489—503; culprit pursued by ~ requests protection, 443, 444; for an eloped girl, 138; kin subject to ~ seeks refuge in another territory, 423; of slaves reaches free Bedouins, 278; vow for effectuating ~ frequent, 423
Viper, 42
Virgin's violation revenged by death, 493
Visibility in the desert is great, 514
Visiting, day set apart for, 155
Vows, 420—425; for capturing a mare, 528; for defeating chief of the enemy, 528
Vultures. *See Nsûr*

Al-Wa'ar (d12), 647
Al-Wad'a (l12), 653
Wâdi. *See* proper name
Al-Wâdi (Sirḥân), 159, 187, 395
Wahab, Beni, 280, 427, 580, 581
Wahhâbiṭes, favored by the Fed'ân, 304; helped by the Âl Mur'aẓ, 57; support Prince Âl 'Ali, 303
Wahif (or Whejf), Âl, kin of the Âl Mur'aẓ, 205
Wâḳṣa (a10), 414
Wandering dervishes looked after by Bedouins, 327
Want, in periods of ~ Rwala pasture in the enemy's territory, 260; period of ~ caused by irregular rain, 549; years of, 16, 17
War, camp, *manâḫ*, 54, 533, 534, 540; caused by pasturing herds in the enemy's territory, 533; cry uttered by warriors before the chief, 503, 526; declarations of, 504, 506, 614; endangering the whole tribe is headed by the tribal emblem, 571, 574, 605; expedition has a leader, 506; helps to conquer new territories, 540, 541; necessity to Bedouins, 504; stories of the Rwala, 574—632; tents, black coffee only prepared in, 540; with regular army difficult, 248
Warka (d11), 648

000

Warriors, endangered by their perspiring and fatigued mares, 503; fallen in battle are allotted wide pastures in Paradise, 589
Washing rare, 134
Water, 94; bags, *rwdj*, 70, 71; bags of antelope skin, 26; bags of large goat of the Neǧd breed, 358; bags, saddle for, 354; begged by women for children, 156; brought by young men, *rwa'*, 206; bucket for six litters, 359, 363; carried by two camels from distant well, 287; drawing with *delw*, 72; drawing from a deep well difficult, 343, 347; drawing, utensils for, 361, 362; from camel's paunch, 94, 95, 368; given by a mounted traveler to one on foot, 457; highly prized when scarce, 55; hoist, 175, 339, 361, 362; hoist, *maḥdm*, arranged when camping long at the same well, 247; lack of ∼ endangers travelers, 95; never wasted and equally distributed, 94; refused by a traveler to herdsmen, 457; trough, *baḥar*, 204; trough, *ḥawẓ*, 71, 72, 306
Waẓâjet ar-Raǧâǧîd, 576, 577
Waṣḥa', sweetheart of Nimr eben 'Adwân, [193
Weapons, 131—134
Weaving, 67, 68
Wedding, 228—230; gypsies invited for ∼ by the Fed'ân, 288
Week of five to nine days, 4
Weighing of good deeds and sins, 674
Al-Wejlân (or Âl Wejlân), 311, 312
Weld 'Ali, tribe (f5—9, r8—10), 46, 57, 58, 280, 320, 491, 532, 546, 552, 580, 584, 501, 502, 602, 659; recognize an-Nûri as their head, 506,
Weld Slejmân (or Slîmân), tribe (s10—r12), 57, 171, 304, 420
Al-Welde, tribe on the Euphrates, 180
Wells secured before tents are pitched, 359
Wheat as food, 90—93; bread sign of well being, 175; rare, 467; substituted by sorghum or *semḥ*, 93
White flag flown by a grateful enemy in honor of his benefactor, 452; when a wrong done is set right, 482
Widow, inheritance of, 663, 664
Wife, appellations of, 49; choice of ∼ limited, 136; in fear of beating runs away, 235; plurality of wives, 230, 231
Wild swine, brings bad luck, 305; flesh of ∼ enjoyed, 306; names of, 28
Wind, blowing in the faces of warriors is a great disadvantage, 543; causes sufferings to human beings, 12; comes from Allâh, 18; directs pitching of tent, 73; kinds of, 12, 13, 18; protection of traveler against, 470; regulation of the access of ∼ into the tent, 73
Witches, 406, 407
Witness, must be a man of good repute, 428; settlement of lawsuits with, 428
Al-Wiṭre (or al-Wuṭara), clan of the 'Ebede, 239
Wolf, 21, 22; and man, 21, 22; not injured by winds, 12, 13; wailing at different times of the day, 168, 201—[illegible]; young ostriches protected against, 39
Woman, acuteness of, 237, 238; bought by her husband is rarely divorced without compensation, 469; cannot kill a vowed animal, 421, 422; changeable in love, 175; dress of, 565; duties of, 231, 232; encourages men to fight, 302; fights against the enemy, 622; hates cowardly husband, 475, 513; implores help of passing riders by an attack on the migrating tribe, 541; likes to converse with travelers, 456, 457; not harmed by raiders, 530; pretty ∼ is a good omen, 391; *rumaka*, neither young nor old, 376. *See also* Married woman, Wife
Wood borer, 43, 53
Wooing, 139
Working abroad for wages, 219
World War, Bedouin rifles before, 131
Wounded men, treatment of, 668, 669
Wounds, do not heal when pierced by the rays of either the stars or the sun, 309; fester by eating sweets, 668; suppurating ∼ cured by camel's suet, 97
Wright, John K., xiv
Writing, mode of, 112
Al-Wudijân (d13—j16), 17, 78, 292, 307, 309, 501, 575, 638
Al-Wuṭara (or al-Wiṭre), clan of the 'Ebede, 239

Yawning, caution at, 399
Year, division of, 4; seasons of, 7—10
Yielding one's rights to a weaker man regarded as praiseworthy, 471

Za'al eben 'Awwâd, recognized seer, 402
Za'al eben Ḥmâr abu 'Awwâd, 244
Za'al eben Ḳâzi of the Ḳmuṣa, 444—446
Az-Zâb, river in Mesopotamia, 274
Ẓabb, lizard, 41, 42
Za'ejtel, Rwejli hero, 598
Ẓâher, a Ḳmâṣi, 432, 433
Zahra, a Rwejlijje, 210, 211
Ẓamrân (shrub with articulate branches and fleshy, needle-shaped leaves; resembles *ḳaẓḳâẓ*), 338
Ẓana Bišr, 46, 440
Ẓana Muslim, 46, 57, 440, 602, 619, 622; original camping grounds, 57
Ẓâri eben Ẓbej'ân, 502, 503
Zavoral, Abbot Method, Prague, xiii
Ẓbe'ân eben Ḥaǧmân of the Sirḥân, 48
Zebb aḍ-ḍîḥ (*Orobanche*, L.; leafless, rootparasitic plant with thick fleshy root and spicate flowers, 95
Zeben, Âl, division of the Beni Ṣaḥr, 398, 657
Zebân, 119, 249, 534, 555
Aẓ-Ẓefîr, tribe (l18—n20), 52—54, 187, 214, 574—577, 619, 656
Zejd, a Bedouin, 187, 223
Zejd, kin of the Rwala, 594, 617, 618
Zejd eben al-Hâdi, 568, 570
Zejd eben Ḥrejmis, 641
Zejd eben Swejṭ, 575
Zejdân, Eben. *See* Smejr eben Zejdân
Zejdân âl 'Awâǧi, 656

000

Zejdân ar-Rwejli, 361
Ẓejṛamit, member of the Ẓijâṛme clan, 308
Želib. See proper name
As-Zennâra, chief of the *ṣabâri*, 37
Ẓeri, Eben (or Blejhân eben Meṣreb), 434, 435, 443
Ẓeri eben Meṣreb, 48
Žerjet Abu Ǧâber, 571
Al-Žerjîtejn (d6), 60, 658
As-Zerḳa (h3—4), 168, 612
Al-Židr, Ḳârt (f14), 648
Žijâl (l 12), 227, 228
Aṣ-Ẓijâṛme, kin of the ʿAbde of the Šammar, 302, 307, 308
Zobejde, as-Sitt (or Zobejdet umm Ǧaʿfar, daughter of Ǧaʿfar ibn Abi Ǧaʿfar al-Manṣûr), 314, 315
Ẓorrêṭ an-naʿâm (*Cleome arabica*, L.: green subshrub with small yellowish flowers), 95
Aṣ-Ẓrejbînât (i7), 596
Zrejǧe (*Lotus angustissimus*, L.; *Lotus Gebelia*, L.: herb resembling bird's-foot trefoil),
Zuʿejli, an Aslami, 569 [338
As-Zujûdi from the Beni Ḥasan tribe, 387

ERRATA

p. 58, lines 12–15, *should read:* Hazzâʿ's wife was Ṭaḳla, the daughter of Chief Fâjez eben Ǧandal, who bore his sons Fahad and an-Nûri. His son Muḥammad was born of another mother. After Hazzâʿ's death Saṭṭâm married his widow, who later bore him Mišʿal. — The author's *Arabia Deserta*, p. 239, line 8, should be correspondingly corrected.

p. 397, line 10, *instead* ar-Remṯe *read* ad-Dmejṯe.

[General information about horses and camels will be found in category 231. Specific information about breeding, diseases and veterinary science will be found in category 232, about herding and pasturing in 233. Specific information pertaining to the use of camels and horses in transportation, associated practices and descriptions of gear will be found in category 492. For native texts applying to camels see category 116, pp. 340-346, 358-368; to horses, pp. 383-388.]

[For texts of native poems, songs, tales and myths in the original and in translation, see category 116 as follows:

Rainmaking	pp.	10-12
Animals		21-25, 29-31
Falconry		34-35
Birds		37-38, 41
Reptiles		41-42
Insects		43
Traditions concerning Rwala chiefs		51-58
Camping Grounds		78-85
Coffee		102-114
Smoking		128-131
Love		140-228
Circumcision		246-255
Ditties sung by girls		258-266
The stranger and the merchant in camp		270-275
Typical Bedouin poems		285-328

2: Musil
533, 539, 773

Ditties sung when camels are watered	pp.	340-347
Camels		358-368
Mares		383-388
Travelers		458-459
Guests and Hospitality		466-470
Qualities and deeds of men		473-488
Song of a culprit		500-503
Raiders' Marching Songs		512-522
Returning Raiders' Songs		531-537
Songs of Booty		537-540
Defenders of their Camps		541-570
Narratives of Rwala wars and raids		574-632
Poems of wars and raids		632-637
Anecdotes of wars and raids		637-640
Stories of wars and raids told by Blejhan Eben Zeri		641-661]

2: Musil

183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]

2: Musil
173

MD4 Rwala MD4

[For the history of tribal relations between the Rwala and other tribes, of various clans and chiefs from the beginning of the nineteenth century, see the narratives in category 116, pp. 574-661. For an account of traditions concerning the Rwala chiefs, see category 116, pp. 51-58.]

2: Musil
622, 643

MD4 Rwala MD4

[For accounts of the rise and fall of various chiefs and their leadership of the tribe in war and peace-making, see the narratives in category 116, pp. 574-661. For traditions concerning the Rwala head chief see category 116, pp. 51-58.]

2: Musil
577

[For poems depicting qualities valued and admired by the Rwala and great deeds of men see category 116, pp. 473-488.]

2: Musil

721, 726, 727

MD4 Rwala MD4

[For songs, ditties, anecdotes and narratives of raids and warfare see category 116, pp. 512-522 and 532-661.]

2: Musil
831

MD4 Rwala MD4

[For poems, songs and ditties about romantic love, see category 116, pp. 140-228.]